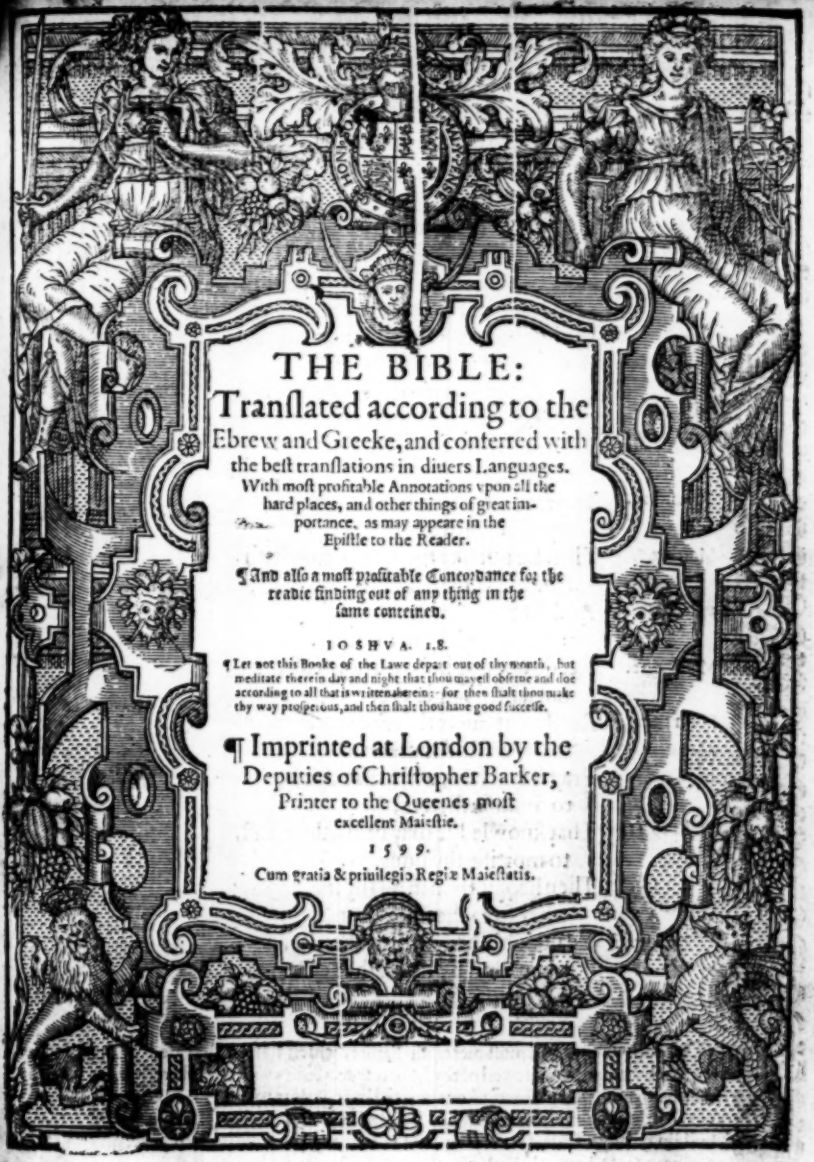


THE BIBLE:

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers Languages.

With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

¶ And also a most profitable Concordance for the readie finding out of any thing in the same conteined.

IOSHVA. 1.8.

¶ Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

¶ Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie.

1599.

Cum gratia & priuilegio Regiæ Maiestatis.

Of the incomparable treaſure of the holy Scriptures, with a prayer for the true vſe of the ſame.

Eſai.12.3.& 49. 10.reue.21.16. & 22.17. Ierem.33.15. pſal.119.160. reu.2.7.& 22.2. pſal.119.142, 144. Ioh.6.35. Luke.2.10.
Here is the ſpring where waters flowe,
to quench our heate of ſinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that ſtints the ſtrife,
when mens deuiſes faile:
Here is the bread that feedes the liſe,
that death cannot aſſaile.
The tidings of ſaluation deare,
comes to our eares from hence:

Epheſ.6.16.
The fortreſſe of our faith is here,
and ſhielde of our defence.

Matth.7.6.
Then be not like the hogge that hath
a pearle at his deſire,

2 Pet.2.22.
And takes more pleaſure in the trough
and wallowing in the mire,

Matth.6.22.
Reade not this booke in any caſe,
but with a ſingle eye:

Pſal.119.27, 73.
Reade not but firſt deſire Gods grace,
to vnderſtand thereby.

Iude.20.
Pray ſtill in faith with this reſpect,
to fructifie therein,

Pſal.119.11.
That knowledge may bring this effect,
to mortifie thy ſinne.

Ioſhua.1.8. Pſal.1.1,2.
Then happy thou in all thy life,
what ſo to thee befalles:

Pſal.94.12,13.
Yea, double happie ſhalt thou be,
when God by death thee calles,

OGratious God and moſt merciſull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy worde, aſſiſt vs with thy ſpirite, that it may be written in our hearts to our euerlaſting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heauenly vertues Graunt this O heauenly Father, for Ieſus Chriſtes ſake. Amen.

¶ To the Christian Reader.

BEsides the manifold and continual benefits which Almightie God besoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or nee so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to bethankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to archieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the rest of our brethren (for God knoweth with what feare & trembling wee haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, & seeing the great opportunitie & occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with al reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence & mercy hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that we haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterpriſed farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted the diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first original, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best cõmentaries, and also by the conference with the godly and learned brethren to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteining all the chiefe & principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Howe to take profite by reading of the holy Scriptures.

Who so euer mindeth to take profite by reading scriptures, must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.

} Psal.119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke.9.v.62.
- Superstition be auoyded. } Esa.29.v.36. Ephe.5.v.16.
- At one other time that be done, which is left vndone at any time.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing.
- Comfort, that in trouble we may be confirmed in patient hope.

} 2.Tim.3.ver. 16.& 17.
} Rom.15.v.4.

4 Remember that Scriptures conteine matter concerning

Religion and the right worshipping of God, as
- Faith in one God: Father. Sonne. Holy Ghost.
- The state of mankinde, by: 1.Creation. 2.fall and sinne. 3.regeneration in Christ.
- The Church and the gouernment thereof: Before Christ. Since Christ.
- The word of God written in the Testament: Olde. Newe.
- Sacraments: Before Christ. Since Christ.
- The ende and generall iudgement of the: Good. Wicked.

Common wealthes and gouernments of people, by
- Magistrates: Good. Euill.
- Peace and warre.
- Prosperitie and plagues.
- Subiectes: Quiet. Disordered.

Families and things that belong to houshold, in which are: Husbands. Wiues. Parents. Children. Masters. Seruants. — Godly blessed. Vngodly plagued.

The priuate life and doings of euery man in — Wisedome and follie. Loue and hatred. Soberneese and incontinencie. Mirth and sorrowe. Speach and silence. Pride and humilitie. Couetousneese and liberalitie

The common life of all men as
- Riches, pouertie.
- Nobilitie.
- Fauour.
- Labour and idleneese.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

The first booke of Moses, called * Genesis.

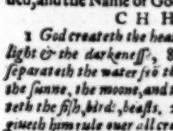
* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered: First, that the worlde and all things therein were created by God, and that man being placed in this great tabernacle of the worlde to beholde Gods wonderfull workes, and to prayse his Name for the infinite graces, wherwith he had endued him, fel willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmeth him in the same by his promise of Christ to come, by whome hee should ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefites, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses theweth by the examples of Kain, Ishmael, Esau ond others, which were noble in mans indgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praised.

CHAP. I.

1 *God createth the heauen and the earth,* 3 *The light & the darkenesse.* 8 *The firmament.* 9 *Hee separateth the water fro the earth.* 16 *He createth the sunne, the moone, and the starres.* 21 *He createth the fish, birds, beasts.* 26 *He createth man, and giueth him rule ouer all creatures.* 29 *And prouideth nourishment for man and beast.*



IN the [a] beginning *God created the heauen and the earth.

2 And [b] earth was [b] without fourme and voyde, and [c] darkenesse was vpon the [‡] deepe, and the Spirite of GOD [d] moued vpon the [‡] waters.

3 Then God saide, *Let there be light: and there was [e] light.

4 And God sawe the light that it was good, and God separated [‡] the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. † So the Euening and the Morning were the first day.

6 ¶ Againe God said, *Let there be a [‖] firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were [f] vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, [‡] Heauen. † So the euening and the morning were the second day.

9 ¶ God said againe, *Let the waters vnder the heauen bee gathered into one place, and let the drie land appeare, and it was so.

10 And God called the lande, Earth, and hee called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, [h] Let the earth budde forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: and God [i] sawe that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, *Let there be [k] lights in the firmament of the heauen, to [l] separate the day from the night, and let them bee for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two * great lightes: the greater light to * rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God sawe that it was good.

† The second day. *Psal.33.7.and 89.11. & 136.6. Iob.38.4.

a First of all, and before that any creature was, God made heauen and earth of nothing. Wisd. 11.14. *Psal.33.6. and 136.5. Eccles.18. Esdr.14.15. and 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. *Or, waste.*

c Darkenesse couered the deepe waters: for as yet the light was not created.

‡ *Heb. face of the deepe.*

d He maintelned this confused heape by his secret power.

‡ *Heb. face of the waters. Hob.11.3.* e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‡ *Heb. betweene the light, & between the darknes.* † The first day. ‖ *Or, so was the euening, so was the morning. Psal.33.6. & 136.5. Ier.10.12. & 51.15.* § *Or, spreading ouer, & ayre.* ‖ As the sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.148.4.* ‡ That is, the region of the aire, and all that is aboue vs.

f So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glorie, and to the profite of man, but for sinne they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The third day. *Psal.136.7. Deut.4.19.*

k By the light, he meaneth the sunne, the moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the Sunne and the Moone: and here hee speaketh as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue mans vse. *Ier.31.35.*

† The fourth day.

p As fish and wormes which slide, swimme, or creepe.

‡ Ebr. the soule of life.

‖ Ebr. face of the firmament.

q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.

r That is, by the vertue of his worde he gaue power to his creatures to ingender.

† The fift day.

‡ Ebr. soule of life. Chap. 5.1. & 9.6.1. cor. 15.7. coloss. 3.10.

s God commanded the water and the earth to bring forth other creatures: but of man he sayeth, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.

t This image and likenesse of God in man is expounded, Ephes. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two words all perfection, as wisdome, trueth, innocencie, power, &c. Wisd. 2.23. ecclus. 17.1. Matth. 19.4.

u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. and 9.1.

x. Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. ecclus. 39.16, 33. marke 7.37.

† The sixt day.

19 † So the euening and the morning were the fourth day.

20 Afterwarde God sayde, Let the waters bring foorth in abundance euery p creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great Whales, and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruite and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God sayde, * s Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God * blessed them, & God sayde to them, * Bring foorth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God sayd, Behold, I haue giuen vnto you u euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seed: * that shalbe to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shalbe for meate, and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the euening and the morning were the sixt day.

THus the heauens, and the earth were finished, and all the x hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he y rested from all his worke, which he had made.

3 So God blessed the seuenth day, and z sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lorde God had not caused it to a rayne vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made b man z of the dust of the ground, & breathed in his face breath of life, * & the man was a liuing soule.

8 And the c Lorde God planted a garden Eastward in d Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to growe euerie tree pleasant to the sight, and good for meate: the e tree of life also in the middes of the garden, f and the tree of knowledge of good and euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole lande i of Hauilah, where is golde.

12 And the golde of that lande is good: there is ‖ Bedelium, and the onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of k Assur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might l dresse it, and keepe it.

16 And the Lorde God m commanded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the day that thou eatest thereof, thou shalt die the n death.

18 Also the Lorde God sayde, It is not good that the man should be himselfe alone: I will make him an helpe ‡ meete for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20.11. and 31.17. deut. 5.14. heb. 4.4.

b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

‖ Or, the originall and beginning.

‖ Or, tree, as chap. 2.1.15.

d God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.

‖ Or, formed.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature. 1. Cor. 15.45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

Ecclus. 24.29. i Which Hauilah is a countrey ioyning to Persia Eastward, and inclineth toward the West. ‖ Or, precious stone, or pearle? Pliny saith it is the name of a tree. ‖ Or, Ethiopia. ‖ Or, Tygris. Or, Assyria. ‖ Or, Euphrates. k God would not haue man idle, though as yet there was no necessary labour. l So that man might know that he was a soueraigne Lord to whom he owed obedience. ‡ Ebr. Eating thou shalt eate of. ‖ Or, whensoeuer. m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. ‡ Ebr, before him.

CHAP. II.

a God resteth the seuenth day, and sanctifieth it. 25 He setteth man in the Garden. 22 Hee createth the woman, 24 Marriage is ordained.

the

a By mooving them to come & submit themselues to Adam.
‡ Ebr. builded.
o Signifying, that mankinde was perfite, when the woman was created, which before was like an vnperfit building.
1. Cor. 11. 8.
β Or, manneſſe, because shee commeth of man: for in Ebrew Iſh is man, and Iſhah the woman.
Mat. 19. 5. mark. 10. 7. 1. cor. 6. 16. epheſ. 5. 31.
p So that marriage requireth a greater duetie of vs toward our wiues, then otherwiſe wee are bound to shewe our parents. q For before sinne entred, all things were honest and comely.

the heauen, and brought them vnto the o man to see howe her would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fielde: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and hee slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, ‡ made hee a o woman, and brought her to the man.

23 Then the man sayd, * This nowe is bone of my bones, and flesh of my flesh. She shall be called β woman, because shee was taken out of man.

24 * Therefore shall man leaue p his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not q ashamed.

CHAP. III.

1 The woman seduced by the serpent, 6 inſtiſeth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

Wisd. 2. 24.

NOwe the * serpent was more a subtill then any beast of the field, which the Lord God had made: and hee b said to the woman, Yea, hath God in deede sayd, Yee shall not eate of euery tree of the garden?

2 And the woman said vnto the serpent, We eate of the fruit of β trees of the garden,

3 But of the fruite of the tree which is in the midst of the garden, God hath sayd, Yee shall not eate of it, neither shall yee touch it, c lest ye die.

4 Then * the serpent said to the woman, Ye shall not d die at all.

5 But God doeth knowe, that when ye shall eate thereof, your eyes shall be opened, and ye shalbe as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruite thereof, and did * eate, and gaue also to her husband with her, and f he did eate.

7 Then the eyes of them both were opened, and they g knewe that they were naked, and they sewed figge tree leaues together, and made themselues ‡ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the § coole of the day, and the man and his wife h hidde themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and sayd vnto him, Where art thou?

10 Who sayd, I heard thy voyce in the garden, and was afraid: because I was i naked, therefore I hid my selfe.

11 And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man sayde, The woman which thou k gauest to be with me, she gaue me of the tree, and I did eate.

13 And the Lord God sayd to the woman, Why hast thou done this? And the woman said, l The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the field: vpon thy bellie shalt thou goe, and n dust shalt thou eate all the dayes of thy life.

15 I will also put enimitie betweene o thee and the woman, and betweene thy seede and her seede. Hee shall breake thine p head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he sayd, I will greatly increase thy r sorowes, and thy conceptions. In sorowe shalt thou bring foorth children, and thy desire shalbe subiect to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he sayd, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) s cursed is the earth for thy sake: in sorowe shalt thou eate of it all the dayes of thy life.

18 t Thornes also and thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God u make coates of skinnes, and clothed them.

22 ¶ And the Lord God said, x Behold, the man is become as one of vs, to knowe good and euill. And nowe lest he put foorth his hand, and y take also of the tree of life, and eate and liue for euer,

23 Therefore the Lord God sent him foorth from the garden of Eden, to till the earth whence he was taken.

24 Thus he cast out man: and at the East side of the garden of Eden set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

b God suffered Satan to make the serpent his instrument, and to speake in him.
c In doubting of Gods threatning, she yeelded to Satan.
2. Cor. 11. 3.
d This is Satans chiefe subtiltie, to cause vs not to feare Gods threatnings.
β Heb. die the death.
e As though he should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if ye should eate thereof, ye should be like vnto him. Eccliu. 25. 26. 1. tim. 2. 14.
f Not so much to please his wife, as mooued by ambition at her perswasion.
g They began to feele their miserie, but they sought not to God for remedy.
‡ Or, things to gird about them to hide their priuities.
§ Or, winde.
h The sinnefull conscience fleeth Gods presence.
i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne, she increaseth it by accusing the serpent.
m He asked the reason not of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercie.
n As a vile and contemptible beast, Iſa. 65. 25.
o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seede, & also punisheth the body for the sinne, which the soule should haue beene punished for, that the spirite hauing conceiued hope of forgiuenesse, might liue by faith. 2. Cor. 14. 34.
s The transgression of Gods commandement was the cause that both mankinde and all other creatures were subiect to the curse.
t These are not the naturall fruites of the earth, but proceede of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By this derision he reproueth Adams miserie, wherevnto he was fallen by ambition.
y Adam deprined of life, lost also the signe thereof.

CHAP. IIII.

1 *The generation of mankind.* 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fierce full wiues.* 26 *True religion restored.*

AFterward the man knewe Henah his wife, which [a] conceiued and bare Kain, and sayd, I haue obtained a man [b] by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruite of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, and the Lord had respect vnto [d] Habel, and to his offering.

5 But vnto Kain and to his offring hee had no [d] regard: Wherfore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not [e] be accepted? and if thou doest not well, sinne lieth at the [f] doore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And [h] when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. [i] Am I my brothers keeper?

10 Againe he said, What hast thou done? the [k] voyce of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not hencefoorth yeelde vnto thee her strength: a [l] vagabond and a runnagate shalt thou be in the earth.

13 Then Kain sayd to the Lord, [m] ‖ My punishment is greater then I can beare.

14 Behold, thou hast cast mee out this day from the ‡ earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slaieth Kain, he shalbe [n] punished seuen folde. And the Lord set a [o] marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and named the name of the citie by the name of his sonne Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, & Mehuiael begate Methushael, & Methushael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braste and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayd vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speech: [r] for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall be auenged seuen fold, truely Lamech [s] seuentie times seuen folde.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enoth. Then began men to [t] call vpon the Name of the Lord.

CHAP. V.

1 *The genealogie,* 5 *Age and death of Adam:* 6 *His succession vnto Noah and his children.* 24 *Henoch was taken away.*

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enoth.

7 And Sheth liued after hee begate Enoth, eight hundreth and seuen yeeres, and begate sonnes and daughters.

8 So

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3.15. some reade, To the Lord, as reioycing for the sonne which she had borne, when she would offer to the Lord, as the first fruites of her birthright.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. *Hebr.* 11.4.

d Because he was an hypocrite, and offred onely for an outward shew without sinceritie of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel.

Wisd 10.3. *matt.* 23.35. 1. *Ioh.* 3.12. *inde* 11. h This is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despite him. i God reuengeth the wrongs of his Saints, though none complaine: for she iniquitie it selfe cryeth for vengeance. k The earth shall bee a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruell Iudge, because hee did punish him so sharpely. ‖ *Or, my sinne is greater then can be pardoned.* ‡ *Ebr. from off the face of.* n Not for the loue hee bare to Kain, but to suppresse murther. o Which was some visible signe of Gods iudgement, that others should feare thereby.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.

q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

‖ *Or, first inuentor,* ‖ *Or, flutes and pipes.*

r His wiues seeing that al men hated him for his cruelnie, were afraid therfore he braggeth that there is none so lusty that were able to resist, although he were already wounded.

s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others. t In these dayes God began to mooue the hearts of the godly to restore religion, which along time by the wicked had bene suppressed.

Reuel. 44. *Hebr.* 11.5.

f That is, an vpright godly life.

g To shew there was better life preserued, and to testimonie the immortalitie of soules & bodies.

h Lamech in respect to the promise, 3.15. and to see the better whereby he should be comforted and yet in a figure to shew by the prophesie that Noah should be buried in the Church, & obeied.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.

q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

‖ *Or, first inuentor,* ‖ *Or, flutes and pipes.*

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‖ *Or, rebearsall of the stocke.*

a Read Cha 1.26.

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

c As well concerning his creation, as his corruption.

1. *Chron.* 1.1.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that hee continued euer his grace toward it by a continual succession.

8 So all the dayes of Sheth were [a] nine hundred and twentie yeeres: and he dyed.

9 ¶ Also Enoth lived ninety yeeres, and begate Kenan.

10 And Enoch lived after he begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoch were nine hundred and five yeeres: and he dyed.

12 ¶ Likewise Kenan lived seuenty yeeres, and begate Mahalaleel.

13 And Kenan lived, after he begate Mahalaleel, eight hundred and fourty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 ¶ Mahalaleel also lived sixty and five yeres, and begate Jered.

16 Also Mahalaleel lived after he begate Jered, eight hundred and thirty yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and five yeres: and he dyed.

18 ¶ And Jered lived an hundred sixtie and two yeeres, and begate Henoch.

19 Then Jered lived, after he begate Henoch, eight hundred yeeres, & begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred sixtie & two yeeres: and he dyed.

21 ¶ * Also Henoch lived sixtie and five yeres, and begate Methushelah.

22 And Henoch [f] walked with God, after he begate Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and five yeres.

24 And Henoch walked with God, and he was no more seene: for [g] God tooke him away.

25 Methushelah also lived an hundred eighty and seuen yeeres, & begate Lamech.

26 And Methushelah lived, after hee begate Lamech, seuen hundred eightie & two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred sixtie & nine yeeres: & he dyed.

28 ¶ Then Lamech lived an hundred eightie and two yeres, and begate a sonne,

29 And called his name Noah, saying, This same shall [h] comfort vs concerning our worke and sorow of our hands, as touching the earth, which the LORD hath cursed.

30 And Lamech lived after hee begate Noah, five hundred ninety and five yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuenty and seuen yeeres: and he dyed.

32 And Noah was five hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood, 5 Mans is altogether corrupt, 6 God repenteth that he made him, 8 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of GOD saw the daughters [b] of men that they were [c] faire, & they tooke them wiues of all [‖] they liked.

3 Therefore the LORD said, My spirit shal not alway [d] striue with man, because hee is but flesh, and his dayes shall bee an [e] hundred and twentie yeeres.

4 There were [‖] gyants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, & they had borne them children, these were mighty men, which in olde time were men of [f] renowme.

5 ¶ When the LORD saw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his [*] heart were onely euill [‡] continually,

6 Then it [s] repented the LORD, that hee had made man in the earth, and he was sory in his heart.

7 Therefore the LORD said, I will destroy from the earth the man whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the LORD.

9 ¶ These are [‖] generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [k] cruelty.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ cruelty ‡ through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabines in the Arke, and shalt pitch it within & without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come

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[e] The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

Ecclus. 44. 16. hebr. 11. 5.

[f] That is, he led an vpright and godly life.

[g] To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he be came, is meere curiositie.

[h] Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

[a] The children of the godly, which began to degenerate.

[b] Those that came of wicked parents, as of Kain.

[c] Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

[‖] *Or, had chosen.*

[d] Because man could not be wonne by Gods lenitie and long sufferance, whereby hee strooue to ouercome him, he would no longer stay his vengeance.

[e] Which time God gaue man to repent before he would destroy the earth, 1. pet. 3. 20.

[*] *Or, tyrants.*

[f] Which vsurped authoritie ouer others, and did degenerate from that simplicitie wherin their fathers liued.

Chap. 8. 21. matth. 15. 19.

[‡] *Ebr. Euery day.*

[g] God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that as it were did disauow him to be his creature.

[h] God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

[i] God was merciful vnto him.

[‖] *Or, historie.* [k] Meaning, that all were giuen to the contempt of God, and oppression of their neighbours [*] *Or, I will destroy mankind.* [‖] *Or, oppression and wickednes.* [‡] *Ebr. from the face of them.* [‡] *Ebr. Gopher.* [‡] *Ebr. nests.* [‖] *Or, of this measure.* [l] That is, of three heights.

[m] To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

into the arke, to keepe them aliue with thee: they shall be male and female.

20 Of the fowles after their kind, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery sort shal come vnto thee, that thou mayest keepe them aliue.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commaunded him: euen [n] so did he.

Heb. 11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

CHAP. VII.

1 Noah and his enter into the Arke. 10 The flood destroyeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this age.

2 Of euery [b] cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the fowles also of the heauen by sevens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes & fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beasts, & of the fowles, and of all that creepeth vpon the earth,

9 There [c] came two & two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke,

14 They and euery beast after his kind, and all cattel after their kind, & euery thing that creepeth and mooueth vpon the earth after his kind, & euery foule after his kind, euen euery bird of euery fether.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] shut him in.

2. *Pet.* 2, 5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly. *Or, generation.*

b Which might be offered in sacrifice, whereof sixe were for breed, and the seuenth for sacrifice. *Matth.* 24. 37. *Luke* 17. 26. 1. *Pet.* 3. 20.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow, & also the clouds powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah,

g So that Gods secret power defended him against the rage of the mightie waters. ‖ *Or, shut it vpon him.*

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp about the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ preuailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, where the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, & euery thing that creepeth and mooueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breath, whatsoeuer they were in the dry land, they dyed.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundred and fiftie dayes.

‡ *Ebr. waxed very mightie.*

Wisd. 10. 4. *Eccles.* 39. 27, 28.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3. 20.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

AND God [a] remembred Noah and [b] euery beast, & all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaine of ‖ Ararat.

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So ‡ after fourty dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent foorth a † rauen which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefore he returned vnto him into the Arke (for the waters were vpon the whole earth) and he * put foorth his hand and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, & againe he sent foorth ‖ doue out of the Arke.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.

b If God remember euery brute beast, what ought to be † assurance of his children?

c Which contained part of September and part of October. ‖ *Or, stayed.* ‖ *Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the end of fourtie dayes.*

† The rauen is sent foorth and returneth.

† He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

11 And

11 And the doue came to him in the euening, and loe, in her mouth was an oliue leafe that shee had pluckt: whereby Noah knewe that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the first day of the first moneth, the waters were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 Go forth of the Arke, thou and thy wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, and bring foorth fruite and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lorde smelled a sauour of rest, and the Lord sayd in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter seed time and harueſt, and colde and heat, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

Or, hill. Whish was a signe that the waters were much diminished: for the olives grow not on the hie mountaines.

g Called in Hebrew Abib, containing part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God, *Chap.1.22. and 9.1.*

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.

Or, a sweete sauour.

k That is, thereby he sheweth himselfe appeased, and his anger to rest. *Chap. 6.5. matt.15.19.*

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authority ouer all creatures.* 3 *Permission of meates.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is drunken and mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

a God increaseth them with fruite, and declareth vnto them his consent as touching the replenishing of the earth. *Chap.1.28.&8.17*

b By the vertue of this commandement beastes may not so much whilst man as they would, yea, and many serue to his vse thereby.

c By this permission man may with a good conscience vse the creatures of God for his necessitie. *Chap. 1, 29.*

AND God a blessed Noah and his sonnes, and sayd to them, Bring foorth fruite, and multiply, and replenish the earth.

2 Also the feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery thing that moueth and liueth, shall be meate for you: as the greene herbe, haue I giuen you all things.

4 But flesh with the life thereof, I meane, with the blood thereof, shall ye not eate.

5 For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of men, euen at the hande of a mans brother will I require the life of man.

6 Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.

7 But bring ye forth fruit and multiply: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my couenant with you, and with your seede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God saide, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my bow in the cloud, and it shall bee for a signe of the couenant betweene me and the earth.

14 And when I shall couer the earth with a cloud, and the bow shalbe seene in the cloud,

15 Then will I remember my couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God saide yet to Noah, This is the signe of the couenant, which I haue established betweene mee and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspred.

20 Noah also began to be an husbandman, and planted a vineyard.

21 And he dranke of the wine, and was drunken, and was vncouered in the midst of his tent.

22 And when Ham the father of Canaan sawe the nakednesse of his father, he tolde his two brethren without.

23 Then tooke Shem and Japheth a garment,

Leuit.19.14.

d That is, liuing creatures, for the flesh of beastes that are strangled: and hereby all cruelitie is forbidden.

e That is, I will take vengeance for your blood.

Or, neighbour. Matth.26.52. reuel.13.10.

f Not onely by the Magistrate, but oft times God taketh vp one murthered to kill another. *Chap.1.27.*

g Therefore to kill man is to deface Gods image, and so iniurie it not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. *Isa.54.9.*

k Hereby we see that signes or Sacraments ought not to be separated from the word. *Ecclus.43.12,13.*

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doeth repeate this the oftner, to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he said, Increase and bring foorth, *Chap.1.28.*

Or, Noah began againe.

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p Of whom came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

A. iiii. ment,

ment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father vp their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And sayde, Cursed bee Canaan: a seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant.

27 God perswade Japheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

s That is, a most vile slaue.

t Or, their.

u Or, enlarge, or, cause to returne.

x He declareth that the Gentiles which came of Japheth, & were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirit and preaching of the Gospel.

CHAP. X.

1 *The increase of mankind by Noah & his sonnes.* 10 *The beginning of cities, countreys and nations.*

NOw these are the a generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

5 Of these were the c Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 Moreouer the sonnes of Ham were d Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be e mightie in the earth.

9 Hee was a mightie hunter before the Lord: wherefore it is sayde, f As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the land g of Shinar.

11 Out of that land came Ashur, & builded Nineueh, & the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat h Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim, out of whom came the Philistims, and ‖ Caphtorims.

15 Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, & Girgashi,

17 And Hui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vnto Azzah, and as thou goest vnto Sodom and Gomorah, and Admah, and Zeboim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Japheth were children borne.

22 The sonnes of Shem were Elam, & Ashur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Uz, & Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth l diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Hauilah, and Jobab: all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreyes and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

k Of whom came the Ebrewi or Iewes.

1. *Chron.* 1. 19.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

‖ Or, *of those came diuerse nations.*

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of Shem vnto Abram.* 31 *Abrams departure from Vr with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THen the whole earth was of one * language, and one speech.

Wisd. 10. 5.

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

3 And they sayd one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they sayd, Goe to, let vs e build a citie and a tower, whose toppe may reach vnto the heauen, that we may get vs a name, least we be scattered vpon the whole earth.

5 But the Lord f came downe, to see the citie and tower, which the sonnes of men builded,

6 And the Lord sayd, g Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

a These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.

b Of Madai and Iauan came the Medes and Greekes.

c The Iewes so call all countreys which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Japheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning a cruell oppressour and tyrant.

f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.

g For there was another citie in Egypt, called also Babel.

‖ Or, *the streetes of the citie.*

h Of Lud came the Lydians.

‖ Or, *the Cappadocians.*

a In the yeere an hundreth and thirtie after the flood.

b To wit, Nimrod and his company.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e They were moued with pride & ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

7 Come

b He speaketh as though hee tooke counsell with his owne wisedome and power, to wit, with his sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusio of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.

‖Or, confusion.

1. Chron. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1, 25.

1. Chron. 1. 26. Iosh. 24. 2.

l Hee maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. vers. 4. it may be gathered that Abram was borne, when his father was 130. yeres olde.

‡Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father. Iosh. 24. 2. nehe. 9. 7. ruderh 5. 7. act 7. 4.

7 Come on, b let vs goe downe, & there confound their language, that euery one perceiue not another's speech.

8 So the Lorde scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‡Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations k of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.

11 And Shem lived, after he begate Arpachshad, fiue hundred yeres, and begate sonnes and daughters.

12 And Arpachshad lived fiue and thirty yeres, and begate Shelah.

13 And Arpachshad lived after he begate Shelah, foure hundred and three yeres, and begate sonnes and daughters.

14 And Shelah lived thirtie yeres, and begate Eber.

15 So Shelah lived, after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lived foure and thirty yeeres, and begate Peleg.

17 So Eber lived, after he begat Peleg, foure hundred and thirty yeeres, and begat sonnes and daughters.

18 And Peleg lived thirtie yeeres, and begat Reu.

19 *And Peleg lived after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu lived two and thirty yeres, and begate Serug.

21 So Reu lived, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug lived thirtie yeres, and begate Nahor.

23 And Serug lived, after he begat Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor lived nine and twenty yeeres, and begate Terah.

25 So Nahor lived, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 *So Terah lived seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran dyed before Terah his father in the land of his nativitie, in Ur of ‡ the Caldees.

29 So Abram and Nahor tooke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, & the father of m Iscah.

30 But Sarai was barren & had no child.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran, his nephews sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to *goe into the land of Canaan, & they came to *Haran, and dwelt there.

o Which was a citie of Mesopotamia.

32 So the dayes of Terah were two hundreth & fiue yeeres, and Terah dyed in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abra buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

NOw the Lord had said vnto Abram, * a Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto b the land that I wil shew thee.

*Act 7. 3.

a From the flood to this time were foure hundreth twentie and three yeeres.

b In appointing him no certaine place, hee prooueth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blessing.

c The worlde shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, & Lot his brothers sonne, & all their substance that they possessed, & the d soules that they had gotten in Haran, & they departed, to go into the land of Canaan: & to the land of Canaan they came.

d Meaning all well seruants as cattell.

6 ¶ So Abram * passed through the land vnto the place of Shechem, and vnto the plaine of Moreh (and the e Canaanite was then in the land)

e He wandred to and fro in the land before hee could finde a setling place: thus God exerciseth the faith of his children.

7 And the Lord appeared vnto Abram, & sayd, Vnto thy seede will I giue this land. And there builded hee an f altar vnto the Lord, which appeared vnto him.

‖Or, sake grasse.

f Which was a cruell and rebellious nation, by whom God kept him in continuall exercise.

8 Afterward remouing b thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Hai on the East: & there he built an g Altar vnto the Lord, & called on the Name of the Lord.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

9 h Againe Abram went forth going & iourneying toward the South.

10 ¶ Then there came a i famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

h Because of the troubles that hee had among that wicked people,

i And so serued the true God, and renounced all idolatrie.

11 And when he drew neere to enter into Egypt, he sayd to Sarai his wife, Beholde now, I knowe that thou art a faire woman to looke vpon.

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee alive.

13 Say, I pray thee, that thou art my k sister,

k Thus the children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: where by we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, read verse 20. albeit it may appeare that Abram feared not so much death, as that, if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

Rrr,

‡ Ebr. that my soule may liue.

ster, that I may fare well for thy sake, and that my ‡ life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very fayre.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was [a] taken into Pharaohs house:

a To be his wife.

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and bee asses, and men seruants, and mayd seruants, and shee asses, and camels.

17 But the Lord [b] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

b The Lorde tooke the defence of this poore stranger against a mighty King: and as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto me? Wherefore diddest thou not tell me, that thee was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore beholde thy wife, take her and goe thy way.

p To the intent that none should hurt him either in his person or goods.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lorde. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

THen [a] Abram went vp from Egypt, hee and his wife, and all that he had, ‡ Lot with him toward the South.

a His great riches gotten in Egypt hindred him not to follow his vocation.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And hee went on his iourney from the South toward [d] Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19. *Chap. 12, 7.*

4 Vnto the place of the [*] altar, which he had made there at the first: ‡ there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the lande could not [e] beare them, that they might dwell together: for their [*] substance was great, so that they could not dwell together.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap. 36. 7.*

7 Also there was debate betweene the heardmen of Abrams cattel, and the heardmen of Lots cattell. (and the [d] Canaanites ‡ the Perizzites dwelled at that time in the land.)

d Who seeing their contention, might blaspheme God, and destroy them.

8 Then Abram sayd vnto Lot, Let there be no [*] strife, I pray thee, betweene thee and me, neither betweene mine heardmen ‡ thine heardmen: for we be brethren.

e He cutteth off the occasion of contention: therfore the euil ceaseth.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then will I goe to the right: or if thou goe to the right hand, then I wil take the left.

f Abram resigneth his owne right to buy peace.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lorde destroyed Sodom ‡ Gomorah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

g Which was in Eden, Chap. 2. 10.

11 Then Lot chose vnto him all the plaine of Iorden, ‡ tooke his iourney frō the East: and they departed the [h] one from the other.

12 Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom were wicked and exceeding [i] sinners against the Lord.

14 ¶ Then the Lord sayd vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes nowe, ‡ looke from the place where thou art, Northwarde, and Southward, and Eastward, and Westward:

15 For all the land, which thou seest, will I giue vnto thee, and to thy seede for [l] euer,

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorowe the lande, in the length therof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

h This was done by Gods prouidence, that onely Abram and his seede might dwel in the land of Canaan.

i Lot thinking to get Paradise, found hell.

k The Lord comforted him, lest he should haue taken thought for the departure of his nephew. *Chap. 12. 7. and 15. 7, 18. and 26. 4. deut. 34. 4.*

l Meaning, along time, and till the comming of Christ, as Exod. 12. 14. & 21. 6. deut 15. 17. and

‡ Or, were diuided.

‡ The godl plagued ma times with wicked: th fore their c pany is dan rous.

g God m them to ioy with Abra preserued h from their i latrie and s stitions.

‡ Or, armed.

‡ Ebr. Dan

2. Sam. 18. Heb. 7. 1.

h For Abr and his soul refection, a not to offe crifice.

i In that M chi-zedek Abram, be dated him to represen King: and i be blessed h the high Pr Heb. 7. 8.

‡ Ebr. soule

‡ Or, I haue sworne.

‡ Ebr. If I h from thee a Or, read 14. 44.

k He wou that his lib tie should hurtfull vn others.

CHAP. XIIII.

1 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the King of Sodom.

AND in the dayes of Amraphel King of [a] Shinar, Arioch king of Ellasar, Chedor-laomer King of Elam, ‡ Tidal king of the [b] nations;

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab King of Admah, ‡ Shemeber king of Zeboiim, ‡ the king of Bela, which is Zoar.

c Ambition is the chiefe cause of warres among princes.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

‖ Or, of the laboured fields.

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

‖ Or, giants.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned ‡ came to En-mishpat, which is Kadesh, ‡ ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

‖ Or, plaine.

‖ Or, destroyed.

8 Then went out the King of Sodom, and the King of Gomorah, and the king of Admah, and the king of Zeboiim, ‡ the king of Bela, which is Zoar: and they ioyned battel with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, ‡ Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the [*] pits of Siddim was full of slime pits, and the kings of Sodom and Gomo-

e And afterward was ouerwhelmed with water, and so was called the salt sea.

UMI

‖Or, were discomfited.

Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodome and Gomorah, & all their victailes, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

13 ¶ Then came one which had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.

14 When Abram heard that his brother was taken, he ‖ brought foorth of them that were borne & brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

‖Or, armed.

15 Then he & his seruants deuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of ‡ Damascus.

‡Ebr. Dammesek.

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is the * Kings dale.

2.Sam.18.18.

18 And * Melchi-zedek king of Shalem h brought forth bread & wine: and he was a Priest of the most high God.

Heb.7.1.

h For Abram and his souldiers refection, and not to offer sacrifice.

19 Therefore hee i blessed him, saying, Blessed art thou Abram, of God most high possessor of heauen and earth,

i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the high Priest.

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tith of al.

Heb.7.8.

21 Then the king of Sodom sayd to Abram, Giue me the ‡ persons, and take the goods to thy selfe.

‡Ebr. soules.

22 And Abram sayd to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lorde the most hie God possessor of heauen and earth,

‖Or, I haue sworne.

23 & That I will not take of all that is thine, so much as a threed or shoo-latchet, lest thou shouldest say, I haue made Abram rich,

&Ebr. If I take from thee a thread &c. read 1.Sam. 14.44.

24 k Saue onely that, which the yoong men haue eaten, and the partes of the men, which went with me, Aner, Eshcol, and Mamre: let them take their parts.

k He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

1 *The Lord is Abrams defence & reward.* 6 *He is iustified by faith.* 13 *The seruitude and deliuerance of Egypt is declared.* 18 *The land of Canaan is promised the fourth time.*

AFter these things the ‖ word of the Lord came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

‖Or, the Lord spake to Abram.

Num.12.6.

Psal.16.6.

1 His feare was not only least he should not haue children, but least the promise of the blessed seed should not be accomplished in him.

2 And Abram said, * O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Beholde, to me thou hast giuen no seed: wherefore loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of ‖ the Lord came vnto him, saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

Rom.4.18.

5 Moreouer, he brought him forth & said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

Rom.4.3. Galat.3.6. Iam.2.23.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

Chap.11.28.

7 Againe he said vnto him, I am ‖ the Lord that brought thee out of * Ur of the Caldees, to giue thee this land to inherite it.

b This is a particular motion of Gods Spirite, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezekiah.

8 And he sayd, O Lord God, b whereby shall I know that I shall inherite it?

9 Then he sayd vnto him, Take me an heifer of three yeeres old, and a shee goate of three yeeres olde, and a ram of three yeeres old, a turtle doue also and a pigeon.

c This was the old custome in making couenants, Ier.34.18. to the which God added these conditions, that Abrams posteritie should bee as torne in pieces, but after, they should be coupled together: also that it should be assaulted, but yet deliuered.

10 So he tooke all these vnto him, and c deuided them in the mids, and layd euery piece one against another: but the birds deuided he not.

11 Then foules fell on the carkeises, and Abram droue them away.

12 And when the Sunne went downe, there fell an heauy sleepe vpon Abram: and loe, ‡ a very fearefull darkenes fell vpon him.

‡Ebr. a feare of great darkenes. Acts 7.6. Exod.12.40.

13 Then he sayth to Abram, * Know for a suretie, that thy seed shall be a stranger in a land, that is not theirs, * & foure hundreth yeeres, and shall serue them: and they shall intreat them euill.

d Counting from the birth of Isahak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

14 Notwithstanding, the nation, whome they shal serue, wil I iudge: and afterward shall they come out with great substance.

‖Or, after foure hundred yeeres.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them,

16 And in the ‖ fourth generation they shall come hither againe: for the * wickednesse of the Amorites is not yet full.

when the measure of their wickednes is full. Chap.12.7.& 13.15.& 26.4. deut.4.5. 1.King.4.21. 2.chron.9.26.

17 Also when the Sunne went downe, there was a darkenesse: & behold a smoking fornace, & a fire-brand, which went betweene those pieces.

‡Ebr. Perats.

CHAP. XVI.

1 *Sarai being barren, giueth Hagar to Abram:* 4 *Which conceiueth & despiseth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11,12. *The name & manners of her sonne.* 13 *She calleth vpon the Lord, whom she findeth true.*

NOw * Sarai Abrams wife bare him no children, & she had a maid an Egyptian, Hagar by name.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

2 And Sarai sayd vnto Abram, Behold now, the Lorde hath b restrained mee from

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her old age,

childe bearing. I pray thee goe in vnto my maide: ‖it may bee that I shall ‡receiue a childe by her. And Abram obeyed the voyce of Sarai.

‖Or, peraduenture. ‡Ebr. be builded by her.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, ℣ she cõceiued, ℣ when she sawe that she had conceiued, her dame was *despised in her eyes.

5 Then Sarai sayde to Abram, ‡ Thou doest mee wrong. I haue giuen my maide into thy bosome, and shee seeth that shee hath conceiued, ℣ I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sara, Behold, thy maide is in thine ‖hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶ But the [d] Angel of ỹ Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur,

8 And he sayde, Hagar Sarais maide, whence commest thou? ℣ whither wilt thou go? And she said, I flee frõ my dame Sarai.

9 Then the Angel of the Lord sayde to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will greatly increase thy seede, that it shall not be numbred for multitude.

11 Also the Angel of the Lord sayd vnto her, See, thou art with childe, ℣ shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall bee a ‖ wilde man: his hand shall be against euery man, and euery mans hand against him, * ℣ he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for shee said, ‡ Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called ‖ Beer-lahai-roi: loe, it is betweene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yeere old, when Hagar bare him Ishmael.

[d] Which was Christ, as appeareth verse 13, & chap. 18. 17.

[e] God reiecteth none estate of people in their miserie, but sendeth them comfort.

‖Or, fierce and cruel: or, as a wild asse. Chap. 25. 18.

f That is, the Ishmaelites shall be a peculiar people by themselues, and not a portion of another people. g She rebuketh her owne dulnesse, and knowledgeth Gods graces, who was present with her euery where. Chap. 24. 62.

‖Or, the well of the liuing and seeing me.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham praieth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yeere olde and nine, the Lorde appeared to Abram, ℣ said vnto him, I am God ‖all sufficient: * walke before me, ℣ be thou vpright.

‖Or, Almightie. Chap. 5. 22. ‖Or, without hypocrisie.

2 And I will make my couenant betweene mee and thee, and I will multiply thee exceedingly.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenat with thee, ℣ thou shalt be a * father of many nations.

5 Neither shall thy name any more bee called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

6 And I wil make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer, I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and to thy seede after thee.

8 And I wil giue thee and thy seede after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶ Againe God sayd vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seede after thee in their generations.

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seede after thee, * Let euery man child among you be circumcised:

11 That is, ye shall circumcise the [d] foreskin of your flesh, and it shall bee a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you shall be circumcised in your generations, as wel he that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: ℣ my couenant shall bee in your flesh for an euerlasting conenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

15 ¶ Afterward God sayde vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shall be her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and sayd in his heart, Shall a childe bee borne vnto him that is an hundred yeere olde? And shall Sarah that is ninetie yeere olde, beare?

18 And Abraham sayde vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shal beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my conenant with him for an euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael I haue heard thee: loe, I haue blessed him, and wil make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my conenant will I establish with Izhak, which Sarah shall beare vnto thee the next * yere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 13. 1.

c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Act. 7. 8.

d That priuie part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified. Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise for vnder the mankind all was consecrated and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.

‖Or, dame, or princesse.

f Which proceeded of sudden ioy, and not of infidelitie. Chap. 18. 10. and 21. 2.

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

‡ Ebr. greatly, greatly. Chap. 22. 2.

a They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, every man childe among the men of Abrahams house, and b hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumncised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Isaak is promised again. 13 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham: 23 Abraham prayeth for them.

Heb.13.2.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as hee sate in his tent doore about the heate of the day.

Or, Oke grout.

2 And he lift vp his eyes, & looked: and loe, three * men stoode by him, and when hee saw them, he ran to meete them from the tent doore, and bowed himselfe to the ground.

a That is, three Angels in mans shape.

3 And he sayde, b Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.

4 Let a little water, I pray you, bee brought, and c wash your feete, and rest your selues vnder the tree.

c For men vsed because of the great heate to go bare footed in those partes.

5 And I will bring you a morsel of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are yee d come to your seruant. And they sayd, Doe as thou hast sayd.

d As sent of God that I should doe my duetie to you. *‡Ebr. Sem.*

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three ‡ measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ranne to the beasts, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the calfe which he had prepared, and set before them, and stoode himselfe by them vnder the tree, and e they did eate.

e For as God gaue them bodies for a time, so gaue he them the faculties thereof to walke, & to eate and drinke, and such like.

9 ¶ Then they sayde to him, Where is Sarah thy wife? And hee answered, Behold, shee is in the tent.

Chap.17.19,21. & 21.2. rom.9.9.

10 And he sayd, * I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behinde him.

f That is, about this time, when she shalbe aliue, or when the childe shall come into this life.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the maner of women)

‡ For she rather had respect to the order of nature, then beleeued the promise of God.

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed olde, * and my lord also, shall I haue lust?

g Gen 3.6.

13 And the Lorde sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 Shall any thing bee ‖ * hard to the Lord? At the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.

Or, hid. Zech.8.6.

15 But Sarah denied, saying, I laughed not: for she was afrayd. And he sayd, ‡ It is not so: for thou laughedst.

‡ *Ebr. No.*

16 ¶ Afterward the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lorde sayd, Shall I hide from Abraham that thing which I doe,

h Iehouah the Ebrewe worde, which we call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.

18 Seeing that Abraham shalbe in deede a great and a mighty nation, and * all the nations of the earth shalbe blessed in him?

Chap.12.3. and 22.18.

19 For I know him i that hee will commaund his sonnes and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

20 Then the Lord sayd, Because the cry of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

k God speaketh after the fashion of men: that is, I will enter into iudgement with

21 I will k goe downe now, and see whether they haue done altogether according to that l cry, which is come vnto me: and if not, that I may know.

good aduice.

l For our sinnes cry for vengeance though none accuse vs. *‡Ebr. doo iudgement.*

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayd, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt that not only fiftie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should bee euen as the wicked, bee it farre from thee. Shall not the Iudge of all the world ‡ doe right?

26 And the Lorde answered, If I shall finde in Sodom m fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayde, Behold now, I haue begun to speake vnto my Lord, and I am * but dust and ashes.

n Hereby wee learne, that the neerer wee approch vnto God, the more doeth our miserable state appeare, and the more are we humbled.

28 If there shal lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he sayd, If I finde there fiue and fourtie, I will not destroy it.

o If God refused not the prayer for the wicked Sodomites, euen to the first request, how much more will hee graunt the prayers of the godly for the afflicted Church?

29 And hee yet spake to him againe, and sayde, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be found there? Then he sayde, I will not doe it, if I finde thirtie there.

31 Moreouer hee sayde, Behold, now I haue begun to speake vnto my Lord, What if twentie bee found there? And hee answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this o once, What if tenne be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And

23 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he sayd, See my Lords, I pray you turne in now into your seruants house, and tary all night, and [a] wash your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

3 Then he [b] prayed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, & did bake vnleauened bread, and they did eate.

4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house round about, from the yong euen to the olde, [d] all the people from all quarters.

5 Who cryed vnto Lot, sayde to him, Where are the men, which came to thee this night? bring them out vnto vs that we may knowe them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two [a] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they sayde, Away hence. And they sayd, Hee is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preassed sore vpon Lot [a] himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 [a] Then they smote the men that were at the doore of ℌ house with blindnesse both small and great, so that they were weary in [g] seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For wee [g] will destroy this place, because the [a] cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law which [h] maried his daughters, and sayde, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters [‡] which are here, lest thou be destroyed in the punishment of the citie.

16 And as he [b] prolonged the time, [a] the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angell sayde, Escape for thy life: [i] looke not behinde thee, neither tary thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, lest some euill take mee, and I die.

20 See now this citie hereby to flee vnto, which is a litle one: Oh let me escape thither: is it not a [k] litle one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued [‡] thy request also concerning this thing, that I will not ouerthowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do [l] nothing til thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord [a] rained vpon Sodom and vpon Gomorrah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [a] pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord,

28 And looking toward Sodom and Gomorrah, & toward all the land of the plaine, behold, he sawe the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midst of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for hee [a] feared to tary in Zoar, but dwelt in a cane, he and his two daughters.

31 And the elder sayde vnto the yonger, Our father is olde, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father [q] drinke wine, and lie with him, that wee may preserue seede of our father.

33 So they made their father drinke wine that night, & the elder went & lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on ℣ morrow the elder said to the yonger,

a Wherein we see Gods prouident care in preserving his, albeit he reueileth not himselfe to all alike: for Lot had but two Angels, and Abraham three. *Chap.* 18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come ℣ they would seuerle themselues.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie. 2. *Pet.* 2.7.

Wisd. 19.16.

‡ *Ebr. finding.*

g This prooueth that the Angels are ministers, al-well to execute Gods wrath, as to declare his fauour. *Chap.* 18.20.

℣ *Or, should marry.*

‡ *Ebr. which are found.*

h The mercy of God thweth to ouercome mans slowneſse in following Gods calling.

i *Wisd.* 10.6.

i He willed him to flee from Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Bela, Chap. 14.2. *Deut.* 29.23. *Isa.* 13.19. *Jere* 50. 40. *Ezek.* 16.49. *Hos.* 11.8. *Amos* 4.11. *Luke* 17.29. *Jude* 7.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

yonger, Beholde, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may † preserue seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, & lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were * both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and cher called his name Moab: the same is the father of the ‖ Moabites vnto this day.

38 And the yonger bare a sonne also, & she called his name ‡ Ben-ammi: the same is the father of the Ammonites vnto this day.

* Or keepe alive.
† Thus God permitted him to fal most horribly in the solitary moutaines, whom the wickednesse of Solom could not ouercome.
‖ Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked
‡ That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproueth the king.* 9 *And the king Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the King and his are healed.*

AFterwarde Abraham departed thence * toward the South countrey, and dwelled betwene Cadesh and † Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, ‖ She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Beholde, ‡ thou art but dead, because of the woman which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen § the righteous nation?

5 Saide not he vnto mee, She is my sister? yea and she her selfe said, He is my brother: with an vpright * mind, and ‖ innocent hands haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou didst this euen with an vpright minde, and I † kept thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a ‡ Prophet, & he § shall pray for thee that thou mayest liue: but if thou deliuer her not againe, bee sure that thou shalt die the death, thou & all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‖ vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my † kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the ‖ feare of God is not in this place, and they will slay mee for my wiues sake.

* Which was toward Egypt.
† Abraham had now twise fallen into this fault: such is mans frailtie.
‡ So greatly God detesteth y breach of marriage.
§ The Infidels confessed y God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.
* As one falling by ignorance, and not doing euill of purpose.
‖ Not thinking to doe any man harme.
† God by his holy spirit reteineth them y offend by ignorance, y they sal not into greater inconueniēce.
‡ That is, one to whom God reuaileth himselfe familiarly.
§ For the prayer of the godly is of force towards God.
‖ Heb. in their eares.
† The wickednes of the king bringeth Gods wrath vpon the whole realme.
‡ He sheweth that no honestie can be hoped for, where the feare of God is not.

12 Yet in very deede she is my * sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Nowe when God caused mee to wander out of my fathers house, I said then to her, This is thy kindnesse that thou shalt shewe vnto me in all places where we come, † Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is ‖ before thee: dwell where it pleaseth thee.

16 Likewise to Sarah hee said, Behold, I haue giuen thy brother a thousand pieces of siluer: beholde, hee is the * vaile of thine eyes to all that are with thee, and to all others: and she was † thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women seruants: and they bare children.

18 For the LORD ‡ had shut vp euery woombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 *Izhak is borne.* 9 *Ismael mocketh Izhak.* 14 *Hagar is cast out with her sonne.* 17 *The angell comforteth Hagar.* 22 *The couenant betweene Abimelech and Abraham.* 33 *Abraham called vpon the Lord.*

NOw the Lord visited Sarah, as he had said, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his † olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes olde, * as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ The Sarah said, God hath made me to reioice: all that heare will reioice with me.

7 Againe shee sayd, ‖ Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew, and was weaned: And Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) † mocking.

10 Wherefore shee sayd vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God sayd vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be ‡ called.

13 As for the sonne of the bond woman, I will make him † a nation also, because he is thy seede.

14 So

* By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these words.
† Or, as at the commandement.
‖ Such an head, as with whom thou mayest be preserued from all dangers.
* God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile and defence.
† Had take away from them the gilt of cōcealing.

* Chap. 17. 19. and 18. 10.
† Mat. 1. 2. ad 7. 8. galat. 4. 23. heb. 11. 11.
‖ Therefore the miracle was greater.
* Chap. 17. 12.

‖ She accuseth her selfe of ingratitude that thee did not beleeue the Angel.
† He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.
‡ Galat. 4. 30.
* The promised seede shall be counted from Izhak, and not from Ismael, Rom. 9. 7. Heb. 11. 18.
† The Ismaelites shall come of him.

14 So Abraham arose vp earely in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and [f] sent her away: who departing wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottle was spent, she cast the child vnder a certain tree.

16 Then she went & sate her ouer against him afarre off aboue a bowe shoote: for shee saide, I will not see the death of the childe: and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God [g] heard the voice of the child, and the Angel of God called to Hagar from heauen and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the child, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and she saw a well of water: so shee went & filled the bottle with water, and gaue the boy drinke.

20 So God was [i] with the child, and he grewe and dwelt in the wildernes, and was an archer.

21 And hee dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore [k] sweare vnto me here by God, that thou wilt not & hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will [k] sweare.

25 ¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayde, [l] I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambs, that it may bee a witnesse vnto mee, that I haue digged this well.

31 Wherefore the place is called [‖] Beer-sheba, because there they both sware.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a grone in Beer-sheba, and [n] called there on the Name of the Lord the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1, 2 *The faith of Abraham is proued in offering his sonne Izhak.* 3 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after these things God did * proue Abraham, and said vnto him, Abraham. Who answered, ‡ Here am I.

2 And hee said, Take now thine onely sonne Izhak, whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp earely in the morning, and sadled his asse, & tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had told him.

4 ¶ Then the third day, Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife:

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to ‖ place which God had shewed him, Abraham builded an altar there, and couched the wood, and * bound Izhak his sonne, * and laid him on the altar vpon the wood.

10 And Abraham stretched foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither do any thing vnto him: for now I [e] knowe that thou fearest God, seeing for my sake ‖ thou hast not spared & thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him caught by the hornes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Jehouah-ireh, as it is said this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lorde cryed vnto Abraham from heauen the second time,

16 And said, [f] By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the [g] gate of his enemies.

18 * And

[f] True faith renounceth all naturall affections to obey Gods commandement.

[g] For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.

[h] Except God open our eyes, we can neither see nor vse ‖ meanes which are before vs.

[i] As touching outward things God caused him to prosper.

‖ *Or, shot in the bow, and was an hunter.*

‡ *Ebr. deale falsely with me, or lie.*

[k] So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sincerite.

[l] Wicked seruants doe many euils vnknowen to their masters.

‖ *Or, well of the othe, or seuen, meaning lambes.*

[m] Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

[n] That is, hee worshipped God in all poynts of true religion.

Heb. 11. 17.

‡ *Ebr. Lee, I.*

[a] Which signifieth the feare of God, in ‖ which place he was honoured, and Salomon afterward built the Temple.

[b] Herein stood the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

[c] He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

[d] The onely way to ouercome all tentations is to rest vpon Gods prouidence.

[e] For it is like that his father had declared to him Gods commandement, whereunto hee shewed himselfe obedient. *Jam. 2. 21. 1. Macc. 2. 52.*

[f] That is, by the true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine only sonne from me.*

‡ *Ebr. thy sonne, thine only sonne.*

‖ *Or, the Lord will see, or prouide.*

[g] The name is changed, to shew that God doeth both see and prouide secretly for his, and also euidently is seene and felt in time conuenient. *Psal. 105. 9. ezechi. 44. 21. luke 1. 73. heb 6. 13.*

[h] Signifying, that there is no greater then he.

‖ *Or, holden.*

Chap.12.3.and 18.18.eccl.us.44. 22.actes 3.25. gal.3.8.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeied my voyce,

19 Then turned Abraham againe vnto his seruantes, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Beholde Milcah, shee hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

‖Or, of the Syrians.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his ¡ concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

¡ Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equity of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and seuen yeere olde (so long liued she.)

‡Ebr. the yeeres of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham * rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: & the naturall affection is commendable.

4 I am a stranger and a forreiner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

‡Ebr. sonnes of Heth.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince * of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And hee communed with them, saying, If it be ‡ your minde, that I shall bury my dead out of my sight, heare me, and intreat for me to Ephron, the sonne of Zoar,

‡Ebr. in your soule

9 That hee would giue mee the caue ‖ of Machpelah which he hath in the ende of his fielde: that hee would giue it me for as much ‡ money as it is worth for a possession to bury in among you.

‖Or, double caue, because one was within another.

‡Ebr. in full siluer.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that * went in at the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my lorde, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

d To shew that he had them in good estimation and reuerence.

12 Then Abraham * bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is woorth foure hundreth shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among merchants.

17 ¶ So the fielde of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure.

18 Unto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his citie.

‖Or, citizens.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein, was made sure vnto Abraham for a possession of buriall * by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Isaak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie towards his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her counsel, and shee agreeth. 67 and is married to Isaak.

NOw Abraham was old, and ‡ stricken in yeeres, and the Lorde had blessed Abraham in all things.

‡Ebr. come into dayes. Chap.47.29.

2 Therefore Abraham sayde vnto his eldest seruant of his house, which had the rule ouer all that hee had, * Put now thine hand vnder my thigh,

a Which ceremonie declared the seruants obedience toward his masters, and the masters power ouer the seruant.

3 And I will make thee * sweare by the Lorde God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an othe may be required in a lawfull cause.

4 But thou shalt goe vnto my * countrey, and to my kinred, and take a wife vnto my sonne Isaak.

c He would not that his sonne should marry out of the godly families: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

5 And the seruant sayd to him, What if the woman will not come with mee to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whome Abraham answered, Beware that thou bring not my sonne * thither againe.

d Lest he should lose the inheritance promised. Chap.12.7. and 13.15. and 15.18. and 26.4.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from * land were I was borne, and that spake vnto me, and that sware vnto mee saying, * Vnto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

‡Ebr. gaue.

8 Neuertheles if the woman will not follow thee, then shalt thou bee * discharged of this mine othe: onely bring not my sonne thither againe.

B.i. 9 Then

9 Then the seruaunt put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, and went to ‖ Aram Naharaim, vnto the c citie of Nahor.

11 And he made his camels to ‡lie downe without the citie by a well of water, at euen tide about the time that the women come out to drawe water.

12 And he sayd, O d Lord God of my master Abraham, I beseech thee, ſsend me good speede this day, and shewe mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 e Graunt therefore that the mayde, to whom I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may bee he that thou hast ordeined for thy seruant Isaak: & thereby shall I knowe that thou hast shewed mercie on my master.

15 ¶ And now yet he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayde was very faire to looke vpon, a virgin and vnknowen of man) and she i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and sayd, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she sayde, Drinke ‡ sir: and shee hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she sayde, I will draw water for thy camels also, vntil ‡ they haue drunken ynough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ k abillement of l halfe a shekell weight, and two bracelets for her handes, of tenne shekels weight of gold:

23 And her sayde, Whose daughter art thou? tell me, I pray thee, Is there roome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whome she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And sayd, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercie & his trueth from my master: for when I was in the way, the Lorde brought mee to my masters brethrens house.

28 And the maide ran & told them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when hee had seene the earings, and the bracelets in his sisters handes, and when hee heard the wordes of Rebekah his sister, saying, Thus sayd the man vnto mee, then he went to the man, and lo, he stood by the camels at the well.

31 And hee sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roome for the camels?

32 ¶ Then the man came into the house, and o hee vnladed the p camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterwarde the meate was set before him: but he said, q I will not eat, vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath r blessed my master wonderfully, that he is become great: for hee hath giuen him sheepe, and beues, and siluer, and gold, and men seruants, & maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne vnto my master, when she was old, & vnto him hath he giue all that he hath.

37 Nowe my master made mee sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the s Canaanites, in whose land I dwell.

38 But thou shalt goe vnto my t fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whome I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and my fathers house.

41 Then shalt thou be discharged of u mine oath, when thou comest to my kinred: and if they giue thee not one, thou shalt bee free from mine oath.

42 So I came this day to the well, and said, O Lorde the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

43 Behold, x I stand by the well of water: when a virgin commeth forth to draw water, and I say to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her bee the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine y heart, behold, Rebekah came forth and her pitcher on her shoulder, and she went downe to the well, and drewe water. Then I sayde vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe her

‖ Or, Mesopotamia, or, Syria of the two floodes: to wit, of Tygris and Euphrates.

c That is, to Charran.

‡ Ebr. to bow their knees.

d He groundeth his prayer vpon Gods promise made to his master.

ſ Or, cause mee to meete.

e The seruant moued by Gods spirit, desired to be assured by a signe, whether God prospered his iourney or no.

f God giueth good successe to all things that are vndertaken for the glorie of his Name and according to his word.

g Here is declared that God euer heareth the prayers of his, and graunteth their requests.

‡ Ebr. my Lord.

‡ Ebr. haue made an end of drinking.

‖ Or, earing.

h God permitted many things both in apparell and other things, which are nowe forbid: especially when they appertaine not to our mortification.

i The golden shekell is here meant, and not that of siluer.

k He boasteth not his good fortune (as doeth the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

l For he waited on Gods hand, who had nowe heard his prayer.

m To wit, Laban.

n The gentle intertainment of strangers vsed among the godly fathers.

o The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

p To bleste, signifieth here to inrich, or increase with substance, as the text in the same verse declareth.

q The Canaanites were accursed, and therefore the godly could not ioyne with them in mariage.

r Meaning, among his kinsfolke, as vers. 40.

s Which by mine authoritie I caused thee to make.

‖ Or, way.

Vers. 13.

‖ Or, shewed,

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayde, Whose daughter art thou? And shee answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the ‡ right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale [z] mercifully and truely with my master, tell me: and if not, tell mee that I may turne me to the [a] right hand or to the left.

50 Then answered Laban and Bethuel, and sayd, [b] This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is ‖ before thee, take her and goe, that shee may be thy masters sonnes wife, euen as the Lord hath ‖ sayd.

52 And when Abrahams seruant heard their words, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, both hee, and the men that were with him, and tarried all night: and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ‡ ten dayes: then shall shee goe.

56 But hee sayd vnto them, Hinder you mee not, seeing the Lord hath prospered my iourney: send mee away, that I may goe to my master.

57 Then they said, We will call the maid, and aske [c] her ‡ counsel.

58 And they called Rebekah, and sayde vnto her, Wilt thou goe with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayd vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the ‖ gate of his enemies.

61 ¶ Then Rebekah arose, ‖ her maids, ‖ rode vpon the camels, ‖ followed the man: and the seruant tooke Rebekah, ‖ departed.

62 Now Izhak came from the way of *Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to [e] pray in the fielde toward the euening: who lift vp his eyes, and looked, ‖ behold, the camels came.

64 Also Rebekah lift vp her eyes, and when she sawe Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the fields to meete vs? and the seruant had sayd, It is my master) So shee tooke [f] a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

y He sheweth what is our duetie, when we haue receiued any benefit of the Lord.

‡ *Ebr. in the way of trueth.*

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide elsewhere.

b So soone as they perceiue that it is Gods ordinance, they yeelde.

‖ *Or, at thy commandement.*

‖ *Or, ordained.*

Verse 56. & 59.

‡ *Ebr. dayes, or moneth.*

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

‡ *Ebr. her mouth.*

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Christ, *Chap. 16. 14. and 25. 11.*

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, that ‖ spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.

‖ *Or, had left mourning for his mother.*

CHAP. XXV.

1 *Abraham taketh Keturah to wife, and getteth many children.* 5 *Abraham giueth all his goods to Izhak.* 8 *He dieth.* 12 *The genealogie of Ishmael.* 25 *The birth of Iaakob and Esau.* 30 *Esau selleth his birthright for a messe of pottage.*

NOw Abraham had taken [a] him another wife called Keturah.

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Assurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak:

6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundreth seuentie and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian, Sarahs handmayde, bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, ‡ Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelues princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie & seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his [f] people)

a Whiles Sarah was yet aliue.

1. *Chro. 1. 32.*

‡ *Ebr. all that he had.*

b For by the vertue of Gods word he had not onely Izhak, but begat many moe.

c Reade Chap. 22. 24.

d To auoyd the dissension that els might haue come because of the heritage.

e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine. *Chap. 23. 16. Chap. 16. 14. and 24. 62. 1. Sam. 1. 29.*

‡ *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seede.

‖Or, his lot fell. g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16.12.

‖Or, Syrian of Mesopotamia.

‖Or, hurt one another.

h That is, with childe, seeing one shall destroy another.

i For that is the onely refuge in all our miseries. Rom. 9, 12.

Hosea.12,3. marth.1,2.

25 * a man of the field.

‖Or, simple and innocent.

‡Ebr. venison in his mouth.

‖Or, feede me quickely.

k The reprobate esteeme not Gods benefites except they feele them presently, and therefore they preferre present pleasures. Heb.12,16.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Ashur, Ishmael ‖ dwelt s in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was forty yeere old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

22 But the children ‖ strone together within her: therefore shee sayd, Seeing it is so, why am I h thus? wherefore shee went i to aske the Lord.

23 And the Lord sayd to her, Two nations are in thy wombe, and two maner of people shalbe diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, beholde, twinnes were in her wombe.

25 So hee that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, ‡ liued in the fieldes: but Iaakob was a ‖ plaine man, ‡ dwelt in tents.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

29 Now Iakob sodde pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, ‖ Let me eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob said, Sell me euen nowe thy birthright.

32 And Esau sayd, Loe, I am almost dead, what is then this k birthright to me?

33 Iaakob then sayd, Sweare to me euen now. And he sware to him, and * l solde his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate ‡ drinke, and rose vp, and went his way: so Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stoppe his welles, 18 and driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

a In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the wayes of his children.

AND there was a famine in the a land beside the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede will I giue all these * countreyes: and I will performe the othe which I sware vnto Abraham thy father.

Chap.13.15. and 15.18.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seed shall all the nations of the earth be * blessed,

Chap.12.3. and 15.18. and 18. 18. and 22.18. and 28.14.

5 Because that Abraham c obeyed my voyce and kept mine ‡ ordinance, my commandements, my statutes, and my Lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercie, so doeth the confirmation thereof proceede of the same fountaine.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for hee d feared to say, Shee is my wife, lest, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

‡Ebr. my keeping.

d Whereby we see that feare and distrust is found in the most faithfull.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and loe, hee sawe Izhak e sporting with Rebekah his wife.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, ‡ said, Loe, shee is of a surette thy wife, and why sayedst thou, Shee is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke-breakers.

10 Then Abimelech said, why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

‖Or, an hundreth measures.

13 And the man waxed mightie, and ‡ still increased, till he was exceeding great:

‡Ebr. he went forth going and increasing.

14 For he had flockes of sheepe, ‡ heards of cattell, and a mighty houshold: therefore the Philistims had g enuie at him,

g The malicious enuy alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Hebrewe word signifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

‡Ebr. liuing.

‖Or, springing.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called hee the name of the well ‖ Esek, because they were at strife with him.

‖Or, contention, strife.

21 Afterward they digged another well, and strone for that also, and hee called the name

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called hee the name of it ‖ Rehoboth, and sayde, Because the Lorde hath nowe made vs roome, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and saide, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

25 Then he built an k altar there, and called vpon the name of the Lorde, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friendes, and Phichol the captaine of his armie.

27 To whom Izhak sayde, Wherefore come ye to me, seeing yee hate me, and haue put me away from you?

28 Who answered, Wee sawe certainely that the Lord was with thee, & wee thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 l If thou shalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruaunts came and tolde him of a well, which they had digged, and sayde vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Nowe when Esau was fourtie yere olde, he tooke to wife Iudith the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they * were a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing frō Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (so that hee couldne not see) he called Esau his eldest sonne, and sayd vnto him, My sonne. And hee answered him, ‡ I am here.

2 Then he said, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, & get thee to the field, that thou mayest ‡ take me some venison.

4 Then make me sauorie meate, such as I loue, and bring it me that I may eate, and that my a soule may blesse thee before I die.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauourie meate, that I may eate and blesse thee before the Lorde, afore my death.

8 Nowe therefore, my sonne, heare my voice in that which I command thee.

9 b Get thee nowe to the flocke, & bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that hee may blesse thee before his death.

11 But Iaakob saide to Rebekah his mother, Beholde, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele me, and I shall seeme to him to be a ‖ mocker: so shal I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ‖ c Vpon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah took faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his handes and the smoothe of his necke with the skinnes of the kids of the goates.

17 Afterward she put the pleasant meate and bread, which shee had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he sayde, My Father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly my sonne? Who sayd, Because the Lord thy God brought it to mine hande.

21 Againe sayde Izhak vnto Iaakob, Come neere thou, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and sayde, The * voyce is Iaakobs voyce, but the handes are the hands of Esau.

23 (For he knewe him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe hee sayde, Art thou that my sonne Esau? Who answered, ‡ Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And hee brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterwarde his father Izhak sayde

‖ Or, hated.

‖ Or, largenesse, roome.

i God assureth Izhak against all feare by rehearsing the promise made to Abrahā.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Hebrewes in swearing, begin commonly with If, & vnderstand the rest: that is, that God shall punish him that breaketh the othe: heere the wicked shew that they are afraide lest that come to them which they would doe to other.

‖ Or, othe.

‖ Or, the well of the othe.

Chap 27.46.

* Or, disobedient and rebellious.

‡ Ebr. Loe, I.

‡ Ebr. hunt.

a The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25.23.

b This subtiltie is blameworthy, because she should haue tarried till God had performed his promise.

‡ Ebr. before his eyes.

‖ Or, as though I would deceiue him.

‖ Or, I will take the danger on me.

c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name therein.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

‡ Ebr. I am.

vnto him, Come neere nowe, and kisse me, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauour of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a fielde, which the Lord hath blessed.

Hebr. 11, 20.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bowe vnto thee: bee lorde ouer thy brethren, and let thy mothers children honour thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And hee also prepared sauourie meate and brought it to his father, & saide vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

33 But his father Izhak saide vnto him, Who art thou? And hee answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.

33 Then Izhak was f stricken with a marueilous great feare, and said, Who & where is he that hunted venison, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shall be blessed.

‖Or, sufficiently.

34 When Esau heard the wordes of his father, hee cryed out with a great crie & bitter out of measure, and sayd vnto his father, Blesse me, euen me also, my father.

g In the Cha. 25. he was so called because he helde his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

h For Izhak did this as he was the minister and prophet of God.

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee now what shal I doe, my sonne?

‖Or, I am also (thy sonne.) Heb. 12, 17.

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse me, euen me also my father: and Esau lifted vp his voyce, and * wept.

i Because thine enemies shalbe round about thee.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnes of ỹ earth shall bee thy dwelling place, and thou shalt haue of the dewe of heauen from aboue,

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

40 And i by thy sword thou shalt liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the maistrie, that thou shalt breake his yoke from thy necke.

Obad. 1, 10.

l Hypocrites onely abstaine from doing euill for feare of men.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her eldest sonne, and she sent and called Iaakob her yonger sonne, & sayd vnto him, Beholde, thy brother Esau m is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while vntill thy brothers fiercenesse be swaged,

n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why shoulde I bee n deprined of you both in one day?

Chap. 26. 35.

46 Also Rebekah said to Izhak, * I am wearie of my life, for ỹ o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it me to liue?

o Which were Esaus wiues.

p Heereby shee perswaded Izhak to agree to Iaakobs departure.

CHAP. XXVIII.

1 *Izhak forbiddeth Iaakob to take a wife of the Canaanites.* 6 *Esau taketh a wife of the daughters of Ishmael against his fathers will.* 12 *Iaakob in the way to Haran seeth a ladder reaching to heauen.* 14 *Christ is promised.* 20 *Iaakob asketh of God onely meate and clothing.*

THen Izhak called Iaakob, and a blessed him, and charged him, and layde vnto him, Take not a wife of the daughters of Canaan.

a This second blessing was to confirme Iaakobs faith, least hee should thinke that his father had giuen it without Gods motion.

Hos. 12, 12. *Chap.* 24, 10.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

‖Or, almightie,

3 And God ‖ all sufficient blesse thee and make thee to increase, & multiply thee, that thou mayest be a multitude of people,

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling,

4 And giue thee the blessing of Abrahã, euen to thee and to thy seede with thee, that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

‖Or, beside his wiues.

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

c Thinking hereby to haue reconciled himself e to his father, but all in vaine: for he taketh not away the cause of the euill.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to set him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

d Christ is the ladder, whereby God & man are ioined together, & by whome the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke vnto the wiues, which he had, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nebaioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and laid vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stoode a d ladder vpon the earth, and the top

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seede.

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, and to the North, and to the South, and in thee & in thy seede shall all the * families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayde, Surely the Lord is in this place, and I was not aware.

17 And hee was f afraid, and sayd, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp earely in the morning, and tooke the stone that hee had laid vnder his head, and g set it vp as a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying, If h God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lord bee my God.

22 And this stone, which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban, and serueth seuen yeeres for Rahel. 23. Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

Then Iaakob a lift vp his feete, and came into the ‡ East countrey.

2 And as hee looked about, behold, there was a well in the field, b and lo, three flocks of sheepe lay thereby, (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob sayde vnto them, My ‡brethren, whence be yee? And they answered, We are of Haran.

5 Then hee sayd vnto them, d Know ye Laban the sonne of Nahor? Who sayd, We know him.

6 Againe hee sayd vnto them, d Is he in good health? and they answered, Hee is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feede them.

8 But they said, Wee will not vntill all the flocks bee brought together, and till men roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While hee talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Iaakob kissed Rahel and lift vp his voyce, and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖ brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, & brought him to his house: and hee told Laban * all these things.

14 To whom Laban sayd, Wel, thou art my ‖ bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban sayde vnto Iaakob, Though thou bee my brother, shouldest thou therefore serue me for nought? Tell me what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, and the ponger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and fayre.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy ponger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue me my wife that I may goe in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But b when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his mayd Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? Wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i maner of this place, to giue the ponger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

B.iiii. ter

Chap.35.1. and 48.3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land. *Deut 12.20. and 19.14. Chap.12.3. and 18.18. and 22.18. and 26.4.*

f He was touched with a godly feare and reuerence.

g To be a remembrance only of the vision shewed vnto him. *Chap.31.13.*

[Or, house of God.

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankefull.

a That is, he went forth on his iourney.

‡ *Ebr. to the land of the children of the East.*

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

[Or, nephew.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood & kinred.

[Or, bleare eyed.

g Meaning, after that the yeeres were accomplished.

‡ *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie and shamefastnesse.

i He esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the countrey though he alleadged custome for his excuse.

ter Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he ‡ made her [k] fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a sonne, and thee called his name Reuben: for shee sayd, Because the [l] Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.

33 And she conceiued againe, and bare a sonne, and sayd, Because the Lord heard that I was hated, hee hath therefore giuen me this sonne also, and thee called his name Simeon.

34 And she conceiued againe, and bare a sonne, and sayd, Now at this time will my husband keepe mee compante, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer shee conceiued againe, and bare a sonne, saying, Nowe will I ‖praise the Lord: therefore she called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4.9. Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 15 *Leah giueth Mandrakes to Rahel, that Iaakob might lie with her.* 27 *Laban is enriched for Iaakobs sake.* 43 *Iaakob is made very rich.*

AND when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and sayd vnto Iaakob, Giue mee children, or els I die.

2 Then Iaakobs anger was kindled against Rahel, and he sayd, Am I in [a] Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she sayd, Behold my maid Bilhah, goe in to her, and shee shall beare vpon my [b] knees, and ‡ I shall haue children also by her.

4 Then she gaue him Bilhah her mayd to wife, and Iaakob went in to her.

5 So Bilhah conceiued, and bare Iaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name Dan.

7 And Bilhah Rahels mayde conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel saide, [c] With ‡ excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name Naphtali.

9 And when Leah sawe that shee had left bearing, shee tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs mayde bare Iaakob a sonne.

11 Then sayd Leah, [d] A company commeth: and she called his name Gad.

12 Againe Zilpah Leahs maid, bare Iaakob another sonne.

13 Then said Leah, Ah, blessed am I, for the daughters will blesse me: and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harnest, & found [e] mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the euening, & Leah went out to meete him, and said, Come in to me, for I haue ‡ bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and she conceiued, and bare vnto Iaakob the fift sonne.

18 Then sayd Leah, God hath giuen me my reward, because I gaue my [f] mayd to my husband, and she called his name Issachar.

19 After Leah conceiued againe, & bare Iaakob the sixt sonne.

20 Then Leah sayde, God hath indued me with a good dowry: now will mine husband dwell with me, because I haue borne him sixe sonnes: and thee called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖opened her wombe.

23 So shee conceiued, & bare a sonne, and sayd, God hath taken away my [g] rebuke.

24 And she called his name Ioseph, saying, The Lorde will giue mee yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe to my place, and to my countrey.

26 Giue mee my wiues and my children, for whom I haue serued thee, and let mee goe: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue nowe found fauour in thy sight, tarie: For I haue ‖perceiued that the Lord hath blessed me for thy sake.

28 Also hee sayd, Appoynt vnto mee thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene ‖vnder me.

30 For the little, that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee ‡ by my comming: but now when shal [h] I trauel for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe thorow all thy flocks this day, and ‖ separate from them all the sheepe with little spots and great spots, and all ‖ blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: [i] and it shall be my wages.

33 So shal my [k] righteousnes answere for me

‡ Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

‖Or, confesse. Matth. 11.2.

‡ Ebr. stood from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receiue her children on my lap, as though they were mine owne.

‡ Ebr. I shall be builded.

‡ Ebr. wrestlings of God.

c The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefice of God to beare children.

d That is, God doth increase me with a multitude of children: for so Iaakob doth expound this name God. Chap. 49. 19.

e Which is a kinde of herbe whose roote hath a certaine likenesse of the figure of a man.

‡ Ebr. buying, I haue bought.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖Or, made her fruitfull.

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

‖Or, stryed by experience.

‖Or, with me.

‡ Ebr. at my foote.

h The order of nature requireth that euery one prouide for his owne familie.

‖Or, separate thou.

‖Or, red.

i That which shall hereafter be thus spotted.

k God shall testifie for my righteous dealing by rewarding my labours.

me hereafter, when it shall come for my reward before thy face, & euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ‖theft with me.

‖Or, counted theft.

34 Then Laban said, Go to, would God it might be according to thy saying.

35 Therefore ‖he tooke out the same day the hee goates, that were party coloured and with great spots, and all the shee goates with little and great spots, and all that had white in them, & all the ‖blacke among the sheepe, and put them in the keeping of his sonnes.

‖Or, Laban.

‖Or, redde, or, browne.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob ‖tooke rods of greene popular, & of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

‖ Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter, verse 9. and 11.

‖Or, tooke.

38 Then he put the rods, which he had pilled, in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe ‖were in heate before the rods, and afterward brought forth young of partie colour, and with small and great spots.

‖Or, conceiued.

40 And Iaakob parted these lambs, and turned the faces of the flocke towards these lambs partie coloured, & all maner of blacke among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the m stronger sheepe, Iaakob layd the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

m As they which tooke the ramme about September, & brought forth about March: so the feebler in March, & lambd in September.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commandeth him to returne to his countrey.* 13. 24 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles.* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

NOw hee heard the a wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

a The children vttered in words that which the father dissembled in heart, for the couetous think that whatsoeuer they cannot snatch, is pluckt frō them.

2 Also Iaakob beheld the countenance of Laban, & that it was not towards him as in times past:

3 And the Lord had sayd vnto Iaakob, Turne againe into the lande of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me & as it was woont, and the b God of my father hath bene with me.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ten times: but God suffered him not to hurt me.

‖Or, many times.

8 If hee thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if hee sayd thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

9 Thus hath c God taken away your fathers ‖substance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceite.

‖Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes and saw in a dreame, and behold, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee sayde, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 d I am the God of Beth-el, where thou * anoyntedst the pillar, where thou vowedst a vowe vnto mee. Now rise, get thee out of this countrey, and returne vnto the land where thou wast borne.

d This Angell was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for hee talketh as though they knew this thing.

* chap. 28. 18.

14 Then answered Rahel and Leah, and sayd vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath * solde vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompense of his seruice: which was a kinde of sale.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoeuer God hath sayd vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caried away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers e idoles.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

20 Thus Iaakob ‖stole away the heart of Laban the Aramite: for he tolde him not that he fled.

‖Or, went away prowly from Laban.

21 So fled he with all that hee had, and he rose vp, and passed the ‖riuer, and set his face toward mount Gilead.

‖Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖brethren with him, and followed after him seuen dayes iourney, and ‖ouertooke him at mount Gilead.

‖Or, kinsfolkes and friends.

‖Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, and sayde vnto him, Take heede that thou speake not to Iaakob & ought saue good.

& Ebr. from good to euil.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Iaakob, What hast thou done? ‖ thou hast euen stollen away mine heart, and caryed away my daughters

‖Or, conueyed thy selfe away prowly.

daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

‡Ebr. power is in mine hand.

29 I am ‡ able to doe you euill: but the g God of your father spake vnto mee yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and sayd to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

‖Or, let him die.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maydes tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

‖Or, straw, or, saddle.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

‡Ebr. let not anger be in the eyes of my lord.

35 Then sayde shee to her father, ‡ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so hee searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered & sayd, to Laban, What haue I trespaced? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou founde of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not ‖ cast their young, and the rammes of thy flocke haue I not eaten.

‖Or, bene barren.

‡Ebr. the torne, or taken by preye. Exod. 22. 12.

39 ‡ What soeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand diddst thou require it, were it stollen by day or stollen by night.

40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖Or I slept not.

41 Thus haue I bene twentie yeere in thine house, and serued thee fourteene yeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

b That is, the God whom Izhak did feare and worshippe.

42 Except the God of my father, the God of Abraham, and the b feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of my handes, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

44 Now therefore i come & let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.

‖Or, the heape of witnesse.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

k The one name the place in the Syrian tongue, and the other in the Ebrew tongue.

47 And Laban called it ‖ Iegar-sahaduta, and Iaakob called it k Galeed.

‖Or, watch tower.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the name of it Galeed.

l To punish the trespasser.

49 Also he called it ‖ Mizpah, because hee sayd, The Lord l looke betweene mee and thee, when we shall be ‖ departed one from another.

‖Or, hid.

50 If thou shalt vexe my daughters, or shalt take * wiues beside my daughters: there is no man with vs, behold, God is witnes betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 ¶ Moreouer Laban sayde to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee,

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

n Behold, how the idolaters mingle the true God with their fained gods.

53 The God of Abraham, and the God of n Nahor, and the God of their father iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

o Meaning, by the true God whom Izhak worshipped.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread: and they did eate bread, and taried all night in the mount.

‖Or, meate.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

p Wee see that there is euer some seede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10 He prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angell who nameth him Israel.

Chap. 48. 16.

NOwe Iaakob went forth on his iourney, and * the Angels of GOD met him.

a He acknowledgeth Gods benefites, who for the preseruation of his, sendeth hosts of Angels.

2 And when Iaakob saw them, he sayd, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

‖Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

4 To whom hee gaue commandement, saying, Thus shall yee speake to my b lord Esau: thy seruant Iaakob sayeth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also & asses, sheepe, and men

men seruants, & women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee, and foure hundreth men with him.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

7 Then Iaakob was c greatly afraide, and was sore troubled, and diuided the people that was with him, & the sheepe, and the beeues, and the camels into two companies.

8 For he sayde, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Moreouer Iaakob sayde, O God of my father Abraham, and God of my father Izhak: Lord, which saidest vnto me, Returne vnto thy countrey, & to thy kinred, and I will doe thee good.

Chap.31.13.

10 I am not ‡ worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruaunt: for with my d staffe came I ouer this Iorden, and nowe haue I gotten two bands.

‡ *Heb. I am lesse then all thy mercies.*

d That is, poore and without all prouision.

11 I pray thee deliuer me from the hande of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the e mother vpon the children.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

12 For thou saidest, I will surely doe thee good, & make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he tarried there the same night, and tooke of that which came to hande, a f present for Esau his brother:

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

14 Two hundred sheer goates and twenty hee goates, two hundreth ewes and twentie rammes:

15 Thirty milch camels with their colts, fourtie kine, and ten bullockes, twentie sheer asses and ten foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meete thee, & aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commaunded hee the second and the third, and all that followed the droues, saying, After this maner yee shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Beholde, thy seruant Iaakob commeth after vs. (for he thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will ‡ accept me.)

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Heb. receiue my face.*

21 So went the present before him: but he tarried that night with the companie.

22 And hee rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the foord Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

h That is, God in forme of man.

25 And hee saw that hee could not i preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Iaakobs thigh was loosed, as he wrestled with him.

i For God assaileth his with the one hand, & vpholdeth them with the other. *Hos.12.4.*

26 And he said, Let me goe, for the morning appeareth. Who answered, k I will not let thee goe, except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then said he, l Thy name shalbe called Iaakob no more, but Israel: because thou hast had m power with God, thou shalt also preuaile with men.

Chap.35.10.

k God gaue Iaakob both power to ouercome, and also the praise of the victory.

29 Then Iaakob demanded, saying, Tell mee, I pray thee, thy name. And hee sayd, Wherefore nowe doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserued.

‖ *Or, my soule is deliuered.*

l The faithfull ſo ouercome their tentations, that they feele the smart thereof, to the increase that they should not glory but in their humilitie.

31 And the sunne rose to him as he passed Peniel, and he n halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meet and are agreed. 11 Esau receiueth his gifts. 19 Iaakob buyeth a possession, 20 And buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde Esau came, and with him foure hundred men: and hee o diuided the children vnto Leah, and to Rahel, and to the two maides.

a That if the one part were assailed, the other might escape.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them, and p bowed himselfe to the ground seuen times, vntil he came neere to his brother.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And hee lift vp his eyes, and sawe the women, and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they, and their children, and q bowed themselues.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

7 Leah also with her children came neere and made obeysance: and after, Ioseph and Rahel drew neere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I might finde fauour in the sight of my lord.

9 And Esau sayde, I haue enough my brother: keepe that thou hast to thy selfe.

d In that that his brother embraced him so louingly, contrary to his expectatiō, he accepted it as a plaine signe of Gods preſence.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace nowin thy sight, then receiue my present at mine hand: for r I haue seene thy face, as though I had seen the face of God, because thou hast accepted mee.

‖ *Or, gift.*

11 I pray thee take my ‖ blessing, that is brought

brought thee: for God hath had mercie on me, and therefore I haue all things: ſo hee compelled him, and he tooke it.

e By earneſt intreatie,

12 And he ſaid, Let vs take our iourney and goe, and I will goe before thee.

13 Then he anſwered him, My lord knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the flocke would die.

14 Let now my lorde goe before his ſeruaunt, and I will driue ſoftly, according to the pace of the cattell, which is before mee, and as the children be able to endure, vntill f I come to my lord vnto Seir.

f He promiſed that which (as ſeemeth) his mind was not to performe.

15 Then Eſau ſayde, I will leaue then ſome of my folke with thee. And he anſwered, What needeth this? let mee finde grace in the ſight of my lord.

16 ¶ So Eſau returned, & went his way that ſame day vnto Seir.

17 And Iaakob went forward towarde Succoth, and built him an houſe, and made boothes for his cattell: therefore hee called the name of the place ‖ Succoth.

‖Or, tents.

18 ¶ Afterwarde, Iaakob came ſafe to Shechem a citie, which is in the land of Canaan, when hee came from ‖ Padan Aram, and pitched before the citie.

‖Or, Meſopotamia.

19 And there hee bought a parcell of ground, where hee pitched his tent, at the hand of the ſonnes of Hamor Shechems father for an hundred ‖ pieces of money.

‖Or, lambes, or money ſo marked.

20 And he ſet vp there an altar, and called g it, The mighty God of Iſrael.

g He calleth the ſigne the thing, which ſignifieth, in token that God had mightily deliuered him,

CHAP. XXXIIII.

1 *Dinah is rauiſhed.* 8 *Hamor asketh her in mariage for his ſonne.* 22 *The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſwaſion of Hamor.* 25 *The whoredome is reuenged.* 28 *Iaakob reproueth his ſonnes.*

THen Dinah, h daughter of Leah, which ſhe bare vnto Iaakob, a went out to ſee the daughters of that countrey.

h This example teacheth that too much libertie is not to be giuen to youth.

2 Whome when Shechem the ſonne of Hamor the Hiuite lord of that countrey ſaw, he tooke her, and lay with her, and ‡ defiled her.

‡ *Ebr. humbled her.*

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and ‡ ſpake kindly vnto the maid.

‡ *Ebr ſpake to the heart of the maid.*

4 Then ſaid Shechem to his father Hamor, ſaying, b Get me this maid to wife.

b This prooueth that the conſent of parents is requiſite in mariage, ſeeing the very infidels did alſo obſerue it as a thing neceſſary.

5 (Now Iaakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the field: therefore Iaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, becauſe he had wrought ‖ villenie in Iſrael, in that he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

‖Or, follie.

‡ *Ebr. and is ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

‖Or, mariages.

10 And yee ſhall dwell with vs, and the land ſhalbe before you: dwel, and do your buſineſſe in it, & haue your poſſeſſions therein.

11 Shechem alſo ſaid vnto her father and vnto her brethren, ‖ Let mee finde fauour in your eyes, and I will giue whatſoeuer yee ſhall appoynt me.

‖Or, graunt my requeſt.

12 ‡ Aſke of me abundantly both dowrie and gifts, and I will giue as ye appoint me, ſo that ye giue me the maid to wife.

‡ *Ebr. multiplie greatly the dowry.*

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe hee had defiled Dinah their ſiſter,

14 And they ſaid vnto them, c Wee can not doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a d reproofe vnto vs.

c They made the holy ordinance of God, a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this will we conſent vnto you, if ye will be as we are, that euery manchilde among you be e circumciſed:

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwel with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, then wil we take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe he loued Iaakobs daughter: hee was alſo the ‖ moſt set by of all his fathers houſe.

‖Or, moſt honourable.

20 ¶ Then Hamor and Shechem his ſonne went vnto the f gate of their citie, and communed with the men of their citie, ſaying,

f For the people vſed to aſſemble there, and iuſtice alſo was miniſtred.

21 Theſe men are g peaceable with vs: and that they may dwel in the land, and doe their affaires therein (for beholde, the lande hath roome enough for them) let vs take their daughters to wiues, & giue them our daughters.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commoditie.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs bee circumciſed as they are circumciſed.

23 Shall not h their flocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common wealth.

24 And vnto Hamor, and Shechem his ſonne hearkened all that went out of ‖ gate of his citie: and all the men children were circumciſed, euen all that went out of the gate of his citie.

‖Or, oke of.

25 And on the third day (when they were ſore) two of the ſonnes of Iaakob, i Simeon and Leui Dinahs brethren, tooke either of them his ſwoorde and went into the citie boldly, and k ſlew euery male.

i For they were the chiefe of the company. *Chap. 49. 6.*

26 They ſlew alſo Hamor and Shechem his ſonne with the ‡ edge of the ſwoorde, and tooke Dinah out of Shechems houſe, and went their way.

k The people are punished with their wicked princes.

‡ *Ebr. mouth of the ſword.*

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoyled the citie, becauſe they had defiled their ſiſter.

28 They

28 They tooke their sheepe, and their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they carried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayde to Simeon and Leui, Ye haue troubled me, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, & I being few in number, they shall gather themselues together against me, & slay me, and so shall I and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 *Iaakob at Gods commandement goeth vp to Beth-el to builde an altar.* 2 *Hee reformeth his household.* 5 *God maketh the enemies of Iaakob afraid.* 8 *Deborah dieth.* 12 *The land of Canaan is promised him.* 18 *Rahel dieth in labour.* 22 *Reuben lieth with his fathers concubine.* 23 *The sonnes of Iaakob.* 29 *The death of Izhak.*

THen a God said to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, *when thou fleddest from Esau thy brother.

a God is euer at hand to succour his in their troubles. *Chap.28.13.*

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and b cleanse your selues, and change your garments:

b That by this outward act they should shewe their inward repentance.

3 For we will arise, & goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulatiõ, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and all their c earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tables and Agnus deis.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother. *Chap.28.19.*

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖ Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shall bee thy name: and he called his name Israel. *Chap.32.28.

11 Againe, God sayd vnto him, I am God ‖ all sufficient, growe, and multiply, a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes. ‖ Or, almightie.

12 Also I wil giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

e As God is sayd to descend, when he sheweth some signe of his presence, so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was about f halfe a dayes iourney of ground to come to Ephrath, Rahel trauelled, and in trauelling shee was in perill.

f The Ebrewe word signifieth as much ground as one may goe from bait to bait, which is taken for halfe a dayes iourney.

17 And when shee was in paynes of her labour, the mid wife sayde vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for shee died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus g died Rahel, and was buried in the way to Ephrath, which is Beth-lehem. *Chap.48.7.*

20 And Iaakob set a ‖ pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reueiled.

21 ¶ Then Israel went forward, & pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, whose election by their faults was not changed.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And i sonnes of Zilpah Leahs maid: Gad and Aher. These are the sonnes of Iaakob, which were borne him in Padan Aram. *Chap.49.4.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him. *Chap.25.8.

CHAP. XXXVI.

2 *The wiues of Esau.* 7 *Iaakob & Esau are rich.* 9 *The genealogie of Esau.* 24 *The finding of mules.*

NOw these are the a generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, Chap. 26 34. *1.Chron.1.35.*

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau Eliphaz: and Basemath bare Reuel.

5 Also Aholibahmah bare Ieush, & Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land

land of Canaan.

6 So Esau tooke his wiues & his sonnes and his daughters, and all the soules of his house, and his flocks, and all his cattell, and all his substance which he had gotten in the lande of Canaan, and e went into another countrey from his brother Iaakob.

7 For their riches were so great that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flockes.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: *Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which e inhabited the lande before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and ‖ Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found f mules in the wildernesse, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan, are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the g kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor, reigned in Edom, & the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Anith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wifes name was Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places & by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

1 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismaelites. 34 Iaakob bewaileth Ioseph.

1 Iaakob now dwelt in the lande, wherein his father was a stranger, in the lande of Canaan.

2 These are the a generations of Iaakob: when Ioseph was seuentene yeere olde, he kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ‖ b euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many colours.

e Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. *Iosh 24.4.*

‖ *Or, the Edomites. 1. Chron. 1.35.*

‖ *Or, nephewes.*

‖ *Or, neeces.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

1. Chron. 1.38.

e Before that Esau did there inhabite.

f Who not contented with those kindes of beasts which God had created, found out the monsterous generation of mules betweene the Asse and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal. 102.28.

h Which citie is by the riuer Euphrates.

‖ *Or, mare.*

i Of Edom came the Idumeans.

a This is, the storie of such things as came to him and his family, as Chap. 5.1.

‖ *Or, slander.*

b He complained of the euill words, and iniuries which they spake and did against him,

‖ *Or, spies.*

4 So when his brethren sawe that their father loued him more then all his brethren then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he sayd vnto them, Heare, I pray you, this dreame, which I haue dreamed.

7 Behold now, we were binding sheaues in the middes of the field: and lo, my sheafe arose, and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayde to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they [d] hated him so much the more for his dreames, and for his wordes.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, and said, Beholde, I haue had one dreame more, and beholde, the Sunne and the Moone & eleuen starres did reuerence vnto me.

10 Then he told it vnto his father and to his brethren, and his father [e] rebuked him, and sayde vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father [f] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayde vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And hee answered him, I am heere. Then he sayd vnto him, Goe nowe, see whether it be well with thy brethren, and howe the flockes prosper, and bring mee worde againe: so hee sent him from the valle of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him afarre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they sayd one to another, Behold, this [h] dreamer commeth.

20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and sayde, [i] Let vs not kill him.

22 Also Reuben said vnto them, Sheade not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus hee sayde, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particolored coate that was vpon him.

24 And they tooke him, and cast [k] him into a pit, and the pit was emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a companie of Ishmeelites from Gilead, and their camels laden with spicerie, and [l] balme, and myrrhe, & were going to carie it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it, if wee slay our brother, though wee keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our hands bee vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites marchantmen passed by, and they drewe foorth, and lift Ioseph out of the pit, and solde Ioseph vnto the [i] Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & sayde, The child is not yonder, and I, whither shal I goe?

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particolored coate, [k] and they brought it vnto their father, and sayd, This haue wee found: see now, whether it be thy sonnes coate, or no.

33 Then hee knewe it, and sayd, It is my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes & all his daughters rose vp to comfort him, but hee would not be comforted, but sayd, I [l] Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [m] an Eunuch of Pharaohs, and his [n] chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9. The trespasse of Er and Onan, and the vengeance of God that came thereupon. 13 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time [a] Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her to wife, and went in vnto her.

3 So shee conceiued, and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whome she

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d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

Or, kept diligently.

f Hee knewe that God was authour of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faules, as doe vaine writers which make vice vertue.

Or, master of dreames.

Chap. 42. 22.

h In, let vs not smite his life.

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

Or, rosen, turpentine, or triacle.

Vuisd. 10. 13. psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, verse 36. & chap. 39. 1. or els he was first offered to the Midianites, but solde to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

l Or, I will mourne for him, so long as I liue.

l Which worde doeth not alway signifie him that is gelded, but also him *that* is in some high dignitie.

Or, captaine of the garde.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

1. Chron. 2. 3.

b Which affinity notwithstanding was condemned of God.

Num. 26. 19.

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

Numb. 26, 19.

7 * Nowe Er the first borne of Iudah was wicked in the sight of the Lorde: therefore the Lord slew him.

8 Then Iudah said to Onan, Goe in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

‡ This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

9 And Onan knew that the seede should not be his: Therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter in law, d Remaine a widowe in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other familie so long as Iudah would retaine her in his.

12 ¶ And in processe of time alse the daughter of Shuah Iudahs wife died. The Iudah, when he ‡ had left mourning, went vp to his sheepe shearers to Timnah, hee, and his neighbour Hirah the Adullamite.

‡ *Ebr. was comforted.*

13 And it was tolde Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheare his sheepe.

14 Then she put her widowes garments off from her ‡ couered her with a vaile, and wrapped her selfe, ‡ sate downe in ‖ Pethahenaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

‡ *Or, in the doore of the fountaines: or, where were two wayes.*

15 When Iudah saw her, hee iudged her an whore: for she had couered her face.

16 And hee turned to the way towardes her, and sayd, Come I pray thee, let mee lye with thee, (for he * knew not that shee was his daughter in lawe.) And shee answered, What wilt thou giue me for to lye with me?

e God had wonderfully blinded him, that hee could not know her by her talke.

17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And shee answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‡ *Or, tyre of thine head.*

19 Then she rose, ‡ went ‡ put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 Her came therefore to Iudah againe, and sayd, I cannot finde her, and also the men of the place said, There was no whore there.

‡ *Ebr. In contempt.*

23 Then Iudah sayde, Let her take it to her, lest wee bee ‡ shamed: behold, I sent this kid, and thou hast not found her.

g He feareth man more then God.

24 ¶ Now after thee moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playe in the whore, shee is great with childe. Then Iudah said, Bring yee her forth and let her be h burnt.

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen.

25 When thee was brought forth, shee sent to her father in lawe, saying, By the man, vnto whom these things perteine, am I with childe: and said also, Looke, I pray thee, whose these are, the seale and the cloke, and the staffe.

i That is, shee ought rather to accuse me then I her.

26 Then Iudah knew them, and said, She is i more righteous then I: for she hath done ie, because I gaue her not to Shelah my sonne. So he lay with her no more.

k For the horrour of the sinne condemned him,

27 ¶ Nowe when the time was come, that she should bee deliuered, beholde, there were twinnes in her wombe.

l Their heinous sinne was signified by this monstrous birth.

28 And when shee was in trauell, the one put out his hand: and the midwife tooke and bound a redde threed about his hand, saying, This is come out first.

m Or the separation betweene thee and thy brother.

29 But when hee l plucked his hand backe againe, lo, his brother came out, and the midwife sayde, How hast * thou broken the breach vpon thee? and his name was called * Pharez.

1. Chron. 2. 4. matth. 1. 3.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

NOw Ioseph was brought downe into Egypt: and Potiphar * an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmelites, which had brought him thither.

a Reade Chap. 37. 36.

2 And the b Lord was with Ioseph, and hee was a man that prospered, and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him * ruler of his house, and put all that hee had, in his hand.

c Because God prospered him: and so he made religion to serue his profite.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord d blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

d The wicked are blessed by the company of the godly.

6 Therefore he left all that he had in Josephs hand, * and tooke account of nothing that was with him, saue onely of the bread, which he did eate. And Ioseph was a faire person, and well fauoured.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and sayd, f Lie with me.

f In this word she declareth the summe whereunto all her flatteries did tende.

8 But he refused and sayd to his masters wife, Behold, my master knoweth not what he hath in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

from me, but only thee, because thou art his wife: howe then can I doe this great wickednesse and so sinne against ‖ God?

10 And albeit shee spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to do his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but hee left his garment in her hand, and fled, and got him out.

13 Now when shee sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to ‖ mock vs: who came in to mee for to haue lept with me, but I [b] cried with a loud voyce.

15 And when he heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So shee laid vp his garment by her, vntill her lord came home.

17 Then she told him ‖ according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to mee, to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard ‖ the words of his wife, which she told him, saying, After this maner did thy seruant to mee, his anger was kindled.

20 And Iosephs master tooke him and put him in ‡ [i] prison, in the place, where the kings prisoners lay bounde: and there hee was in prison.

21 ¶ But the Lorde was with Ioseph, and ‡ shewed him mercie, and got him fauour in the sight of the ‖ master of the prison.

22 And the keeper of the prison committed to Iosephs hande all the prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

‖ *The interpretation of dreames is of God.* 12. 19 *Ioseph expoundeth the dreames of the two prisoners.* 23 *The ingratitude of the Butler.*

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two ‖ officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in the chiefe stewards house, in the prison & place where [a] Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and he serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, ‡ Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed eche one a dreame, and there is none to interprete the same. Then Ioseph said vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Ioseph, & said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wring them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretation of it: The three branches are three dayes.

13 Within three dayes shal Pharaoh lift vp thine head, & restore thee vnto thine ‡ office, and thou shalt giue Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, vnto mee, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the lande of the Ebrewes, and here also haue I done nothing, wherefore they should put me ‖ in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee saide vnto Ioseph, Also me thought in my dreame, that I had three [f] white baskets on mine head.

17 And in the vppermost basket there was of all maner baken meats for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and saide, [g] This is the interpretation thereof: The three baskets are three dayes:

19 Within three daies shal Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs [h] birth day, hee made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 *Pharaohs dreames are expounded by Ioseph.* 40 *Hee is made ruler ouer all Egypt.* 43 *Iosephs name is changed.* 50 *He hath two sonnes: Manasseh.*

And

‖ The feare of God preserued him against her continuall tentations.

‖ Or, *to doe vs villanie and shame.*

b This declareth that where incontinencie is, thereunto is ioyned extreme impudency & craft.

‖ Or, *after this maner.*

‡ Ebr. *in the prison house.*

i His euil intreatment in the prison may be gathered of the Pſal. 105. 18.

‡ Ebr. *inclined mercy vnto him.*

‖ Or, *lord.*

k That is nothing was done without his commandement.

‖ Or, *eunuches: the word signifieth them that were in high office, or them that were gelded.*

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

‡ Ebr. *why are your faces euill?*

c Cannot God raise vp such as shall interprete such things?

d He was assured by the Spirite of God, that his interpretation was true.

‡ Ebr. *place.*

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖ Or, *in the pit.*

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

and Ephraim. 54 The famine beginneth throughout the world.

41 AND ‡ two yeeres after, Pharaoh also a dreamed, and beholde, he stood by a riuer,

2 And loe, there came out of the riuer seuen g goodly kine and fat fleshed, and they fed in a ‖ meadow:

3 And lo, seuen other kine came vp after them out of the riuer, euill fauoured & leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured & leane fleshed kine did eate vp the seuen wel fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the b second time: and behold, seuen eares of corne grewe vp in one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the East wind, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Nowe when the morning came, his spirit was c troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, & Pharaoh told them his dreames: but d none couldc interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I * call to mind my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a young man, an Ebrew, seruant vnto the chiefe steward, whome when wee tolde, hee declared our dreames to * vs, to euery one hee declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for hee restored me to mine office, and hanged him.

14 *Then sent Pharaoh and e called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, f Without mee God shall ‡ answere for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, beholde, I stood by the banke of the riuer:

18 And lo, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the meadow,

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they ‡ had eaten them vp, it could not bee knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh, what hee is about to doe.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: that is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there came seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ bee knowen in the lande by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh i prouide for a man of vnderstanding and wisdome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plentrous yeeres.

35 And let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the lande, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then sayde Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the k Spirit of God?

39 Then Pharaoh sayde to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdome, like vnto thee.

40 *Thou shalt be ouer mine house, and at thy ‡ ‖ word shall all my people be armed, onely in the Kings throne will I bee aboue thee.

41 Moreouer

*Ebr as the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to bee a meane to deliuer Ioseph, and to prouide for Gods church.

‖Or, fure to behold, ‖Or, flaggie place.

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e He confesseth his fault against the King, before he speake of Ioseph.

* Reade Chap. 40.5.

Psal. 105.20.

f The wicked seeke the Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, if I interprete thy dreame, it commeth of God, and not of me.

‡Ebr. answere peace.

‡Ebr. noughts.

‡Ebr. were come into their inward parts.

‖Or, his fingers.

‡Ebr. second time.

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe

‖Or, the expounder of secrets, ‖Or, Priest.

n His age is mentioned, both to shew that his authority came of God, and also that he suffered imprisonment and exile twelue yeeres and more

‡Ebr. made for gathering.

Chap. 45.20. and 48.5.

o Notwithstanding that his brethren houre was the true Church of God: yet the company of wicked, and heretics caused him to forget

Psal. 105.18

‖Or, foode.

‖Or, abundance and superfluitie.

‖Or, they shall remember no more the plentie.

i The office of a true Prophet is not onely to shewe the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same. Psal. 105.21. 1. mac. 2.53. acts 7.10.

‡Ebr. mouth.

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things,

41 Moreouer Pharaoh ſayde to Ioſeph, Beholde, I haue ſet thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ring from his hande, and put it vpon Ioſephs hande, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So he ſet him vpon the † beſt charet that hee had, ſaue one: and they cryed before him, m Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh ſayde vnto Ioſeph, I am Pharaoh, and without thee ſhall no man lift vp his hande or his foote in all the land of Egypt.

45 And Pharaoh called Ioſephs name ‖Zaphnath-paaneah: and hee gaue him to wife Aſenath the daughter of Poti-pherah ‖ Prince of On. Then went Ioſeph abroad in the land of Egypt.

46 ¶ And Ioſeph was * thirtie yeere old when he ſtood before Pharaoh king of Egypt: and Ioſeph departing from the preſence of Pharaoh, went throughout all the land of Egypt.

47 And in the ſeuen plenteous yeeres the earth ‡ brought foorth ſtore.

48 And hee gathered vp all the foode of the ſeuen plenteous yeeres which were in the land of Egypt, and layd vp foode in the cities: the foode of the field, that was round about euery citie, layd he vp in the ſame.

49 So Ioſeph gathered wheate, like vnto the ſande of the Sea in multitude out of meaſure, vntill he left numbring: for it was without number.

50 Now vnto Ioſeph were borne * two ſonnes (before the yeeres of famine came) which Aſenath the daughter of Po-tipherah Prince of On bare vnto him.

51 And Ioſeph called the name of the firſt borne Manaſſeh: for God, ſayd he, hath made me forget all my labour and all my * fathers houſhold.

52 And he called the name of the ſecond, Ephraim: for God, ſayd hee, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the ſeuen yeres of the plenty that was in the land of Egypt were ended.

54 * Then began the ſeuen yeeres of famine to come, according as Ioſeph had ſaid: and the famine was in all landes, but in all the land of Egypt was ‖bread.

55 At the length all the land of Egypt was aſſamiſhed, and the people cryed to Pharaoh for bread. And Pharaoh ſayd vnto all the Egyptians, Goe to Ioſeph: what he ſayth to you, doe ye.

56 When the famine was vpon all the lande, Ioſeph opened all ‖ hoes, wherein the ſtore was, and ſolde vnto the Egyptians: for the famine waxed ſore in the land of Egypt.

57 And all countries ‖ came to Egypt to buy corne of Ioſeph, becauſe the famine was ſore in all lands.

CHAP. XLII.

3 Ioſephs brethren come into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Symeon is put in priſon. 28 The other returne to their father to fet Beniamin.

NOw * Iaakob ſawe that there was ‖ foode in Egypt, and Iaakob layd vnto his ſonnes, Why b gaze yee one vpon another?

2 And hee ſayd, Beholde, I haue hearde, that there is food in Egypt, * Get you downe thither, and buy vs food thence, that we may liue, and not dye.

3 ¶ So went Ioſephs tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Ioſephs brother would not Iaakob ſend with his brethren: for hee ſayd, leſt death ſhould † befall him.

5 And the ſonnes of Iſrael came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioſeph was Gouernour of the land, who ſolde to all the people of the land: then Ioſephs brethren came, † bowed their face to the ground before him.

7 And when Ioſeph ſawe his brethren, he knew them, and c made himſelfe ſtrange toward them, and ſpake to them roughly, and ſayd vnto them, Whence come ye? Who anſwered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioſeph knewe his brethren, but they knew not him.

9 And Ioſeph remembred the * dreames, which he dreamed of them) and he ſayd vnto them, Ye are ſpies, and are come to ſee the † weakneſs of the land.

10 But they ſayde vnto him, Nay, my lorde, but to buy vitaile thy ſeruants are come.

11 We are all one mans ſonnes: we mean truely, and thy ſeruants are no ſpies.

12 But he ſayd vnto them, Nay, but ye are come to ſee the weakneſs of the land.

13 And they ſayde, We thy ſeruants are twelue brethren, the ſonnes of one man in the lande of Canaan: and beholde, the yongeſt is this day with our father, and one ‖ is not.

14 Againe, Ioſeph ſayd vnto them, This is it that I ſpake vnto you, ſaying, Yee are ſpies.

15 Hereby ye ſhall be proued: d by the life of Pharaoh, yee ſhall not goe hence, except your yongeſt brother come hither.

16 Send one of you which may fet your brother, and yee ſhall be kept in priſon, that your wordes may be proued, whether there bee trueth in you: or els by the life of Pharaoh ye are but ſpies.

17 So he put them in ward three dayes.

18 Then Ioſeph ſaid vnto them the third day, This doe, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your priſon houſe, and goe yee, carie foode for the famine of your houſes:

20 * But bring your yonger brother vnto me, that your wordes may be tried, and that ye die not: and they did ſo.

21 ¶ And they ſayd one to another, f We haue verely ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule when he beſought vs, and wee would not heare him: therefore is this trouble come vpon vs.

22 And Reuben anſwered them, ſaying,

a This ſtorie ſheweth plainely that all things are gouerned by Gods prouidence for the profite of his Church.

b As men deſtitute of counſell.

c This diſſembling is not to be followed, nor any particular facies of the Fathers, not approued by Gods word.

d The Egyptians, which were idolaters, vſed to ſweare by their Kings life: but God forbiddeth to ſweare by any but him: yet Ioſeph dwelling among the wicked, ſmelleth not their corruption.

e And therefore am true and iuſt.

f Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

Chap. 37. 21.

Warned I not you, ſaying, * Sinne not againſt the childe, and yee would not heare? and loe, his ſ blood is now required.

g God will take vengeance vpon vs, and meaſure vs with our own meaſure.

23 (And they were not aware that Ioſeph vnderſtood them: for hee ‡ ſpake vnto them by an interpreter.)

‡Ebr. an interpreter betweene them.

24 Then hee turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though hee ſhewed himſelfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioſeph commanded that they ſhould fill their ſacks with wheate, and put euery mans money againe in his ſacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layd their vitaile vpon their aſſes, and departed thence.

27 And as one of them opened his ſacke for to giue his aſſe prouender in the Inne, he eſpied his money: for lo, it was in his ſackes mouth.

28 Then he ſayde vnto his brethren, My money is reſtored: for loe, it is euen in my ſacke. And their ‡ heart failed them, & they were * aſtoniſhed, and ſayd one to another, What is this, that God hath done vnto vs?

‡Ebr. went out.

i Because their conſcience accuſed them of their ſinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, ſaying,

30 The man, who is lord of the land, ſpake roughly to vs, and put vs in priſon, as ſpies of the countrey.

31 And we ſayd vnto him, Wee are true men, and are no ſpies.

32 We be twelue brethren, ſonnes of our father: one ‖ is not, and the yongeſt is this day with our father in the land of Canaan.

‖Or, cannot be found.

33 Then the lord of the countrey ſaid vnto vs, Hereby ſhall I knowe if yee bee true men: Leaue one of your brethren with mee, and take food for the famine of your houſes and depart,

34 And bring your yongeſt brother vnto me, that I may knowe that yee are no ſpies, but true men: ſo will I deliuer you your brother, and ye ſhall occupie in the land.

35 ¶ And as they emptied their ſackes, beholde, euery mans bundle of money was in his ſacke: and when they and their father ſaw the bundels of their money, they were afraide.

36 Then Iaakob their father ſayde to them, Yee haue robbed mee of my children: Ioſeph is not, and Simeon is not, and yee will take Beniamin: all theſe things ‖ are againſt k me.

‖Or, light vpon me.

k For they ſeemed not to bee touched with any loue toward their brethren, which increaſed his ſorowe and partly as appeareth, he ſuſpected them for Ioſeph,

37 Then Reuben anſwered his father, ſaying, Slay my two ſonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he ſayde, My ſonne ſhall not goe downe with you: for his brother is dead and he is left alone: if death come vnto him by the way which ye goe, then ye ſhall bring my gray head with ſorrow vnto the graue.

CHAP. XLIII.

13 Iaakob ſuffereth Beniamin to departe with his children. 23 Simeon is deliuered out of priſon. 30 Ioſeph goeth aſide and weepeth. 32 They feaſt together.

NOwe great * famine was in the land.

a This was a great tentation to Iaakob to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father ſayd vnto them, Turne againe, and buy vs a little foode.

3 And Iudah anſwered him, ſaying, The man charged vs by an othe, ſaying, * Neuer ſee my face, except your brother be with you.

Chap. 43. 30.

4 If thou wilt ſend our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not ſend him, we will not goe downe: for the man ſayde vnto vs * Looke me not in the face, except your brother be with you.

Chap. 43. 30.

6 And Iſrael ſayd, Wherefore dealt ye ſo euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they anſwered, The man aſked ſtraitly ‖ of our ſelues and of our kinred, ſaying, Is your father yet aliue? haue yee any brother? And wee tolde him ‡ according to theſe wordes: could wee knowe certainely that hee would ſay, Bring your brother downe?

‖Or, of our eſtate and condition.

‡Ebr. to the mouth of theſe words: that is, that thing which he aſked vs.

8 Then ſayd Iudah to Iſrael his father, Send the boy with me, that we may riſe and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be ſurette for him: of mine hand ſhalt thou require him. * If I bring him not to thee, and ſet him before thee, ‡ then let mee beare the blame for euer.

Chap. 44. 32.

‡Ebr. I will ſinne to thee.

10 For except we had made this tarying, doubtleſſe by this wee had returned the ſecond time.

11 Then their father Iſrael ſayde vnto them, If it muſt needes be ſo, nowe doe thus: take of the beſt fruits of the land in your veſſels, and bring the man a preſent, a little roſen, and a little hony, ‖ ſpices and myrrhe, nuts, and almonds:

‖Or, ſweete ſmelling.

12 And take b double money in your hand, and the money that was brought againe in your ſackes mouthes: carry it againe in your hand, leaſt it were ſome ouerſight.

b When we are in neceſſitie or danger, God forbiddeth not to vſe all honeſt meanes to better our eſtate and condition.

13 Take alſo your brother, and ariſe, and goe againe to the man.

14 And c God Almighty giue you mercie in the ſight of the man, that hee may deliuer you your other brother, and Beniamin: but I (if I bee d robbed of my child, as I haue bene.

c Our chiefe truſt ought to be in God, and not in worldly meanes.

d He ſpeaketh thoſe words not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hande with Beniamin, and roſe vp, & went downe to Egypt and ſtood before Ioſeph.

16 And when Ioſeph ſawe Beniamin with them, he ſayd ‖ to his ſteward, Bring theſe men home, and kill meate, and make ready: for the men ſhall eate with mee at noone.

‖Or, to the ruler of his houſe.

17 And the man did as Ioſeph bade, and brought the men vnto Ioſephs houſe.

18 (Nowe when the men were brought into Ioſephs houſe, they were e afraide and ſayde, Becauſe of the money, that came in our ſackes mouthes at the firſt time, are wee

e So the iudgement of God preſſed their conſcience.

we brought, that he may ‡picke a quarrell against vs, & ‡lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Ioseph's steward, and communed with him at the doore of the house,

20 And sayd, Oh sir, * we came indeede downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, every mans money was in his sacks mouth, euen our money in full weight, but we haue brought it again in our hands.

22 Also other money haue we brought in our hands to buy foode, but we cannot tell, who put our money in our sacks.

23 And he said, ‖Peace be vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sacks, I had your money: and hee brought forth Simeon to them.

24 So the man led them into Ioseph's house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him.

27 And he asked them of their ‡ prosperitie, and sayd, Is your father the olde man, of whom you told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: & they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin his g mothers sonne, and sayd, Is this your yonger brother, of whom ye told me? And hee said, God be mercifull vnto thee my sonne.

30 And Ioseph made haste, (for his ‡ affection was inflamed towarde his brother, & sought where to weepe) and entred into his chamber, and wept there.

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on ‡meate.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselues.

34 And they tooke measles from before him, and sent to them: but Beniamins measle was fiue times so much as any of theirs: and they dranke, k and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he commanded his steward, saying, Fill the mens sacks with food, as much as they can carie, and put euery mans money in his sacks mouth.

2 And * put my cup, I meane the siluer cup, in the sackes mouth of the yongest, and his corne money. And hee did according to the commaundement that Ioseph gaue him.

3 And in the ‡ morning the men were sent away, they, and their asses.

4 And when they went out of the city not farre off, Ioseph sayd to his steward, Vp, follow after the men: & when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is not that the cuppe, wherein my lord drinketh? b and in the which hee doeth diuine and prophesie? ye haue done euill in so doing.

6 ¶ And when he ouertooke them, he said those words vnto them.

7 And they answered him, Wherefore sayth my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which wee found in our sacks mouthes, we brought againe to thee out of the land of Canaan: howe then should we steale out of thy lords house siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is found, shall be my seruant, and ye shall be ‡ blamelesse.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest, and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went again into the citie.

14 ¶ So Iudah and his brethren came to Josephs house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph sayd vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then sayde Iudah, What shall we say vnto the Lorde? what shall wee speake? and howe can we iustifie our selues? d God hath found out the wickednesse of thy seruants: beholde, we are seruants to my lorde, both we, and he, with whome the cuppe is found.

17 But he answered, God forbid, that I should doe so, but the man, with whō the cup is found, he shall be my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, Oh my lorde, let thy seruant now speake a word in my lordes eares, and let not thy wrath be kindled against thy seruāt: for thou art euen e as Pharaoh.

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

‡ *Ebr. role himselfe vpon vs.*
§ *Ebr. cast himselfe vpon vs.*
Chap. 42. 3.
‖ *Or, you are well.*
f Notwithstanding the corruptions of Egypt, yet Iosephtaught his familie to feare God.
g For they two onely were borne of Rahel.
‡ *Ebr. bowels.*
‡ *Ebr. bread.*
h To signifie his dignitie.
i The nature of the superstitious is to condemne all other in respect of themselues.
k Sometime this word signifieth to be drunken, but here it is meant that they had ynough and drunke of the best wine.
‡ *Ebr. peace.*
‡ *Ebr. innocent.*
a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.
‡ *Ebr. the morning shone.*
b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els beſaineth that hee consulteth with soothsayers for it, which simulation is worthy to be reproued.
c To signifie how greatly the thing displeased them, and how sorie they were for it.
d If we kee no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.
e Equall in authoritie: or next vnto the King. *Chap. 42. 43. 45.*

‡Ebr. child of his old age.

20 And we answered my lord, We haue a father that is olde, and a young ‡ childe, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

‖Or, that I may see him.

21 Nowe thou saydst vnto thy seruants, Bring him vnto me, that I may ‖set mine eye vpon him.

22 And we answered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

Chap. 43. 3.

23 Then saydest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when wee came vnto thy seruant our father, and shewed him what my lorde had said,

25 And our father saide vnto vs, Goe againe, buy vs a little foode,

‡Ebr. be with vs.

26 Then we answered, We cannot goe downe: but if our yongest brother ‡ goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father sayd vnto vs, Ye know that my f wife bare me two sonnes,

f Rahel bare to Isaakob Ioseph and Beniamin. Chap. 37. 33.

28 And the one went out from me, and I said, Of a surete he is torne in * pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, then g ye shall bring my gray head in sorow to the graue.

g Ye shall cause me to die for sorowe.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs, (seeing that his ‡ life dependeth on the childs life)

‡Ebr. his soule is bound to his soule.

31 Then when he shall see that the child is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorow to the graue.

32 Doubtlesse thy seruant became surete for the child to my father, and saide, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Now therefore I pray thee, let me thy seruant bide for the child, as a seruant to my lord, & let the child go vp with his brethren.

h Meaning, he had rather remain there prisoner, then to returne and see his father in heauinesse.

34 For h how can I goe vp to my father, if the child be not with me, vnlesse I would see the euil that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethrē. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commaundeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reuiyeth.

THen Ioseph coulde not refraine himselfe before all that stoode by him, but hee cryed, a Haue foorth euery man from mee. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cryed, so that the Egyptiās heard: the house of Pharaoh heard also.

3 Then Ioseph sayde to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph sayde to his brethren, Come neere, I pray you, to mee. And they came neere. And hee sayd, * I am Ioseph your brother, whom ye sold into Egypt.

Act. 7. 13.

5 Nowe therefore be not b sadde, neither grieued with your selues, that ye sold me hither: * for God did send mee before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and wounded for their sinnes.

6 For nowe two yeeres of famine haue beene through the lande, and fiue yeeres are behinde, wherein neither shall be earing nor haruest.

Chap. 50. 20.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you alive by a great deliuerance.

8 Now then you sent not me hither, but c God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lorde of all Egypt: come downe to me, tarie not.

10 And thou shalt dwell in the lande of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) least thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the ‡tidings came vnto Pharaohs house, so that they saide, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

‡Ebr. voyce.

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This doe yee, lade your beastes, and depart, goe to the lande of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the e best of the land of Egypt, and yee shall eate of the f fat of the land.

e The most plentifull ground.
f The chiefest fruits and commodities.

19 And I command thee, Thus doe ye, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father, and come.

20 Also ‡ regard not your stuffe: for the best of the land of Egypt is yours.

‡Ebr. let not your eye spare your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin hee gaue three

three hundzeth pieces of ſliuer, and fiue ſuites of raiment.

23 And vnto his father ‖ like wiſe he ſent tenne hee aſſes laden with the beſt things of Egypt, and ten ſhe aſſes laden with wheate, and bread and meate for his father by the way.

24 So ſent hee his brethren away, and they departed: and he ſaid vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And tolde him, ſaying, Joſeph is yet aliue, and he alſo is gouernour ouer all the land of Egypt, and Iaakobs h heart failed: for he beleeued them not.

27 And they tolde him all the wordes of Joſeph, which hee had ſayd vnto them: but when he ſaw the charets, which Joſeph had ſent to carie him, then the ſpirit of Iaakob their father reuiued.

28 And Iſrael ſayd, I haue enough: Joſeph my ſonne is yet aliue: I will goe and ſee him yer I die.

CHAP. XLVI.

2 God aſſureth Iaakob of his iourney into Egypt. 27 The number of his familie when hee went into Egypt. 29 Joſeph meeteth his father. 34 He teacheth his brethren what to anſwere to Pharaoh.

THen Iſrael tooke his iourney with all that hee had, and came to Beer-sheba, and a offered ſacrifice vnto the God of his father Izhak.

2 And God ſpake vnto Iſrael in a viſion by night, ſaying, Iaakob, Iaakob. Who anſwered, I am here.

3 Then he ſayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt: and I wil alſo c bring theeby againe, and Joſeph ſhall d put his hand vpon thine eyes.

5 Then Iaakob roſe vp from Beer-sheba: and the ſonnes of Iſrael caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had ſent to carie him.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his ſeede with him,

7 His ſonnes and his ſonnes ſonnes with him, his daughters and his ſonnes daughters, and all his ſeede brought hee with him into Egypt.

8 ¶ And theſe are the names of the children of Iſrael, which came into Egypt, euen Iaakob and his ſonnes: * Reuben, Iaakobs firſt borne.

9 And the ſonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſonnes of * Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

11 ¶ Alſo the ſonnes of * Leui, Gerſhon, Kohath, and Merari.

12 ¶ Alſo the ſonnes of * Judah: Er and Onan, and Shelah, and Pharez, and Serah: (but Er and Onan died in the land of Canaan.) And the ſonnes of Pharez were Hezron and Hamul.

13 ¶ Alſo the ſonnes of * Iſſachar: Tola, and Phuuah, and Job, and Shimron.

14 ¶ Alſo the ſonnes of Zebulun: Sered, and Elon, and Jahleel.

15 Theſe be the ſonnes of Leah, which ſhe bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ ſoules of his ſonnes, and his daughters, were thirtie and three.

16 ¶ Alſo the ſonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Alſo the ſonnes of * Aſher: Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.

18 Theſe are the children of Zilpah, whom Laban gaue to Leah his daughter: and theſe ſhee bare vnto Iaakob, euen ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife, were Joſeph and Beniamin.

20 ¶ And vnto Joſeph in the land of Egypt were borne ‡ Manaſſeh, and Ephraim, which * Aſenath the daughter of Poti-phera prince of On bare vnto him.

21 ¶ Alſo the * ſonnes of Beniamin: Bela, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 Theſe are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Alſo the ſonnes of Dan: Hushim.

24 ¶ Alſo the ſonnes of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhee bare theſe to Iaakob, in all, ſeuen ſoules.

26 All the * ſoules, that came with Iaakob into Egypt, which came out of his ‡ loynes (beſide Iaakobs ſonnes wiues) were in the whole, three ſcore and fiue ſoules.

27 Alſo the ſonnes of Joſeph which were borne him in Egypt, were two ſoules: ſo that all the ſoules of the houſe of Iaakob, which came into Egypt, are ſeuentie.

28 ¶ Then hee ſent Judah before him vnto Joſeph, to ‖ direct his way vnto Goſhen, and they came into the land of Goſhen.

29 Then Joſeph ‡ made ready his charet, and went vp to Goſhen, to meete Iſrael his father, and preſented himſelfe vnto him, and fell on his necke, and wept vpon his necke a ‡ good while.

30 And Iſrael ſayde vnto Joſeph, Now let mee die, ſince I haue ſeene thy face, and that thou art yet aliue.

31 Then Joſeph ſayd to his brethren, and to his fathers houſe, I will goe vp and tell Pharaoh, and tell him, My brethren, and my fathers houſe, which were in the land of Canaan, are come vnto me,

32 And the men are * ſhepeheards, and becauſe they are ſhepeheards, they haue

Or, hee ſent as much, to wit, ſiluer, as verſe 22. and ten aſſes.

g Seeing he had remitted the fault done towards him, he would not that they ſhould accuſe one another.

h As one betweene hope and feare.

a Whereby he both ſignified that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie droue him.

b Conducting thee by my power.

c In thy poſteritie.

d Shal ſhut thine eyes when thou dieſt: which appertained to him that was moſt deare, or chiefe of the kinred. *Iosh.24.4. pſal. 105.23. iſa.52.4.*

Exod.1.2. and 6. 14. numb.26.5. 1.chro.5,3.

Exod.6.15. 1.chro.4.24.

2.Chron.6.1. 1.Chro.2.2. & 4. 21. chap.38,3.

1.Chro.7,1.

‖Or, perſons.

1.Chro.7.30.

Chap.41.50.

1.Chro.7.6. and 8.1.

Deut.10.22.

‡Ebr. thighes.

‖Or, to prepare him a place.

‡Ebr. bound his charet.

‡Ebr. yet, or ſtill.

e He was not aſhamed of his father, and kinred, though they were of baſe condition.

brought their sheepe and their cattel, and all that they haue.

33 And if Pharaoh call you, and aske you what is your trade?

f God suffereth the world to hate his, ſ they may forsake the filth of the world, and cleaue to him.

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childehood euen vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery sheepekeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph and tolde Pharaoh, and sayd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goshen.

a That the king might be assured they were come, and see what maner of people they were.

2 And Ioseph tooke part of his brethren, euen ‡ fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepeheards, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

6 The ▸ land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh: and Iaakob ‡ saluted Pharaoh.

‡ *Ebr. blessed.*

8 Then Pharaoh sayde vnto Iaakob, ‡ How olde art thou?

‡ *Ebr. How many dayes are the yeres of thy life? Heb. 11.9,13.*

9 And Iaakob sayde vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

‡ *Ebr. blessed.*

10 And Iaakob tooke ‡ leaue of Pharaoh, and departed from the presence of Pharaoh.

c Which was a citie in the countrey of Goshen, Exod. 1.11.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land euen in the land of c Rameses, as Pharaoh had commanded.

d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, d euen to the yong children.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

‡ *Ebr. brought to an extremitie, or at their wits end.*

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and e Ioseph laid vp the money in Pharaohs house.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flocks of sheepe, and for the heards of cattell, and for the asses: so he fedde them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the heards of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both wee, and our f land? buy vs and our land for bread, and we and our land will be bound to Pharaoh: therefore giue vs seede, that wee may liue and not die, and that the land goe not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And he g remoued the people vnto the cities, from one ‡ side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberalitie.

‡ *Ebr. end of the border.*

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayde vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, here is seede for you: sow therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure parts shall bee yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, h except the land of the Priestes onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous priests, shall bee a condemnation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer,

28 Moreouer, Iaakob liued in the land of Egypt ſeuenteene yeres, ſo that the whole age of Iaakob was an hundzeth fourtie and ſeuen yeeres.

29 Now when the time drewe neere that Iſrael muſt die, he called his ſonne Ioſeph, and ſayde vnto him, If I haue now found grace in thy ſight, * put thine hand now vnder my thigh, and deale mercifully and truly with mee: burie mee not, I pray thee, in Egypt,

30 But when I ſhall i ſleepe with my fathers, thou ſhalt cary me out of Egypt, and bury me in their burtall. And he anſwered, I will doe as thou haſt ſayd.

31 Then he ſaid, Sweare vnto me. And he ſware vnto him. And Iſrael k worſhipped toward the beds head.

CHAP. XLVIII.

1 Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 He receiueth Ioſephs ſonnes as his. 19 He preferreth the yonger. 21 He propheſieth their returne to Canaan.

AGaine, after this, one ſayd to Ioſeph, Loe, thy father is ſicke: then hee tooke with him his a two ſonnes, Manaſſeh and Ephraim.

2 Alſo one tolde Iaakob, and ſayd, Behold, thy ſonne Ioſeph is come to thee, and Iſrael tooke his ſtrength vnto him, and ſate vpon the bed.

3 Then Iaakob ſayd vnto Ioſeph, God ‖Almightie appeared vnto mee at * Luz in the land of Canaan, and bleſſed me.

4 And he ſaid vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy ſeede after thee for an b euerlaſting poſſeſſion.

5 ¶ And now thy * two ſonnes, Manaſſeh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhall bee mine, as Reuben and Simeon are mine.

6 But thy linage which thou haſt begotten after them, ſhall be thine: they ſhall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the ſame is Beth-lehem.

8 Then Iſrael beheld Ioſephs ſonnes and ſaid, Whoſe are theſe?

9 And Ioſeph ſaid vnto his father, They are my ſonnes, which c God hath giuen mee here. Then he ſaid, I pray thee bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dimme for age, ſo that he could not well ſee) Then he cauſed them to come to him, and hee kiſſed them and imbraced them.

11 And Iſrael ſayde vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, and did reuerence ‡ downe to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hand towarde Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought them vnto him.

14 But Iſrael ſtretched out his right hand, and layde it on d Ephraims head, which was the younger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh was the elder.

15 ¶ * Alſo he bleſſed Ioſeph, and ſayd, The God before whom my fathers Abraham and Izhak did walke, the God, which hath fed mee all my life long vnto this day,

16 The e Angel, which hath deliuered me from all euil, bleſſe the children, and let my f name bee named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fiſh into a multitude in the mids of the earth.

17 But when Ioſeph ſaw that his father layde his right hande vpon the head of Ephraim, it g diſpleaſed him: and hee ſtayed his fathers hand to remoue it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſayd, I knowe well, my ſonne, I knowe well: hee ſhall be alſo a people, and hee ſhall be great likewiſe: but his younger brother ſhall bee greater then he, and his ſeede ſhall be full of nations.

20 So he bleſſed them that day, and ſaid, In thee Iſrael ſhall bleſſe, and ſay, GOD make thee as h Ephraim and as Manaſſeh. And he ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd vnto Ioſeph, Behold, I die, and God ſhall be with you, and bring you againe vnto the land of i your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which k I gate out of the hand of the Amorite by my * ſword and by my bow.

CHAP. XLIX.

1 Iaakob bleſſeth all his ſonnes by name, & ſheweth them what is to come. 10 He telleth them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the a laſt dayes.

2 Gather your ſelues together, & heare, ye ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my b might, & the beginning of my ſtrength, c the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou * wenteſt vp to thy fathers bed: ‖ then diddeſt thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the ‖ inſtruments of crueltie are in their habitations.

6 Into their ſecret let not my ſoule come: my

Chap.24.2.
i Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.
k He reioyced that Ioſeph had promiſed him, & ſetting himſelfe vp vpon his pillow, prailed God, Reade 1.Chro. 29.10.

a Ioſeph more eſteemeth that his children ſhould be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treaſures of Egypt.

Chap.41.50.

b Which is true in the carnall Iſrael vnto the cõming of Chriſt, and in the ſpirituall for euer.

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

‡ Ebr. his face to the ground.

d Gods iudgement is oft times cõtrary to mans, and he preferreth that, which man deſpiſeth. *Heb.11.21.*

e This Angell muſt be vnderſtood of Chriſt, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature.

h In whome Gods graces ſhould manifeſtly appeare.

i Which they had by faith in the promiſe.

k By my children whom God ſpared for my ſake. *Chap.34.25.*

a Whē God ſhal bring you out of Egypt: And becauſe ‡ he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c If thou haſt not loſt thy birthright by thine offence. *Chap 35.22. 1.chron.5.1.*

‖ *Or, it ceaſed to be my bed.*

‖ *Or, their ſwords were inſtruments of violence.*

my [d] glory, bee not thou ioyned with their aſſembly: for in their wrath they ſlewe a man, & in their ſelfe will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I wil [e] diuide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhal praiſe thee: thine hand ſhalbe in the necke of thine enemies: thy fathers ſonnes ſhall [g] bowe downe vnto thee.

9 Iudah, as a lyons whelpe ſhalt thou come vp from the ſpoyle, my ſonne. He ſhall lie downe and couch as a Lyon, and as a Lyoneſſe. [h] Who ſhall ſtirre him vp?

10 The ‖ ſcepter ſhall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people ſhalbe gathered vnto him.

11 Hee ſhall binde his aſſe foale vnto the [k] vine, and his aſſes colte vnto the beſt vine: he ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes ſhalbe red with wine, and his teeth white with milke.

13 ¶ Zebu'un ſhall dwell by the ſea ſide, and he ſhalbe an hauen for ſhippes: and his border ſhalbe vnto Zidon.

14 ¶ Iſſachar ſhalbe ‡ [l] a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bowe his ſhoulder to beare, and ſhalbe ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a [n] Serpent by the way, an adder by the path, biting [p] hoſſe heeles, ſo that his rider ſhall fall backward.

18 [o] O Lorde, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſt of men ſhal ouercome him, but he ſhall ouercome at the laſt.

20 ¶ Concerning Aſher, his [p] bread ſhall be fat, and he ſhall giue pleaſures for a king.

21 ¶ Naphtali ſhalbe a Hinde let goe, giuing [q] goodly words.

22 ¶ Ioſeph ſhall bee ‡ a fruitfull bough, euen a fruitfull bough by the Well ſide: the ‡ ſmall boughes ſhall runne vpon the wall.

23 [r] And the archers grieued him, and ſhot againſt him, and hated him.

24 But his bowe abode ſtrong, and the handes of his armes were ſtrengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the [ſ] ſtone of Iſrael,

25 Euen by the God of thy father, who ſhall helpe thee, and by the Almightie, who ſhal bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lieth beneath, with bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father ſhall bee [t] ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhalt bee on the head of Ioſeph, and on the top of the head of him that was [u] ſeparate from his brethren.

27 ¶ Beniamin ſhall rauine as a wolfe: in the morning hee ſhall deuoure the praye, and at night he ſhall diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed them: euery one of them bleſſed he with a ſeuerall bleſſing.

29 And he charged them, and ſayd vnto them, I am ready to be gathered vnto my people: * burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beſides Mamre in the land of Canaan: which caue Abraham bought with the fielde of Ephron the Hittite for a poſſeſſion to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchaſe of the fielde, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his ſonnes, and [x] plucked vp his feete into the bed, and gaue vp the ghoſt, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioſeph forgiueth his brethren. 23 Hee ſeeth his childrens children. 25 He dieth.

THen Ioſeph fell vpon his fathers face, and wept vpon him, and kiſſed him.

2 And Ioſeph commanded his ſeruants the [a] Phyſicians, to embalme his father, and the Phyſicians embalmed Iſrael.

3 So fortie dayes were accomplished, (for ſo long did the dayes of them that were embalmed laſt) and the Egyptians bewayled him [b] ſeuentie dayes.

4 And when the dayes of his mourning were paſt, Ioſeph ſpake to the houſe of Pharaoh, ſaying, If I haue now found fauour in your eyes, ſpeake, I pray you, in the eares of Pharaoh, and ſay,

5 My father made me * ſweare, ſaying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh ſaid, Goe vp and bury thy father, [c] as he made thee to ſweare.

7 ¶ So Ioſeph went vp to bury his father, and with him went all the ſeruants of Pharaoh, both the Elders of his houſe, and all the Elders of the land of Egypt.

8 Likewiſe all the houſe of Ioſeph, and his brethren and his fathers houſe: onely their children and their ſheepe, and their cattell left they in the land of Goſhen.

9 And there went vp with him, both charets and horſemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding ſore lamentation: and he mourned for his father ſeuen dayes.

11 And

d Or, tongue: meaning, that he neither conſented to them in word nor thought.

e The Shechemites, Chap. 34.26.

f For Leui had no part, and Simeon was vnder Iudah, Ioſ. 19.1. till God gaue them the place of the Amalekites, 1. Chron. 4.43.

g As was verified in Dauid and Chriſt.

h His enemies ſhal ſo feare him.

‖ Or, kingdome.

i Which is Chriſt the Meſſias, the giuer of all proſperitie: who ſhall call the Gentiles to ſaluation.

k A countrey moſt abundant with vines and paſtures is promiſed him.

‡ Ebr. an aſſe of great bones.

l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

m Shall haue the honour of iuſtice.

n That is, full of ſubtiltie.

o Seeing the miſeries that his poſteritie ſhould fall into, he breaketh out in prayer to God, to remedie it.

p He ſhal abound in corne & pleaſant fruits.

q Ouercomming more by faire wordes then by force.

‡ Ebr. a ſonne of encreaſe.

‡ Ebr. daughters.

r As his brethren, when they were his enemies, Potiphar and others.

ſ That is, God.

t In as much as hee was more neere to the accompliſhment of the promiſe, and it had byne more often confirmed.

u Either in dignitie, or when he was ſolde from his brethren.

Chap. 47.30.

x Whereby is ſignified how quietly he died.

a He meaneth them that embalmed the dead and buried them.

b They were more exceſſiue in lamenting then the faithfull.

Chap. 47.29.

c The very infidels would haue others performed.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Goren Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖Or the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caryed him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beside Mamre.

Act.7.16.

Chap.23.16.

‖Or, a possession.

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they saide, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgiue nowe, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And nowe, we pray thee, forgiue the trespasse of the seruaunts of the father e God. And Ioseph wept, when ‖ they spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

‖Or, the messengers.

18 Also his brethren came vnto him, and fell downe before his face, and said, Beholde, we be thy seruants.

19 To whom Ioseph saide, * Feare not: for ‖ am not I vnder f God?

Chap.45.5.

‖Or, am I in Gods stead? meaning, to take vengeance.

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people alue.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake ‡ kindly vnto them.

‡ Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundreth and ten yeere.

g Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

Num.32.39. Heb.11.22.

24 And Ioseph saide vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which hee sware vnto Abraham, vnto Izhak, and vnto Iaakob.

Exod.13.19.

25 And Ioseph tooke an oth of the children of Israel, saying, * h God will surely visite you, and ye shall cary my bones hence.

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph dyed when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandement, Gen.46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the king and the countrey grudged and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise, Genesis 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauie iudgements increase against them, til Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefits: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by Idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, & earnestly repent them for their rebellions and wickednesse. And because God loueth them to the ende, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 *The children of Iaakob that came into Egypt.* 8 *The new Pharaoh oppresseth them.* 12 *The prouidence of God toward them.* 15 *The kings commandement to the midwiues.* 22 *The sonnes of the Ebrewes are commanded to be cast into the riuer.*

Gen.46.8.

a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen.15.14.

NOw * a these are the names of the children of Israel, which came into Egypt (euery man and his houshold came thither with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

‖Or, persons.

Gen.46.27. Deut.10.22.

6 Now Ioseph died ‡ all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought foorth fruite, and increased in abounddance, and were multiplied, and were exceeding

Actes 7.17.

‖Or, grewe.

b He meaneth the countrey of Goshen.

c He considered not how God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our commoditie.

‖Or, goe vp out of the land.

‖Or, come the promision.

e The more that God blesseth his, the more doeth the wicked enuie them.

‡Ebr. wherewith they serued themselues of them by crueltie.

f These seeme to haue bene the chiefe of the rest. Wisd. 18.5.

‖Or, states whereupon they sate to trauell.

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they braste forth into open rage.

a This Leuite was called Amram, who maried Iochabed, Chap 6.20. Numb. 26.59. 1.chron. 23.13. acts 7.20. Hebr. 11.23.

exceeding mighty, so that the b land was full of them.

8 Then there rose vp a new King in Egypt, who c knew not Ioseph.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and d ‖ get them out of the land.

11 Therefore did they set taske-masters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‡ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their lines by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, ‡ which they layde vpon them most cruelly.

15 ¶ Moreouer the king of Egypt commaunded the midwiues of the Ebrewe women, (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And said, *When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then yee shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue yee done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew g women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mightie.

21 And because the midwiues feared God, therefore he h made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, i cast yee into the riuer, but reserue euery maid childe aliue.

CHAP. II.

a Moses is borne and cast into the flags, 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 Hee fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

THen there went a a man of the house of Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and b layde the childe therein, and put it among the bulrushes by the riuers bunke.

4 Now his sister stood afarre off, to wit what should come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when shee saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then shee opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Goe. So the maide went and called the c childes mother,

9 To whom Pharaohs daughter sayd, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and shee called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, he went foorth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Ebrewe, one of his brethren.

12 And he looked ‡ round about, ℰ when he saw no man, he e slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses f feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheardes, and also drew vs water ynough, and watered the sheepe.

20 Then hee sayde vnto his daughters, And where is he? why haue yee so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

22 And

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that, which God hath determined shall come to passe,

d That is, was fourty yere old, Act. 7.23.

‡Ebr. about & about.

e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

f Though by his feare he shewed his infirmitie, yet faith couered it, Heb. 11.27.

‖Or, prince.

‡Ebr. saued them.

‖Or, grandfather.

g Wherein he declared a thankful minde, which would recompense the benefit done vnto him.

Chap.18.3.

22 And thee bare a sonne, * whose name he called Gershom: for he sayd, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt dyed, and the children of Israel sighed for the bondage and [b] cried: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, [c] God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and [i] had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in lawe, Priest of Midian, and drone the flocke to the ‖ backeside of the desert, and came to the * mountaine of God, [b] Horeb,

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the midst of a * bush: and hee looked, and beholde, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayd, I will turne aside nowe, and see this great sight, why the bush burneth not.

4 And when [d] the Lord saw that he turned aside to see, God called vnto him out of the middes of the bush, and sayde, Moses, Moses. And he answered, I am here.

5 Then hee sayd, Come not hither, * put thy shooes off thy feete: for the place whereon thou standest is [f] holy ground.

6 Moreouer hee sayd, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was [g] afraid to looke vpon God.

7 ¶ Then the Lord sayd, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crie, because of their [h] taskemasters: for I knowe their sorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that lande into a good land & a large, into a lande that [i] floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites and the Iebusites.

9 [k] And now loe, the crie of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, that I shoulde goe vnto Pharaoh, and that I shoulde bring the children of Israel out of Egypt?

12 And he answered, * Certeinely I will be with thee: and this shall be a token vnto thee, that I haue sent thee; After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses sayd vnto God, Beholde, when I shall come vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I * AM THAT I AM. Also hee said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memorial vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and sayde, ‡ I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the lande of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall go vnto the King of Egypt, and say vnto him, The Lorde God of the Ebrewes hath met with vs: wee pray thee nowe therefore, let vs goe three dayes iourney in the wildernesse, that we may * sacrifice vnto the Lord our God.

19 ¶ But I knowe, that the king of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 [p] * For euery woman shall aske of her neighbour, and of her ‖ that sojourneth in her house, iewels of siluer, and iewels of golde, and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and sayde, * But loe, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lorde sayde vnto him, What is that in thine hande? And hee answered, A rodde.

3 Then

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b God humbleth his by afflictions that they should crie vnto him, & receiue the fruit of his promise.

i He iudged their cause or acknowledged them to be his.

‖ Or, *farre within the desert.*

a It was so called after the Lawe was giuen.

b Called also Sinai. *Acts 7.30.*

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the midst thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4.7. Ioshu.5.15.

f Because of my presence.

g For sinne causeth man to feare Gods iustice.

h Whose cruelty was intolerable.

i Most plentiful of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakenes.

m Neither feare thine owne weakenesse, nor Pharaohs tyrannie.

n The God which haue euer bene, am, and shalbe: the God Almighty, by whom all things haue their being, and the God of mercie, mindefull of my promise, Reuel.1.4.

‡ Ebr. *in visiting haue visited.*

[o] *Or, appeared vnto vs.*

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours. *Chap.11.2, and 12.35.*

‖ *Or, as whose beast she soiourneth.*

a God beareth with Moses doubting, because he was not altogether without faith.

3 Then sayd he, Cast it on the grounde. So hee cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lord sayd vnto Moses, Put foorth thine hande, and take it by the tayle. Then he put foorth his hande & caught it, and it was turned into a rodde in his hande.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Doe this, b that they may beleeue, that the Lorde God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lorde sayde furthermore vnto him, Thrust nowe thine hande into thy bosome: And hee thrust his hande into his bosome, and when hee tooke it out againe, beholde, his hand was ‖ leprous as snowe:

‖Or, white as snow.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

‖Or, the wonders, confirmed by the first signe.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voyce of the first signe, yet shall they beleeue for the voice of the second signe.

c Because these three signes should be sufficient witnesses to prove that Moses should deliuer Gods people.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the * water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

‡Eh. from yesterday, and yer yesterday.

‡Eh. heauy of mouth.

10 ¶ But Moses sayd vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ‡ slowe of speach, and slowe of tongue.

11 Then the Lorde sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

Matth. 10. 19. and 13. 22.

12 Therefore goe nowe and * I will bee with thy mouth, and will teach thee what thou shalt say.

‖Or, minister.

13 But he sayd, Oh my Lord, send, I pray thee, by the ‖ hande of him, whome thou d shouldest send.

d That is, of the Messias: or some other, that is more meete then I.

14 Then the Lord was e very angry with Moses, and sayd, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also foorth to meete thee, and when hee seeth thee, hee will be glad in his heart.

e Though we prouoke God iustly to anger, yet will he neuer reiect his.

15 Therefore thou shalt speake vnto him, and f put the wordes in his mouth, and I will be with thy mouth, and with his mouth and will teach you what ye ought to doe.

f Thou shalt instruct him what to say.

16 And hee shall bee thy spokesman vnto the people: and hee shall be, euen he shall bee as thy mouth, and thou shalt bee to him as g God.

Chap. 7. 1.

g Meaning, as a wise counseller, and full of Gods Spirit.

17 Moreouer thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and sayd vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and see whether they yet liue. Then Iethro sayd to Moses, Goe in peace.

‖Or, like vnto vs.

19 For the Lord had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee.

‡Eh. sought thy soule.

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned towarde the lande of Egypt, and Moses tooke the h rodde of GOD in his hand.

‡Eh. caused them to ride.

h Whereby he wrought the miracles.

21 And the Lord sayd vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will i harden his heart, and hee shall not let the people goe.

i By retaining my spirit, and deliuering him vnto Satan to increase his malice.

22 Then thou shalt say to Pharaoh, Thus sayth the Lord, Israel is my sonne, euen my k first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and l would haue killed him.

l God punished him with sickenes for neglecting his sacrament.

25 Then Zipporah tooke a sharpe knife, and m cut away the foreskinne of her sonne, and cast it at his feete, and said, Thou art to me a bloody husband vnto me.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

26 So ‖ he departed from him. Then she sayde, O bloody husbande (because of the circumcision.)

‖Or, the Angel.

27 ¶ Then the Lord sayd vnto Aaron, Goe meete Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

‖Or, Horeb.

28 Then Moses told Aaron al the words of the Lorde, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered al the elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the * people beleeued, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moses had now experience of Gods promise, that he should haue good successe.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crie out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterward Moses and Aaron went and sayd to a Pharaoh, Thus sayeth the Lord God of Israel, Let my people goe, that they may b celebrate a feast vnto mee in the wildernes.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

2 And Pharaoh sayd, Who is the Lorde, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayde, The God of the Ebrewes: we pray thee, let vs go three daies iourney in the desert, and sacrifice vnto the Lorde our God, lest ‡ hee light vpon vs the pestilence or sword.

‖God hath met vs

‡Eh. he meete vs with pestilence.

4 Then sayd the King of Egypt vnto them, Moses and Aaron, why cause yee the people to cease from their workes? get you to your burdens.

5 Pharaoh sayd furthermore, Beholde, much people is nowe in the lande, and yee [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taske masters of the people, and to their [d] officers, saying,

7 Ye shal giue the people no more straw, to make bricke (as in time past) but let them goe and gather them strawe themselues:

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Lay more worke vpon the men, and cause them to doe it, and let them not regard [f] vaine words.

10 ¶ Then went the taske masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather the stubble in stead of straw.

13 And the taskemasters hasted them, saying, Fulfil your dayes worke: [‡] euery dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making brick yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and [‖] thy people is blamed.

17 But he saide, [‡] Yee are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel [‖] saw themselues in an euill case, because it was said, Ye shal diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stoode in their way as they came out from Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to [*] stinke before Pharaoh and before his seruants, in that yee haue [‡] put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and saide, Lord, why hast thou afflicted this people? Wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

1 God renueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

THen the Lord said vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall hee let them go, and [‡] euen be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, [‡] to Iaakob by the name of [‖] Almighty God: but by my name [a] Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great [‖] iudgements.

7 Also I will [b] take you for my people, and will be your God: then ye shall knowe that I the Lorde your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the lande which I [‡] sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened [*] not vnto Moses, for anguish of spirite and for cruell bondage.

10 Then the Lorde spake vnto Moses, saying,

11 Goe speake to Pharaoh king of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lorde, saying, Behold, the children of Israel hearken not vnto me, howe then shall Pharaoh heare me, which am of [d] vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the [*] heads of their fathers houses: the [*] sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 [*] Also the sonnes of Simeon: Iemuel [‡] Jamin,

[c] As though ye would rebell.

[d] Which were of the Israelites, and had charge to see them doe their worke.

[‡] Hebr. yesterday & yet yesterday.

[e] The more cruelly that tyrants rage, the neerer is Gods helpe.

[f] Of Moses and Aaron.

[‡] Hebr. the worke of a day in his day.

[‖] Or, thy people the Egyptians are in the fault. [‡] Hebr. Idle ye are idle.

[‖] Or, looked sad on them, which said.

[*] Read Gen. 34.30. It is a grieuous thing to the seruants of God, to be accused of euil, especially of their brethren, when they doe it in their ductie vnto God.

[‡] Hebr. in a strong hand.

[‖] Or, all sufficient. [a] Whereby he signifieth that he will performe indeed, that which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

[‖] Or, plagues. [b] He meaneth, as touching the outward vocation the dignitie whereof they lost afterward by their rebellion: but as for electiō vnto life euerlasting, it is immutable. [‡] Hebr. lift vp mine hand.

[c] So hard a thing it is to shew true obedience vnder the crosse.

[d] Or, barbarous & rude in speech: and by this word (vncircumcised) is signified the whole corruptiō of mans nature.

[*] This genealogie sheweth of whom Moses and Aaron came. Gen. 46.9. num. 26.5. 1. chro. 5.3. 1. Chro. 4.24.

Jamin,

Iamin, e Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Symeon.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon and Kohath, f & Merari (and the yeeres of the life of Leui were an hundred f thirtie and seuen yeere)

17 The sonnes of Gershon, were Libni and Shimi with their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeere)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons soone took him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron & Moses to whome the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 (When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses said before the Lord, Behold, I am of l vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 *God hardeneth Pharaohs heart.* 10 *Moses & Aaron do the miracles of the serpent, and the blood and Pharaohs sorcerers doe the like.*

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs * God, and Aaron thy brother shall ‖ be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, mine my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch foorth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was * fourescore yeere old, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rodde, and cast it before Pharaoh, and it shall be turned into a ‖ serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, & did euen as the Lorde had commanded: and Aaron cast foorth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and * sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lorde had said.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stande and meete him by the * riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of ‖ Hebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue mee in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lorde, In this thou shalt know that I am the Lorde: beholde, I will smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lorde then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall be † blood, and there shall be blood throughout all the lande of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lorde commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer was turned into blood

21 And

Num. 3.17. 1 Chron. 6.1. and 23.6.

f For he was 42. yeere old, when he came into Egypt, and there liued 94. Num. 26.57. 1 Chron. 6.1. and 23.6.

Chap. 2.2. num. 26.59.

g Which kinde of marriage was after in the lawe forbidden, Leuit. 18, 12.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

i Who was a prince of Iudah, Num. 2, 3.

Num. 25.11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercy.

‖ Or, a God of Pharaoh.

a I haue giuen thee power and authoritie to speake in my name, and to execute my iudgements vpon him.

‖ Or, shall speake for thee (before Pharaoh.)

b To strengthen Moses faith, God promiseth against to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment fourtie yeere before he enioyed his office to deliuer Gods people.

‖ Or, dragon.

d It seemeth that these were Iannes and Iambres, reade 2. Tim. 3.8, so euer the wicked maliciously resist the truth of God.

‖ Or, because and dull.

e To wit, the riuer Nilus.

‖ Or, vpon thy dugs, or into thine amberes.

† The second plague.

‖ Or, they shall be weary, and abhorre to drinke.

† The first plague.

Chap. 17.5.

Psal. 78.44.

21 And the ᶠ fish that was in the riuer, died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the inchanters of Egypt did ᵍ likewise with their sorceries: and the heart of Pharaoh was ‡ hardened: so that hee did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterwarde the Lorde sayd vnto Moses, Goe vnto Pharaoh, and tell him, Thus saieth the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with ª frogs:

3 And the riuer shall scrall full of frogs, which shal goe vp and come into thine house, & into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

4 Yea, the frogs shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of ᵇ Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayd, ᶜ Pray yee vnto the Lorde that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses sayde vnto Pharaoh, ‡ Concerning me, euen ‖ commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs frō thee & from thine houses, that they may remaine in the riuer onely.

10 Then he sayd, To morow. And hee answered, Be it ‡ as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which hee had ‖ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs ᵈ died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had rest giuen him, he ‖ hardened his heart, & harkened not vnto them, as the Lord had sayd.

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to † lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Nowe the inchanters assayed likewise with their inchantments to bring forth lice, but they ᵉ could not. So the lice were vpon man and vpon beast.

19 Then sayd the inchanters vnto Pharaoh, This is ᶠ the finger of God. But Pharaohs heart remained obstinate, and he harkened not vnto them, as the Lord had sayd.

20 ¶ Moreouer the Lord said vnto Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, behold, I will send ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, I will ‖ cause to be wonderfull in that day, to that no swarmes of flies shall bee there, that thou mayest know that I am the Lord in the mids of the ‖ earth.

23 And I will make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lorde did so: * for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, do sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then we should offer vnto the Lord our God that, which is an ‡ abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the

ᶠ To signifie that it was a true miracle, and that God plagued them in that which was most necessarie for the preseruation of life. *Wisd.* 17.7.

ᵍ In outward appearance, and after that the seuen dayes were ended.

‡ *Ebr. was made strong.*

‡ *Ebr. he set not his heart at all thereunto.*

‖ *Or, seuen dayes were accomplished.*

ª There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

‖ *Or, vpon thy dough, or into thine amberses.*

† The second plague.

ᵇ But Goshen, where Gods people dwelt, was excepted. *Wisd.* 17.7.

ᶜ Not loue, but feare causeth the very infidels to seeke vnto God.

‡ *Ebr. haue this honour ouer me.* ‖ *Or, speake plaine vnto me.*

‡ *Ebr. according his word.*

ᵈ In things of this life God oft times heareth the prayers of the iust for the vngodly.

‖ *Or, made his heart heauie.*

† The third plague.

ᵉ God confounded their wisedom and authoritie in a thing most vile.

ᶠ They acknowledge that this was done by Gods power and not by sorcerie. Luke 11.20.

‖ *Or, a multitude of venemous beasts, as serpents, &c.*

‖ *Or, I will separate.*

‖ *Or, land of Egypt.*

Wisd. 16.9.

† The fourth plague.

ᵍ For the Egyptians worshipped diuers beasts, as the oxe, ſ sheepe, and such like, which the Israelites offred in sacrifice: which thing the Egyptians abhorred to see,

desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

Chap.3.18.

28 And Pharaoh sayd, I will let you go, that yee may sacrifice vnto the Lorde your God in the wildernesse, but h get not farre away, pray for me.

h So the wicked preferibe vnto Gods messengers how farre they shall go.

29 And Moses sayd, Behold, I will goe out from thee, and pray vnto the Lorde, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth i deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh k hardened his heart at this time also, and did not let the people go.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The murraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightening. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is hee obstinate.

THen the Lord sayd vnto Moses, Goe to Pharaoh, and tell him, Thus sayeth the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a † mightie great murraine.

† The fift plague.

4 And the Lorde shall doe a wonderfully betweene the beastes of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morow the Lorde shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh b sent, & behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

b Into the land of Goshen, where the Israelites dwelled.

8 ¶ And the Lord said to Moses, and to Aaron, Take your handfull of ‖ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

‖Or, imbers.

9 And they shall bee turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: & Moses sprinkled them toward the heauen, & there came † a scab breaking out into blisters vpō man, and vpon beast.

† The sixt plague.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

Chap.4.21.

13 ¶ Also the Lord said vnto Moses, Rise vp earely in the morning, and stand before Pharaoh, & tell him, Thus sayeth the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time send all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like mee in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue ‖ I appointed thee ‖ to shewe my power in thee, and to declare my d name throughout all the world.

Rom.9.17.
‖*Or, set thee vp.*
‖*Or, to shew thee.*
d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, and e gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fielde, and not brought home, the haile shal fall vpon them, and they shall die.

e Here we see though Gods wrath be kingled, yet there is a certaine mercy shewed euen to his enemies.

20 Such then as feared the worde of the Lorde among the seruaunts of Pharaoh, made his seruaunts and his cattell flee into the houses:

21 But such as ‡ regarded not the f word of the Lord, left his seruants, and his cattell in the field.

‡ *Ebr. set not his heart to.*
f The word of the minister is called the word of God.

22 ¶ And the Lorde sayde to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, & the Lord sent thunder and † haile, & ‡ lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

† The seuenth plague.
‡ *Ebr. fire walked.*

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

‖*Or, since it was inhabited.*

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission,

27 Then Pharaoh sent & called for Moses and Aaron, and said vnto them, I haue now sinned: the Lorde is righteous, but I and my people are wicked.

28 Pray ye vnto ‡ Lord (for it is enough) that there bee no more † mightie thunders and

‡ *Ebr. vnpers of God.*

and haile, and I will let you goe, and ye shal tary no longer.

29 Then Moses said vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lorde, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that *the earth is the Lords.

*Psal.24.1.

30 As for thee and thy seruants, I know ᵇ afore I pray, yee will feare before the face of the Lord God.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherein we see the practises of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not smitten, for they were ‖ hid in the ground.)

‖ Or, late sowen.

33 Then Moses went out of the citie frō Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said ‡ by Moses.

‡ Or, by the hand of Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lord sayde vnto Moses, Goe to Pharaoh: for *I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the midst of his realme,

Chap.4.21.

‖ Or, in his presence, or among them.

2 And that thou mayest declare in the ᵃ eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that yee may knowe that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer, where also we see the duetie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus saith the Lord God of the Ebrewes, Howe long wilt thou refuse ᵇ to humble thy selfe before mee? Let my people goe, that they may serue me.

b The end of afflictions is, to humble our soules with true repentance vnder the hand of God.

4 But if thou refuse to let my people go, beholde, to morow will I bring ‖ grashoppers into thy coastes.

‖ Or, locusts. Wisd.16.9.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all the seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants saide vnto him, Howlong shall he be ‖ an ᶜ offence vnto vs? let the men goe, that they may serue the Lorde their God: wilt thou first knowe

‖ Or, snare.

c Meaning, the occasion of all these euils: so is the godly accharged, as Iesus was by Iewes.

that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he sayd to them, Goe, serue the Lorde your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayde vnto them, Let ᵈ the Lord so be with you, as I will let you goe and your children: beholde, for ᵉ euill is before your face.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

11 It shall not bee so: nowe goe ye that are men, and serue the Lorde: for that was your desire. Then they were thrust out frō Pharaohs presence.

12 (After the Lorde saide vnto Moses, Stretch out thine hande vpon the lande of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the lande of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the † grashoppers.

† The eight plague.

14 So the grashoppers went vp vpon all the lande of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to their were neuer before, neither after them shalbe such.

‖ Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate al the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and saide, I haue sinned against the Lorde your God, and against you.

f The wicked in their misery seeke to Gods ministers for helpe, albeit they hate and detest them.

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lord your God, that he may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grashoppers, and violently cast them into the ᵍ red sea, so that there remained not one grashopper in all the coast of Egypt.

g The water sheweth red, because the sand or gravell is red: the Ebrewes call it the sea of bulrushes.

20 But the Lorde hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 (Againe the Lord said vnto Moses, Stretch out thine hand toward heauen that there may be vpon the lande of Egypt darkenesse, euen darkenesse, that may be ʰ felt.

h Because it was so thicke.

22 Then Moses stretched foorth his hand towards heauen, and there was a † blacke ⁱ darkenesse in all the lands of Egypt three dayes.

† The ninth plague.

i Wisd.17.2.

23 No man sawe another, neither arose vp from the place where hee was for three

Wisd. 18.1.

dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses sayd, Thou must giue vs also sacrifices, and burnt offerings, that wee may doe sacrifice vnto the Lord our God.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.

26 Therefore our cattell also shall goe with vs: there shall not an i hoofe be left, for thereof must we take to serue the Lorde our God: neither doe we know k how we shall serue the Lord, vntill we come thither.

k That is, with what beasts, or how many.

27 (But the Lorde hardened Pharaohs heart, and he would not let them goe)

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

28 And Pharaoh sayde vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

29 Then Moses sayde, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOw the Lorde had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall a at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

‖ Or, borow. *Chap.* 3.22. *and* 12.35. *Eccles.* 45.1.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, ‡ in the sight of the people.)

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

Chap. 12.29.

5 * And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruant, that is at b the mill, and all the first borne of beasts.

Wisd. 18.17.

b From the highest to the lowest.

6 Then there shalbe a great cry thorow out all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto mee, and fall before me, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So hee went out from Pharaoh very angrie.

c That is, vnder thy power and gouernment.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, d that my wonders may be multiplied in the lande of Egypt.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9.17.

10 So Moses & Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and her suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lorde instituteth the Passeouer. 26 The fathers must teach their children the mystery thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This moneth shall be vnto you the beginning of moneths: it shall be to you the first * moneth of the yeere.

a Called Nisan, conteining part of March, and part of April.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the e fathers, a lambe for an house.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

c As the father of the household had great or smal families.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons, euery one of you, according to his d eating, shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere old: yee shall take it of the lambes, or of the kidds.

e Euery one in his house.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then * all the multitude of the Congregation of Israel shall kill it ‡ at euen.

‡ *Ebr. betweene the two euenings, or twilight.*

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rost with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but rost with fire, both his f head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall yee burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete, and your staues in your handes, and ye shall eate it in haste: for g it is the Lordes Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe thorow the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

‖ Or, Princes, or idoles.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and ye shall keepe it an holy feast vnto the Lord, thorowout your generations: ye shall keepe it holy by an ordinance i for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comming: for then ceremonies had an end.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

from the first day vntill the seuenth day, that person shall be cut off from Israel.

*Or, calling together of the people to serue God.

16 And in the first day shalbe an holy assemblie: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may yee dot.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

Leui. 23.5. num. 28.16.

18 ¶ * In the first moneth and the fourteenth day of the month at k euen yee shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Choose out and take you for euery of your houholdes a lambe, and kill the Passeouer.

Hebr. 11.28.

22 And take* a bunch of Hysope, and dip it in the blood that is in the bason, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the bason, and let none of you goe out at the doore of his house, vntill the morning.

*Or, assome, or vpper doore post. ‖Or, two side posts.

23 For the Lorde will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell & on the two doore cheekes, the Lorde will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall yee obserue this thing as an ordinance both for thee & thy sonnes for euer.

25 And when yee shall come into the m land, which the Lorde will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan. ‖Or, ceremonie. Iosh. 4.6.

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thanks for so great a benefite.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at * midnight the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

Chap. 12.4. †The tenth plague. Wisd. 18.5.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was* no house where there was not one dead.

* Of those houses wherein any liuing one was, either of men or beasts.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lorde as ye haue sayd.

32 Take also your sheepe, and your cattell as yee haue sayd, and depart, and o blesse me also,

o Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they sayd, We die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

Chap. 3.22. and 11.2.

36 And the Lorde gaue the people fauour in the sight of the Egyptians: and they ‖ granted their request: so they spoyled the Egyptians.

‖Or, lent them.

37 Then the* children of Israel tooke their iourney from p Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

Num. 33.3. Iosh. 24.6.

p Which was a citie in Goshen. Gen. 47.11.

38 And q a great multitude of sundrie sortes of people went out with them, and sheepe, and beeues, and cattell in great abundance.

q Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was* foure hundreth and thirtie yeeres.

Gen. 15.13. act. 7.6. Gala. 3.17.

41 And when the r foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

r From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lorde, which all the children of Israel must keepe throughout their generations.

43 Also the Lorde sayde vnto Moses and Aaron, This is the lawe of the Passeouer: * no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 * In one house shall it bee eaten: thou shalt carry none of the flesh out of the house, * neither shall yee breake a bone thereof.

Num. 9.12. Iohn 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lorde, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One ‖ lawe shall bee to him that is borne in the lande, and to the stranger that

u They that are of the houshold of God, must be all ioyned in one faith & religion.

dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lorde bring the children of Israel out of the lande of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memorialll of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teache their children to remember this deliuerance. 17 Why they are led by the wildernesse. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

AND the Lorde spake vnto Moses, saying,

2 *Sanctifie vnto mee all the first borne, that is, euery one that first openeth the wombe among the children of Israel, as well of man, as of beast: for it is mine.

3 ¶ Then Moses sayde vnto the people, Remember this day in the which yee came out of Egypt, out of the ‡house of [a] bondage: for by a mightie hand the Lord brought you out from thence: therefore no leauened bread shall be [b] eaten.

4 This day come yee out in the moneth of [c] Abib.

5 ¶ Nowe when the Lorde hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the [d] seuenth day shall bee the feast of the Lord.

7 Vnleauened bread shall be eaten seuen dayes, and there shall no leauened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne [e] in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee [f] vpon thine hand, & for a remembrance betweene thine eyes, that the law of the Lord may bee in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 *Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first bringeth forth the wombe, and commeth forth of thy beast: the males shal be the Lords.

13 But euery ‡ first foale of an asse thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou [g] buy out.

14 ¶ And when thy sonne shall aske thee to morrowe, saying, What is this? thou shalt then say vnto him, With a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the first borne in the land of Egypt from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, & as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God carried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God said, Least the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernes of the red sea: and the children of Israel went vp [h] armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for hee had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.

21 *And the Lorde went before them by day in a pillar of a [i] cloud, to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 *He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with feare, murmure against Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23. 27. The Egyptians followe and are drowned.

THen the Lorde spake vnto Moses, saying,

2 Speake to the children of Israel, that they [a] returne and campe before [b] Pi-hahiroth, betweene Migdol and the Sea, ouer against * Baal-zephon: about it shall yee campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I wil [c] get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruauntes was turned against the people, and they sayd, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his charets, and tooke

Chap. 22. 29. and 34. 19. Leuit. 27. 26. num. 3. 13. & 8. 16. Luke 2. 23. Exod. 23. 13.

‡ *Ebr. house of seruants.*

a Where they were in most cruell slauerie.

b To signifie that they had not leisure to leauen their bread.

c Conteining part of March and part of April, when corne began to ripe in that countrey.

d Both the seuenth and the first day were holy, as chap. 12. 16.

e When thou doest celebrate the feast of vnleauened bread.

f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes.

Chap. 22. 29. and 34. 19. Leuit. 27. 26. num. 18. 15. Luke 2. 23.

‡ *Ebr. that first commeth forth.*

g This is also vnderstood of the horse and other beasts which were not offred in sacrifice by offering a cleane beast in sacrifice, Leuit. 12. 6.

‖ *Or, frontstalles.*

‖ *Or, signes of remembrance.*

‖ *Or, because.*

i Which the Philistims would haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the word doeth signifie, set in order by siue and siue.

Gene. 50. 25. iosh. 24. 32.

Num. 33. 6.

Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1.

l To defend them from the heate of the sunne.

Nehem. 9. 19.

a From toward the country of the Philistims.

b So the Sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God and were deliuered.

Num. 33. 7.

c By punishing his obstinate rebellion.

tooke his people with him,

7 And tooke fire hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the LORD had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an [e] hie hand)

9 * And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen, and his hoſte ouertooke them camping by the Sea, beſide Pihahiroth, before Baal-zephon.

10 And when Pharaoh drewe nigh, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, and they were ſore [f] afrayd: wherefore the children of Iſrael cryed vnto the LORD.

11 And they ſayd vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to cary vs out of Egypt?

12 Did not we tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wildernes.

13 Then Moſes ſaid to the people, Feare ye not, ſtand ſtill, and behold [g] the ſaluation of the LORD which he will ſhew to you this day. For the Egyptians, whom ye haue ſeene this day, ye ſhall neuer ſee them againe.

14 The LORD ſhal fight for you: therefore [h] holde you your peace.

15 ¶ And the LORD ſayde vnto Moſes, Wherefore [i] cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they goe forward:

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea, and diuide it, and let the children of Iſrael goe on drie ground thorow the mids of the Sea.

17 And I, behold, I wil harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall know that I am the LORD, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remoued, and went behinde them: alſo the piller of the cloude went from before them, and ſtood behind them,

20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloude and darkeneſſe, yet gaue it [k] light by night, ſo that all the night long the one came not at the other.)

21 And Moſes ſtretched forth his hand vpon the Sea, and the LORD cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the Sea drie land: for the waters were [l] diuided.

22 Then the [m] children of Iſrael went thorowe the mids of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hande, and on their left hand.

23 And the Egyptians purſued, [n] went after them to the mids of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning [o] watch, when the LORD looked vpon the hoſte of the Egyptians out of the fierie and cloudie pillar, he ſtrooke the hoſte of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they droue them [p] with much adoe: ſo that the Egyptians, euery one ſayde, I will flee from the face of Iſrael: for the LORD fighteth for them againſt the Egyptians.

26 ¶ Then the LORD ſayde to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the LORD [q] ouerthrew the Egyptians in the midſt of the Sea.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land thorowe the midſt of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the LORD ſaued Iſrael the ſame day out of hande of the Egyptians, and Iſrael ſaw the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mightie [r] power, which the LORD ſhewed vpon the Egyptians: ſo the people feared the LORD, and beleeued the LORD, and his [s] ſeruant Moſes.

d Joſephus writeth that beſides theſe charets there were 30000 horſemen, and 200000, footemen.
e With great ioy and boldneſſe. Joſh. 24.6. 1. Mac. 4.9.
f They which a little before in their deliuerance reioyced, being now in danger, are afraid, and murmure.
g Such is the impatience of the fleſh, that it can not abide Gods appointed time. [Or, deliuerance.
h Only put your truſt in God without grudging or doubting.
i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward groanings to the LORD.
k The cloude ſhewed light to the Iſraelites, but vnto the Egyptians it was darkeneſſe, ſo that their two hoſts could not come together. Iſa. 42.13. pſal. 104.3. 78.13. Exo. 10.21. Act. 27.29.
l Which was about the three laſt houres of the night.
[Or, beauily.
m So the LORD by the water ſaued his, and by the water drowned his enemies.
[n Or, hand.
n That is, the doctrine, which he taught them in the name of the LORD.

CHAP. XV.

1. 20 Moſes with the men and women ſing praiſes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweete. 26 God teacheth the people obedience.

THen ſang Moſes and the children of Iſrael this ſong vnto the LORD, and ſaid in this manner, I will ſing vnto the LORD: for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath he ouerthrowen in the Sea.

a Praiſing God for the ouerthrow of his enemies and their deliuerance. Wiſd. 10.20.

2 The LORD is my ſtrength and [t] prayſe, and he is become my ſaluation. Yee is my God, and I will [u] prepare him a Tabernacle: he is my fathers God, and I will exalt him.

[t Or, the occaſion of my ſong of praiſe.
b To worſhip him therein.

3 The LORD is a [a] man of warre, his [b] name is Iehouah.

c In battell he ouercommeth.

4 Pharaohs charets and his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.

d Ouerconſtant in his promiſe.

5 The depthes haue couered them, they ſanke to the bottome as a ſtone.

6 Thy right hand, O LORD, is glorious in [c] power:

[c Or, power.

power: thy right hand, O Lord, hath dasshed the enemie.

7 And in the great glory thou hast ouerthrowen them that rose against e thee: thou sentest forth thy wrath, which consumed them as the stubble.

e Those that are enemies to Gods people, are his enemies.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depths congealed together in the ‖ heart of the sea.

‖ Or, in the depth of the Sea.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoyle, ♣ my lust shall be satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

♣ Ebr. my soule, shalbe filled.

10 Thou blewest with thy winde, the sea couered them, they sanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the f gods? who is like thee so glorious in holinesse, a fearefull in praises, doing wonders?

f For so often times the Scripture calleth the mightie men of the world.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy g habitation.

g Which oughtest to be praised with all feare and reuerence.

14 The people shall heare and be afraid: sorowe shall come vpon the inhabitants of Palestina.

h That is, into the land of Canaan: or into mount Zion.

15 Then the Dukes of Edom shall be amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall ware faint hearted.

16 * Feare ‖ dread shall fall vpon them: because of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

Deut. 2.25. Iosh. 2.9.

‖ Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuarie, O Lord, which thine hands shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and k dances.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 21.34. and 21.21: but it ought not to be a cloke to couer our wanton dances.

21 And Miriam l answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

l By singing the like song of thankesgiuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderneſſe of m Shur: and they went three dayes in the wilderneſſe, and found no waters.

m Which was called Etham, Num. 33.8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖ Or, bitternesse.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cryed vnto the Lord, and the Lord shewed him a * tree, which when hee had cast into the waters, the waters were sweete: there hee made them an ordinance and a law, and there n he prooued them,

Eccles. 38.5.

n That is, God, or Moses in Gods name.

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is o right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

o Which is to doe that onely that God commandeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

Numb. 33.9.

‖ Or, Date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not bee found. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wildernesse of a Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eight place where in they had camped: there is an other place called Zin, which was the 33 place wherein they camped: and is also called Kadeth, Num. 33.36.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernesse.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land Egypt, when wee sate by the flesh b pots, when wee ate bread our bellies full: for ye haue brought vs out into this wildernesse, to kill this whole company with famine.

b So hard a thing it is to the flesh not to murmure against God, when the belly is pinched.

4 ¶ Then sayd the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out and gather ‡ that day is sufficient for euery c day, that I may proone them, whether they will walke in my Law or no.

‡ Ebr. the portion of a day in his day.

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord wrought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: d for hee hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

d He gaue them not Manna because they murmured, but for his promise sake.

8 Againe Moses sayde, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the e Lord.

e He that contemneth Gods ministers, contemneth God himselfe,

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he

he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and behold, the glory of the Lord appeared * in a cloud.

Chap.13.21.

11 (For the Lord had spoken vnto Moses, saying,

Eccles.45.4.

12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, ‖At euen ye shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

‖Or, in the twilights.

13 And so at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the hoste.

Num.11.31.

14 * And when the dew that was fallen, was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

Num.11.7. psal.78.24. wisd.16.20.

15 And when the children of Israel saw it, they said one to another, It is * MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eate.

f Which signifieth a part, portion, or gift: also meate prepared.

16 ¶ This is the thing which the Lorde hath commanded: gather of it euery man according to his eating, ‖ an Omer for a man, according to the number of your persons: euery man shall take for them which are in his tent.

Iohn 6.31. 1.cor.10.3.

g Which conteineth about a pottell of our measure.

17 And the children of Israel did so, and gathered, some more, some lesse.

‖Ebr. for an head.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, & hee that had gathered little, had no ‖ lacke: so euery man gathered according to his eating.

2.Cor.8.15.

h God is a rich feeder of all, and none can iustly complaine.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes and ‖ stanke: therefore Moses was angry with them.

i No creature is so pure, but being abused, it turneth to our destruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered ‖ twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

k Which portion should serue for the Sabbath and the day before.

23 And he answered them, This is that which the Lord hath said, To morow is the rest of the holy Sabbath vnto the Lorde: bake that to day which yee will bake, and seethe that which ye will seethe, and all that remayneth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

l God tooke away the occasion from their labour, to signifie how holy hee would haue the Sabbath kept.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not ‖ finde it in the fielde.

m Their infidelitie was so great, that they did expressly against Gods commandement.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding there * went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements, and my lawes?

29 Beholde, how the Lorde hath giuen you the Sabbath: therefore hee giueth you the first day bread for two dayes: tary therefore euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it MAN, and it was like * to Coriander seede, but white: and the taste of it was like vnto wafers made with hony.

n In foorme and figure, but not in colour, Numb. 11.7.

32 And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a * pot and put an Omer full of MAN therein, and set before the Lord to be kept for your posteritie.

o Of this vessel reade Heb.9.4.

34 As the Lord commaunded Moses, so Aaron layd it vp before the ‖ Testimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. Iosh.5.12. nehe.9.15.

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a lande inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the ‖ Ephah.

q Which measure contained about ten pottels.

CHAP. XVII.

1 The Israelites come into Rephidim, & grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneyes ‖ at the commandement of the Lord, and camped in * Rephidim. where was no water for the people to drinke.

‖Eb.at the mouth. a Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done.

2 Wherefore the people contended with Moses, and said, Giue vs water, that wee may drinke. And Moses said vnto them, Why contend ye with mee? Wherefore doe ye * tempt the Lord?

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and said, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

c How ready the people are for their owne matters to slay ‖ true Prophets, & how slowe they are to reuenge Gods cause against his enemies and false prophets.

4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to * stone me.

Chap.7.20. Num 20.9. wisd.11. 4 psal.78.15.& 105 41. 1.cor 10.4.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I wil stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖Massah

‖ Or, tentation.
‖ Or, strife.
d When in aduersity we thinke God to be absēt, then we neglect his promise and make him a liar. Deut. 25. 17.
e Who came of Eliphaz, sonne of Esau, Gen. 36. 12.
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the law.
‡ Ebr. put it in the eares of Iosua. Num. 24. 20. 1. sam. 15. 3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
‡ Ebr. the hand of the Lord vpon the throne.

Chap. 2. 16.
a It may seeme that he sent her backe for a time to her father for her impatience, lest she should be a let to his vocation, which was so dangerous, chap 4. 25.
Chap. 2. 22.
b Horeb is called ‖ mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.
c That is, he sent messengers to say vnto him.
‡ Ebr. of peace.

‖ Massah and ‖ Meribah, because of the contention of the children of Israel, & because they had tempted the Lord, saying, Is the d Lord among vs or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and go fight with Amalek: to morow I wil stand on the top of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand g downe, Amalek preuailed.

12 Now Moses handes were heauie: therefore they tooke a stone, & put it vnder him, and hee sate vpon it: And Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the Sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it, i Iehouah-nissi)

16 Also he said, ‡ The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, & offreth sacrifice to God. 21 What maner of mē officers & iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee had a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he sayde, I haue bene an alient in a strange land:

4 And the name of the other was Eliezer: for the God of my father, sayde he, was mine helpe, and deliuered me from the sworde of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses in the wildernesse, where hee camped by the b mount of God.

6 And he c sayd to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kissed him, and each asked other of his ‡ welfare, and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro sayd, d Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they e recompenced.

12 Then Iethro Moses father in lawe tooke burnt offrings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, he sayd, What is this that thou doest to the people? Why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moses sayde vnto his father in law, Because the people come vnto mee to seeke g God.

16 When they haue a matter they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe sayde vnto him, The thing which thou doest, is not well.

18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare now my ‖ voyce, (I will giue thee counsell, and God shall be with thee) Be thou for the people to h Godward, and repeyre thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shew them the way wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people i men of courage fearing God, men dealing truely, hating couetousnes: and appoint such ouer them to bee rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it bee easie for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt bee able to endure, and all this people shal also goe quietly to their place.

24 So Moses k obeyed the voyce of his father in law, and did all that hee had sayd:

25 And Moses chose men of courage out

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter. Chap. 1. 10, 16, 22, and 5. 7. and 14. 8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to haue iustice executed.
‡ Ebr. thou wilt faint and fall. Deut. 1. 9.
‖ Or, counsell.
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsell ought euer to be obeyed, though it come of our inferiours: for to such God often times giueth wisedome to humble them that are exalted, and to declare that one member hath need of an other.

of

of all Israel, and made them heads ouer the people rulers ouer thousands, rulers ouer hundreths, rulers ouer fiftes, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses [1]let his father in law depart, and he went into his country.

1 Read the occasion, Num. 10.29.

CHAP. XIX.

1 *The Israelites come to Sinai.* 5 *Israel is chosen from among all other nations.* 8 *The people promise to obey God.* 12 *He that toucheth the hill dyeth.* 16 *God appeareth to Moses vpon the mount in thunder, and lightning.*

IN the [a]third moneth, after the children of Israel were gone out of the land of Egypt, the same [b]day came they into the wildernesse of Sinai.

a Which was in the beginning of the moneth Siuan, containing part of May and part of Iune.

b That they departed from Rephidim, *Act.7.38.*

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 * But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c]Iaakob, and tell the children of Israel.

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie only Gods people, *Deut.29.2.*

4 * Ye haue seene what I did to the Egyptians, & how I carried you vpon [d]eagles wings, and haue brought you vnto me.

d For the egle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talents, declareth her loue. *Deu.5.2. Deut.10.14. psal.24.1. 1.pet.2.9. rauel.1.6. Chap.24.3. deut.5.27. and 26.17. iosh.24.16.*

5 Nowe therefore * if yee will heare my voyce in deede, and keepe my couenant, then ye shall bee my chiefe treasure aboue all people, * though all the earth be mine.

6 Ye shall be vnto me also a kingdome of * Priests, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lorde commanded him.

8 And the people answered all together, and said, * All that the Lord hath commanded wee will doe. And Moses reported the words of the people vnto the Lord.

9 And the Lord sayd vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer the Lord said vnto Moses, Goe to the people, and [e]sanctifie them to day and to morow, and let them wash their clothes,

e Teach them to be pure in heart, as they shewe themselues outwardly cleane by washing.

11 And let them be ready on the thirde day: for the third day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

Ex.12.20.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorowe with darts: whether it be beast or man, he shall not liue: when the [f]horne bloweth long, they shall come vp ‖ into the mountaine.

f Or, trumpet.

‖ Or, toward.

14 Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, & come not at your [f]wiues.

f But giue your selues to prayer and abstinence, that you may attend onely vpon the Lord, 1.Cor.7.5.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lorde came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount [g]trembled exceedingly.

Deut.4.11,

g God vsed these fearefull signes, that his Lawe should be had in greater reuerence, and his maiestie the more feared.

19 And when the sound of the trumpet blew long, & waxed louder & louder, Moses spake, and God answered him by [h]voyce.

h Hee gaue authoritie to Moses by plaine wordes, that the people might vnderstand him.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the ‖ Priests also which come to the Lord, be sanctified, lest the Lord ‖ destroy them.

‖ Or, rulers. ‖ Or, breake out vpon them.

23 And Moses sayd vnto the Lord, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i]Priests and the people breake their boundes to come vp vnto the Lord, lest he destroy them.

i Neither dignity nor multitude haue authority to passe the bounds, that Gods word prescribeth.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

1 *The commandements of the first table.* 12 *The commandements of the second.* 18 *The people afraid, are comforted by Moses.* 23 *Gods of siluer and golde are against forbidden.* 24 *Of what sort the altar ought to be.*

THen God [a]spake all these words, saying,

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake this out of the mount Horeb, that all the people heard. *Deut.5.6. psal.81.10.*

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

‖ Or, seruants.

3 Thou shalt haue none other gods [b]before me.

b To whose eyes all things are open. *Leuit.26.1. psal.97.7.*

4 * Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not [c]bow downe to them, neither serue them: for I am the Lorde thy God, a [d]ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

c By this outward gesture all kinde of seruice and worship to idoles is forbidden.

d And will be reuenged of the contemners of mine honour.

6 And

CHAP. XXI.

Temporal and ciuil ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and crueltie.

NOwe these are the lawes which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free, a for nothing.

3 If he came b himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall bee her c masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and let him to the d doore, or to the poste, and his master shall bore his eare thorow with an awle, and he shall serue him for e euer.

7 Likewise if a man f sell his daughter to be a seruant, she shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall a hee cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖despised her.

9 But if hee hath betrothed her vnto his sonne, he shall deale with her b according to the custome of the daughters.

10 If he i take him another wife, he shall not diminish her foode, her rayment, and recompense of her virginitie.

11 And if he do not these k three vnto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layd waite, but l God hath offered him into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he ‖ stealeth a man & selleth him, if it be found with him, shall die the death.

17 ¶ * And he that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a n stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe, and walke without vpon his staffe, then shall he that smote him, goe o quit, sane only he shal beare his charges ‖for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rod, and he die vnder his hand, he shalbe surely punished.

21 But if he continue a day, or two dayes, he shal not p be punished: for he is his money.

22 ¶ Also if men striue & hurt a woman with

Leuit.25.39, deut.15.12. exerm.34.14.

a Paying no money for his liberty.

b Not hauing wife nor children.

c Till her time of seruitude was expired, which might bee the seuenth yeere or the fiftieth. ‡*Ebr. gods.*

d Where the Iudges sate.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.

f Constrained either by pouertie, or els to the intent that she master should marrie her,

g By giuing an other money to buy her of him. ‖*Or, destinured her.*

h That is, he shal giue her dowrie.

i For his sonne.

k Neither marry her himselfe, nor giue another money to buy her, nor bestowe her vpon his sonne. *Leuit.24.17.*

l Though a man be killed at vnwares, yet it is Gods prouidence that it should so bee, *Deut.19.3.*

m The holines of the place ought not to defend the murther. *Leuit.20.9. prou. 20.20. mat.15.4. marke 7.10.*

n Either farre off him or neere.

o By the ciuill iustice. ‖*Or, loosing of his time.*

p By the ciuill Magistrate, but before God he is a murtherer.

Chap.23.12. ezek.20.12. ‖*Or, ceasse. Gene.2.2. Deut.5.16. mat.15.4. ephes.6.2.*

h By the parents also is meant all that haue authoritie ouer vs. *Mat.5.21.*

i But loue and preserue thy brothers life.

k But be pure in heart, word, and deede.

l But studie to saue his goods.

m But further his good name, and speake trueth *Zech.7.9.*

n Thou mayest not so much as with his hinderance in any thing. ‖*Or, beard.* ‡*Ebr. firebrands. Deut.5.24. and 18.16. hebr.12.18.*

o Whether you will obey his precepts as you promised, *chap.19.8.*

Chap.27.8. and 38.7. Leuit.3.1.

Deut.27.5. iosh.8.31. ‡*Ebr. it, that is, the stone.*

p Which might be by his stouping, or flying abroad of his clothes.

q Of the mo ther or childe

‖*Or, arbiters.*

Leuit.24.20. deut.19.21. matth.5.38.

r The execu of this law o belonged to t Magistrate, M 5.38.

s So God reu geth cruelnie most least thi *Gene.9.5.*

t If the beast punished, mu more then shu the murtherer ‖*Or, testified t his.*

u By the nex of the kinred him that is so slaine,

x Reade Gen 23.15.

y This law fo biddeth not o not to hurt, b to beware lea may be hurt.

z Either gre beast of y hea or a small bea of the flocke, 2.Sam.12.6.

b Breaking a house to ent in, or vnder mining. ‡*Ebr. when th some riseth vp* w him.

c He shall be p wrath, that his him. *After in his ha*

with childe, so that her childe depart from her, and q death follow not, he shall be surely punished according as the womans husband shall appoint him, or her shall pay as the ‖ Iudges determine.

23 But if death follow, then thou shalt pay life for life,

24 * Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruaunt in the eye, or his mayd in the eye, and haue perished it, he shall let him go free for his eye.

27 Also if he smite out his seruants tooth, or his maydes tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe goze a man or a woman, that he die, the * oxe shalbe stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall go quit.

29 If the oxe were wont to push in times past, and it hath bene ‖ told his master, and he hath not kept him, and after he killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

30 If there be set to him a ‖ summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layd vpon him.

31 ¶ Whether he hath gozed a sonne, or gored a daughter, he shall be iudged after the same maner.

32 If the oxe goze a seruant or a mayd, he shall giue vnto their master thirtie * shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shal digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 *Of theft, 5 damage, 7 lending, 14 borowing, 16 enticing of maids, 18 witchcraft, 20 idolatry, 21 support of strangers, widowes, and fatherlesse, 25 vsury, 28 reuerence to Magistrates,*

IF a man steale an * oxe or a sheepe, and kill it, or sell it, he shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe,

2 ¶ If a theefe be found b breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it bee ‡ in the day light, c blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should he be solde for his theft.

4 If the theft be found ‡ with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man do hurt field, or vineyard, and put in his beast to feed in another mans field, he shal recompense of y best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the theefe be found, he shall pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the ‡ Iudges to sweare, whether he hath d put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another challengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, her shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighboure to keepe asse, or oxe, or sheepe, or any beast, and it die, or be ‡ hurt, or taken away by enemies, and no man see it,

11 * An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and her shall not make it good:

12 * But if it be stolen from him, he shal make restitution vnto the owner thereof:

13 If it be torne in pieces, her shall bring f record, and shall not make that good, which is deuoured.

14 ¶ And if a man borowe ought of his neighbour, & it be hurt or els die, the owner thereof not being by, her shall surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it g came for his hire.

16 ¶ * And if a man entice a mayde that is not betrothed, and lie with her, he shall indow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * He that offereth vnto any gods, saue vnto the Lord only, shalbe slaine.

21 ¶ * Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not trouble any widowe, nor fatherlesse childe.

23 If thou vexe or trouble such, & so he cal and cry vnto me, I will surely heare his cry,

24 Then shall my wrath be kindled, and I will kill you with the sworde, and your ♭ wiues shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skinne: wherein shall

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q Of the mother or childe.

‖ Or, arbiters.

Leuit.24.20. deut.19.21. matth.5.38.

r The execution of this law onely belonged to the Magistrate, Matt. 5.38.

s So God reuengeth cruelnie in most least things. *Gene.9.5.*

t If the beast be punished, much more then shall the murtherer.

‖ Or, testified to him.

u By the next of the kinred of him that is so slaine.

x Reade Gene. 23.15.

y This law forbiddeth not only not to hurt, but to beware least any be hurt.

z Either great beast of y heard, or a small beast of the flocke. *2 Sam.12.6.*

a Breaking an house to enter in, or vndermining.

‡ Or, when the sunne ariseth vpon him.

c He shalbe put to death, that killeth him.

‡ Or in his hand.

d That is, whether he hath stollen.

‡ Ebr. gods.

‡ Ebr. broken.

e They should sweare by the Name of the Lord.

Gen.31.39.

f He shall shew some part of the beasts, or bring in witnesse.

g He that hired it shalbe free by paying the hire. *Deut.22.28.*

Deut.13.13,14, 15. 1.mac. 2.24. Leuit.19.33.

Zech.7.10.

♭ The iust plague of God vpon the oppressors. *Leuit. 25.37. deut.23.19. psal.15.5.*

i For cold and necessitie. *Acts* 23.5.

k Thine abundance of thy corne, oile, and wine. *Chap.* 13.2,12. *and* 34.19. *Lauit.* 22 8. *ezech* 44.31. l And to haue nothing to doe with it.

shall he steepe? therfore when he crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine k abundance and thy licour shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal be with his dammе, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall yee eate any flesh that is torne of beastes in the field: yee shall cast it l to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not receiue a false tale, neither shalt thou put thine hande with the wicked, to be a ‖ false witnesse.

‖ Or, *report a false tale.*

2 ¶ Thou shalt not follow a multitude to doe euill, neither ‡ agree in a controuersie a to decline after many and ouerthrowe the truth.

‡ *Ebr. answere.*

a Do that which is godly though few do fauour it.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt b bring him to him againe.

b If we be bound to doe good to our enemies beast, much more to our enemy himselfe, Matth. 5.44.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

c If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens? *Deu.* 22.53.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suite.

d Whether thou be a magistrate or art commanded by the Magistrate. *Deu.* 16, 19. *eccles.* 20.28.

7 Thou shalt keepe thee far from a false matter, * d shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

‡ *Ebr. seeing.*

e For in that that he is a stranger, his heart is sorowful enough. *Leui.* 25.3. & 26. 43. *deut.* 15.1. *Chap.* 20.8. *deut.* 5.13.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, e peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for yee know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

f Neither by sweering by thē, nor speaking of them. Psal. 16.4. Ephes. 5.3.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt do thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy mayde and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue sayde vnto you: and yee shall make f no mention of the name of other gods, neither shall it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

Chap. 13.3. *and* 34.18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians. *Deut.* 16.16. *eccles.* 35.4.

16 The g feast also of the harueste of the first frutes of thy labours, which thou hast sowen in the fielde: and the h feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the fielde.

h Which is Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.

17 Three these three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

i This is the feast of Tabernacles, signifying that they dwelled 40. yeres vnder the tents or the Tabernacles in wildernesse.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shal the fatte of my sacrifice remaine vntill the morning.

k Which is leauened bread shall be then in thine house. *Chap.* 34.26. *deut.* 16.3.

19 * The first of the first frutes of thy land thou shalt bring into the house of the Lord thy God: yee shall thou not seeth a kid in his l mothers milke.

l Meaning, that no fruites should be taken before iust time: & hereby are brideled all cruell & wanton appetites. *Chap.* 33.2. *deut.* 7.22.

20 ¶ * Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, ‡ heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my m Name is in him.

‡ *Ebr. obey.*

m I will giue him mine authoritie, and he shall gouerne you in my Name. *Chap.* 33.2. *deut.* 7.21. *Ioshu.* 24.11. *Deut.* 7.25.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal goe before thee, and bring thee vnto the Amorites, and the Hittites, & the Perizzites, and the Canaanites, the Heuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrowe them, and breake in pieces their images.

Chap. 33.2. *deut.* 7.5.

25 For ye shall serue the Lord your God, and hee shall blesse thy o bread and thy water, and I will take all sicknesse away from the midst of thee.

n God commandeth his not only not to worship idoles, but to destroy them.

26 ¶ * There shall none cast their fruite nor be barren in thy lande: the number of thy dayes will I fulfill.

o That is, all things necessary for this present life. *Deut.* 7.14.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backes vnto thee:

p I will make them afraide at thy comming, and send mine Angel to destroy them, as Chap. 33.2. *Ioshu.* 24.12.

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wildernesse: and the beastes of the fielde multiply against thee.

q Called the sea of Syria.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherite the land.

r Of Arabia, called Deserta.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the ſ River: for I will deliuer the inhabitantes of the lande into your hande, and thou shalt driue them out from thy face.

ſ To wit, Euphrates.

32 *Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, least they make thee sinne against mee: for if thou serue their gods, surely it shall be thy † destruction.

CHAP. XXVIII.

1 *The people promise to obey God.* 4 *Moses writeth the ciuill lawes.* 9.13 *Moses returneth into the mountaine,* 14 *Aaron and Hur beare the charge of the people.* 18 *Moses was fourtie dayes and fourtie nights in the mountaine.*

NOw he said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neer, neither shall the people go vp with him.

3 ¶ [b] Afterward Moses came and told the people all the words of the Lord, and all the † lawes: & all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp earely, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong [c] men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and said, Behold the [d] blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they [e] saw the God of Israel, and vnder his feete was as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he [f] laid not his hand: also they saw God, and [g] did eate and drinke.

12 ¶ And the Lord [h] said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee [i] tables of stone, and the law and the commandement which I haue written, for to teach [k] them.

13 Then Moses rose vp, and his minister Joshua, and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here, vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it sixe dayes: and the seuenth day he called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like [l] consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the mids of the cloud, and went vp to the mountaine: & Moses was in the * mount fortie dayes and fortie nights.

CHAP. XXV.

2 *The voluntarie gifts for making of the Tabernacle.* 10 *The forme of the Arke.* 17 *The Mercie seate.* 23 *The Table.* 31 *The Candlesticke.* 40 *All must be done according to the patterne.*

THen the Lord spake vnto Moses, saying,

2 * Speake vnto the children of Israel, that they receiue an offring for me: of [a] euery man, whose heart giueth it freely, ye shall take the offring for me.

3 And this is the offering which ye shall [b] take of them, gold, and siluer, and brasse,

4 And blew silke, and purple, and skarlet, and fine linnen, and goates haire,

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood * Shittim,

6 Oyle for the light, spices for [d] anoynting oyle, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

8 Also they shall make mee a * Sanctuarie, that I may dwel among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments therof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe die.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of gold round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure ‖ corners therof: that is, two rings shalbe on the one side of it, and two rings on the other side therof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the [f] Testimonie which I shall giue thee.

17 Also thou shalt make a ‖ * Mercie seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercy seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

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Chap.34.15. Deut.7.2.

† *Or, offence, or sinne. Deut.7.16. Iosh.23.13.*

1 When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai.

† *Or, iudgements, Chap.19.8.*

Chap.20.24. ‖ *Or, at the foote of the mountaine.*

c For as yet the Priesthood was not giuen to Leui.

‖ *Or, the booke of the Law,*

1. Pet.1.2. heb.9.20.

d Which blood signifieth that the couenant broken cannot be satisfied without bloodshedding.

e As perfectly as their infirmities could behold his maiestie.

† *Or, brickwerke.*

f He made them not afraid, nor punished them.

g That is, reioyced.

h The second time.

i Signifying the hardnesse of our hearts, except God do write his lawes therein by his spirit, Ier. 31. Heb. 11. 29. Exo. 3. 3. heb. 8. and 10. 16.

k To wit, the people.

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a After the morall and iudiciall law, he giueth them the ceremoniall law, that nothing should be left to mans inuention. *Chap.35.5.*

b For the building and vse of the Tabernacle.

‖ *Or, Teasw.*

c Which is thought to be a kinde of cedar, which wil not rot.

d Ordained for the Priests. *Chap.28.4. Chap.28.15.*

e A place both to offer sacrifice, and to heare the Lawe. *Chap.37.1.*

‖ *Or, a circle and a border.*

‖ *Or, feete.*

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

‖ *Or, couering, or propitiatorie.*

g There God appeare ‖ mercifully vnto them: and this was a figure of Christ.

the other end: of the matter of the Mercyseat shal ye make the Cherubims, on ỳ two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercyseat with their wings, and their faces one to another: to the Mercyseat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercyseate a-bout vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I wil ‖ declare my selfe vn-to thee, and from about the Mercy seat * be-tweene the two Cherubims, which are vp-on the Arke of the Testimonie, I will tell thee all things which I wil giue thee in com-mandement vnto the children of Israel.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe hie:

24 And thou shalt couer it with pure gold, & make thereto a crown of gold round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about: & thou shalt make a golden crowne round about the bor-der thereof.

26 After, thou shalt make for it foure rings of gold, & shalt put ỳ rings in the foure corners that are in the foure feete thereof:

27 Euer against the border shal the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

29 Thou shalt make also h dishes for it, & incense cups for it, and couerings for it, and goblets wherewith it shall be couered, euen of fine gold thou shalt make them.

30 And thou shalt set vpon the table shew bread before me continually.

31 ¶ * Also thou shalt make a Candlestick of pure gold: of i worke beaten out with the hammer shall the Candlesticke be made, his shaft, & his branches, his bowels, his knops: and his flowres shall be of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Can-dlesticke out of the one side of it, and three branches of the Candlesticke out of the o-ther side of it.

33 Three bowles like vnto almonds, one knop and one flowre in one branch: and three bowles like almonds in the other branch, one knop and one flowre: so throughout the sixe branches that come out of the Candle-sticke.

34 And in the shaft of the Candlesticke shalbe foure bowles like vnto almondes, his knops and his flowres.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vn-der two branches made thereof, according to the sixe branches comming out of the Can-dlesticke.

36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers & snuffedishes thereof shall be of pure gold.

39 Of a k talent of fine golde shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 The forme of the Tabernacle and the appurti-nances, 33 The place of the Arke, of the Mercy seate, of the Table, and of the Candlesticke.

AFterward thou shalt make the Taber-nacle with ten curtaines of fine twined linnen, and blew silke, and purple, and skar-let: & in them shalt make Cherubims of a broidred worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the cur-taines shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shall be coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the seluedge b of the coupling: & like wise shalt thou make in the edge of the other cur-taine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fifty strings shalt thou make in the edge of the curtaine, which is in the c seconde coupling: the strings shall bee one right against another.

6 Thou shalt make also fiftie ‖ taches of golde, & couple the curtaines one to another with the taches, and it shall be one ‖ Taber-nacle.

7 ¶ Also thou shalt make curtaines of goates haire, to be a * couering vpon the Ta-bernacle: thou shalt make them to bee num-ber of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall bee of one measure.

9 And thou shalt couple fiue curtains by themselues, and the sixe curtaines by them-selues: but thou shalt double the e first cur-taine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fifty ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the f remnant that resteth in the curtaines of the couering, euen the halfe cur-taine that resteth, shall be left at the back-side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of the couering, may remaine on either side of the Taber-nacle to couer it.

14 Moreouer, for that couering thou shalt make

k This was the talent weight of the Temple, and weighed 120. pound. *Heb.* 8.5. *act* 7.44.

a That is, of most cunning, or fine worke.

b On the side, that the curtains might be tied togeather.

c In tying toge-ther both the sides.

d Lest raine and weather should marre it,

e That is, sixe on the one side, and sixe on the other, and the sixt should hang ouer the doore of the Tabernacle.

f For these cur-taines were two cubites longer then the curtains of the Taberna-cle: so that they were sider by a cubite on both sides.

‖*Or, will appoint with thee.* *Num.* 7.89.

Chap. 37.10.

‖*Or, an hand bread,*

h To set the bread vpon,

Chap. 37.17.

i It shall not be molten, but beaten out of the lumpe of gold with the ham-mer.

‖*Or, booker.*

‖*Or, partition.*

‖*Or, hookes.*

make a ᵍ couering of rammes skinnes died red, and a couering ʰ of badgers skinnes aboue.

g To be put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall bee in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South.

19 And thou shalt make fortie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

‖ Or, brasse pieces, wherein were the mortaises for the tenons.

20 In like maner on the other side of the Tabernacle toward the North side shall bee twentie boards,

21 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle towarde the West, shalt thou make sixe boards.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shalbe i ioyned beneath, and like wise they shal be ioyned aboue to a ring: thus shall it be for them two; they shal be for the two corners.

i The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

25 So they shall be eight boardes hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle.

27 And fiue barres for the boards of the other side of ỳ Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the West side.

28 And the middle barre shal go through the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle k according to the fashion thereof, which was shewed thee in the mount.

Chap. 25. 9, 40. Iohn. 8. 5. actes 7. 44.

31 ¶ Moreouer, thou shalt make a vaile of blue silke, and purple, and scarlet, and fine twined linnen: thou shalt make it of inuoyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered w golde, (whose l hookes shall be of gold) standing vpon foure sockets of siluer.

k Some read, heads of the pillars.
l Ebr. vnder the hookes: meaning that it should hang downward from the hookes.

33 ¶ Afterward thou shalt hang the vaile m on the hookes, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimony: and the vaile shal make you a seperation betweene the Holy place and the n most holy place.

m Whereinto the high Priest onely entred once a yere.

34 Also thou shalt put the ᵒ Percle seate vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table p without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

o Meaning in the holy place.

36 Also thou shalt make an q hanging for the dooze of the Tabernacle of blewe silke, and purple, and scarlet, and fine twined linen, wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, r couer them with golde: their heads shall be of gold, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lamps continually burning.

MOreouer thou shalt make the s altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shall be foure square) and the height thereof three cubites.

a For the burnt offring.

2 And thou shalt make it homes in the foure corners thereof: the homes shall be of it t selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his flesh hookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, fire pans.

4 And thou shalt make vnto it a grate like net worke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

‡ Ebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boardes: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the u court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their x fillets shalbe siluer.

d They were certaine hoopes or circles for to beautifie the pillars.

11 Likewise on the Northside in length there shall bee hangings of an hundreth cubits long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the fillets shall bee siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars, and their tenne sockets.

13 And the breadth of the court, Eastward full East shall haue y fiftie cubits.

e Meaning, curtaines of fiftie cubites.

14 Also hangings of fifteene cubits shall be on the one z side with their three pillars and their three sockets:

f Of the doore of the court.

15 Likewise on the other side shalbe hangings of fifteene cubites, with their three

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundreth cubites, and the breadth fiftie ‡at either end, and the height fiue cubites, and the hangings of fine twined linnen, and their sockets of brasse.

‡Ebr. fiftie in fiftie

19 All the vessels of the Tabernacle for all manner seruice thereof, and all the ᵍ pins thereof, and all the pinnes of the court shall be brasse.

g Or, stakes wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle oliue ʰ beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the LORD, for a statute for euer vnto their generations, to bee obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Urim and Thummin. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee, & his sonnes with him, from among the children of Israel, that hee may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, ª glorious and beautifull.

ª Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to ᵇ consecrate him, that hee may serue me in the Priests office.

‡Ebr. wise in heart.

ᵇ Which is to separate him from the rest.

4 Now these shall bee the garmentes, which they shall make, a brest plate, and an ᶜ Ephod, and a robe, and a broidered coate, a miter, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue me in the Priests office.

ᶜ A short and strait coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

5 Therefore they shall take gold, & blue silke, and purple, and scarlet, & fine linnen,

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen ᵈ broidred worke.

ᵈ Which went about his vpmost coate.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the ᵈ imbroidered gard of ᵖ same Ephod, which shall be vpon him, shall bee of the selfe same worke and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, & the sixe names that remaine, vpon the second stone, according to ᵉ their generations.

ᵉ As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone ᵩ and shalt make them to bee set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of ᶠ remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

ᶠ That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde ‡at the end, of wreathed worke shalt thou make them, and shalt fasten the wreathen chaines vpon the bosses.

ᵍ Of the bosses.

15 ¶ Also thou shalt make the brest plate of ʰ iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

ʰ It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

16 ⁱ Foure square it shall bee and double, an hand breadth long and an hande breadth broad.

ⁱ The description of the brest plate.

17 Then thou shalt set in full of places for stones, euen foure rowes of stones: the order shalbe this, a‖ rubie, a topaze, and a ‖carbuncle in the first rowe.

‖Or, Sardoine, ‖Or, Emerauld,

18 And in the second rowe thou shalt set an ‖ emeraud, a saphir, and a ‖ diamond.

‖Or, Carbuncle. ‖Or, Iasper.

19 And in the third rowe a turkeis, an achate, and an hematite.

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their embossements.

‡Ebr. Tarshish.

21 And the stones shalbe according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, & they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon ᵖ brest plate two chaines at the endes of wreathen worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on ᵏ the two endes of the brest plate.

ᵏ Which are vpmost toward the shoulder.

24 And thou shalt put the two wreathen chaines of gold in the two rings in the ends of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the forepart of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the ˡ two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

ˡ Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broidred

broydred gard of the Ephod.

28 Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broydred gard of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall [m] beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement the [n] Urim and the Thummim, which shall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of woouen worke round about the coller of it: so it shal be as the coller of an habergion that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and skarlet, round about the skirts thereof, and belles of golde betweene them round about:

34 That is, [*] a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So it shall bee vpon Aaron, when he ministreth, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when hee commeth out, and hee shall not die.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offerings which the children of Israel shall offer in all their holy offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sonnes, coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and [q] fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loines vnto the thighes shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle [‖] of the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shall be a Lawe for euer vnto him and to his seede after him.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, and Thummim holines: shewing what vertues are required in the Priests.

*Eccles. 45. 9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ *Or, witnesse.*

r In not hiding their nakednesse.

CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, * Take a yong calfe, and two rams without blemish, *Leuit. 9. 2.*

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate flowre shalt thou make them)

3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rammes,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the breastplate, and shalt close them to him with the broydered gard of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * crowne vpon the miter. *Chap. 28. 36.*

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head, and anoynt him. *Chap. 30. 25.*

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall bee theirs for a perpetuall Lawe: thou * shalt also ‖ fill the hands of Aaron, and the hands of his sonnes. *Chap. 28. 41.* ‖ *Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall [c] put their hands vpon the head of the calfe. *Leuit. 1. 4.*

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the bloud of the calfe, and put it vpon the homes of the altar with thy finger, and shalt powre all the rest of the bloud at the foote of the altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the kall, that is on the liuer, and the two kidneys, and the fat that is vpon them, and shalt burne them vpon the altar. *Leuit. 3. 3.*

14 But the flesh of the calfe, & his skinne, and his doung shalt thou burne with fire without the hoste: it is a [‡] sinne offering. ‡ *Ebr. sinne.* *2. cor. 5. 21.*

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his bloud, and sprinkle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram-

vpon the altar: for it is a burnt offering vnto the LORD [d] for a sweete sauour: it is an offering made by fire vnto the LORD.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it [e] vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anointing oile, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kal of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the LORD.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the LORD.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweete sauour before the LORD: for this is an offering made by fire vnto the LORD.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the LORD, and it shalbe thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the LORD.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anointed therein, and to bee consecrated therein.

30 That sonne that shall be Priest in his steade, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 [*] And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shal eat these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Nowe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things, which I haue commaunded thee: seuen dayes shalt thou [‡] consecrate them,

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt cleanse the altar, when thou hast offered vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shal be holy.

38 ¶ [*] Now this is that which thou shalt prepare vpon the altar: euen two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt prepare in the morning, and the other lambe thou shalt prepare at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt prepare at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the LORD.

42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the LORD, where I will ‖ make appointment with you, to speake there vnto thee.

43 There I will appoynt with the children of Israel, and the place shalbe sanctified by my [p] glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will [*] dwell among the children of Israel, and will be their GOD.

46 Then shall they know that I am the LORD their GOD, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the LORD their GOD.

CHAP. XXX.

1 *The altar of incense.* 13 *The summe that the Israelites should pay to the Tabernacle.* 18 *The brasen lauer.* 23 *The anoynting oyle.* 34 *The making of the perfume.*

FVrthermore, thou shalt make an Altar [a] for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee foure square) and the height thereof two cubites:

d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the altar must be sprinkled.

g Which offered for the consecration of the high Priest

h This sacrifice the Priest did moue toward the East, West, North and South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offrings of thanksgiuing to God for his benefites.

Leuit.8.31. and 24.9. matth.12.4.

l That is, by the sacrifices.

‡ *Hebr. fill their hands.*

m To appease Gods wrath that sinne may be pardoned.

Num.28.3.

n That is, an Omer, reade Chap. 16.16.

o Which is about a pinte.

‖ *Or, declare my selfe to you.*

p Because of my glorious presence.

Leuit.26.12. 2.cor.6.16.

q It is I the Lord that am their God.

a Vpon the which the sweete perfume was burnt, verse 34.

UMI

bites: the homes thereof shall bee [b] of the same.

b Of the same wood and matter.

3 And thou shalt overlay it with fine gold, both the top thereof and the sides thereof round about, and his homes: also thou shalt make vnto it ‖ a crowne of gold round about.

‖ Or, a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it [c] before the valle, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoynt with thee.

c That is, in the Sanctuary, and not in the Holiest of all.

7 And Aaron shall burne thereon sweete incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

d Meaning, when he trimmeth them, and refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: this perfume shall bee perpetually before the Lord, throughout your generations.

9 Ye shal offer no [e] strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offring thereon.

e Otherwise made then this, which is described.

10 And Aaron shall make reconciliation vpon the homes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

f But it most only serue to burne perfume.

11 ¶ Afterward the Lorde spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man [g] a redemption of his life vnto the Lord, when thou tellest thē, that there bee no plague among them when thou countest them.

Num. 1.2,3.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2.Sam.24.2.

13 This shall euery man giue that goeth into the number, halfe a shekel after the [h] shekell of the Sanctuarie: (* a shekell is twentie gerahs) the halfe shekell shall bee an offring to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer, Leuit.27.25. Num.3.47. Ezek.45.12.

14 All that are numbred from twentie yeere old and aboue, shal giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shal giue an offring vnto the Lord [i] for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lorde spake vnto Moses, saying,

18 Thou shalt also make a laner of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the congregation and the altar, and shalt put water therein.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron and his sonnes shal [k] wash their hands and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offering to the Lorde, they shall wash themselues with water, least they die.

21 So they shall wash their handes and their feete that they die not, and this shall be to them an ordinance [l] for euer, both vnto him and to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices, of the most pure myrrhe fiue hundreth [m] shekels, of sweete cinamon halfe so much, that is, two hundreth and fiftie, and of sweete [n] calamus, two hundreth and fiftie:

m Weying so much.

n It is a kind of reed of a very sweete sauour within, and is vsed in powders and odours. Chap.29.40.

24 Also of Cassia, fiue hundreth, after the shekel of the Sanctuarie, and of oyle olive an * Hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the maner of the Apoticary: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the [o] Tabernacle of the Congregation therewith, & the Arke of the Testimonie:

o All things which appertaine to the Tabernacle.

27 Also the table, and al the instruments thereof, & the Candlesticke with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offring with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy, all that shall touch them, shalbe holy.

30 Thou shalt also anoynt Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall bee an holy oynting oyle vnto me, throughout your generations.

32 None shall anoynt [p] mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, & shall be holy vnto you.

p Neither at their burials, nor otherwise.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon a stranger, euen he shall be cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lorde sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and [r] cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

r In Ebrew, Shebeleth: which is a sweet kind of gumme, and shineth as the naile.

35 Then thou shalt make of them perfume composed after the arte of the Apoticary, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [f] Lord.

f Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that

to ſmell thereto, euen he ſhall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the ſigne of our ſanctification. 18 The Tables written by the finger of God.

AND the Lorde ſpake vnto Moſes, ſaying,

2 Behold, I [a] haue called by name Bezaleel, the ſonne of Uri, the ſonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wiſedom, and in vnderſtanding, and in knowledge, & in all [b] workmanſhip:

4 To find out curious workes to worke in gold, and in ſiluer, and in braſſe,

5 Alſo in the arte to ſet ſtones, & to carue in timber, & to worke in all maner of workmanſhip.

6 And behold, I haue ioyned with him Aholiab the ſonne of Ahiſamach of the tribe of Dan, & in the hearts of all that are [c] wiſe hearted, haue I put wiſdom to make al that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, & the Arke of the Teſtimony, & the Percy ſeate that ſhall bee thereupon, with all inſtruments of the Tabernacle:

8 Alſo the Table and the inſtruments thereof, and the [d] pure Candleſticke, with al his inſtruments, and the altar of perfume:

9 Likewiſe the Altar of burnt offering with all his inſtruments, & the Lauer with his foote:

10 Alſo the garments of the miniſtration, and the holy garments for Aaron the Prieſt, & the garments of his ſonnes, to miniſter in the Prieſts office,

11 And the [e] anoynting oyle, and ſweete perfume for the Sanctuary: according to all that I haue commanded thee, ſhall they doe.

12 ¶ Afterward the Lorde ſpake vnto Moſes, ſaying,

13 Speake thou alſo vnto the children of Iſrael, and ſay, [f] Notwithſtanding keepe ye my Sabbaths: for it is a ſigne betweene mee and you in your generations, that yee may know that I the Lord do ſanctifie you.

14 [g] Ye ſhal therfore keep the Sabbath: for it is holy vnto you: he that defileth it, ſhal die the death: therefore whoſoeuer worketh therein, the ſame perſon ſhall be euen cut off from among his people.

15 Sixe dayes ſhal men worke, but in the ſeuenth day is the Sabbath of the holy reſt to the Lord: whoſoeuer doth any worke in the Sabbath day, ſhall die the death.

16 Wherefore the children of Iſrael ſhal keepe the Sabbath, that they may obſerue the reſt throughout their generations for an euerlaſting couenant.

17 It is a ſigne betweene mee and the children of Iſrael for euer: [h] for in ſixe dayes the Lord made the heauen and the earth, and in the ſeuenth day [i] he ceaſed, and reſted.

18 Thus (when the Lorde had made an ende of communing with Moſes vpon mount Sinai) [k] hee gaue him two Tables [l] of the Teſtimonie, euen tables of ſtone, written with the finger of God.

a I haue choſen and made meete, Chap. 35. 30.

b This ſheweth that handy crafts are the gifts of Gods Spirit, and therefoe ought to be eſteemed,

c I haue inſtructed them, and increaſed their knowledge.

d So called, becauſe of the cunning & arte vſed therein, or becauſe the whole was beaten out of one piece.

e Which onely was to anoint the Prieſts and the inſtruments of the Tabernacle, & not to burne.

f Though I commaund theſe works to be done, yet will I not that you breake my Sabbath dayes. *Chap. 20. 8. & ch. 20. 12.*

g God repeateth this point becauſe the whole keeping of the law ſtandeth in the true vſe of the Sabbath, which is to ceaſe from our works and to obey the will of God.

h *Or, Sabbath. Gen. 2. 31. and 3. 2.*

h From creating his creatures, but not from gouerning and preſeruing them. *Deut. 9. 10.*

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Iſraelites impute their deliuerance to the calfe. 14 God is appeaſed by Moſes prayer. 16 Moſes breaketh the Tables. 27 He ſlaieth the idolaters. 32 Moſes zeale for the people.

BUt when the people ſaw, that Moſes taried long ere hee came downe from the mountaine, the people gathered themſelues together againſt Aaron, and ſaid vnto him, Vp, [a] make vs gods to goe before vs: for this Moſes (the man that brought vs out of the land of Egypt) wee know not what is become of him.

2 And Aaron ſayd vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your ſonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them ſelues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 [*] Who receiued them at their hands, and faſhioned it with the grauing toole, and made of it a [d] molten calfe: then they ſayd, [*] Theſe be thy gods, O Iſrael, which brought thee out of the land of Egypt.

5 When Aaron ſaw that, he made an altar before it: and Aaron proclaimed, ſaying, To morrow ſhall bee the holy day of the Lord.

6 So they roſe vp the next day in the morning, and offered burnt offerings, and brought peace offerings: alſo [*] the people ſate them downe to eate and drinke, and roſe vp to play.

7 ¶ Then the Lorde ſayd vnto Moſes, [*] Goe, get thee downe: for thy people which thou haſt brought out of the land of Egypt, hath corrupted their wayes.

8 They [e] are ſoone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worſhipped it, and haue offered thereto, ſaying, [*] Theſe bee thy gods, O Iſrael, which haue brought thee out of the land of Egypt.

9 Againe the Lord ſayd vnto Moſes, [*] I haue ſeene this people, and beholde, it is a ſtiffe necked people.

10 Now [f] therefore let me alone, that my wrath may waxe hote againſt them, for I will conſume them: but I will make of thee a mighty people.

11 [*] But Moſes prayed vnto the Lorde his God, and ſayd, O Lorde, why doth thy wrath waxe hote againſt thy people, which thou haſt brought out of the lande of Egypt, with great power and with a mighty hand?

12 [*] Wherefore ſhall the Egyptians ‖ ſpeake, and ſay, Hee hath brought them out maliciouſly for to ſlay them in the mountaines, and to conſume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill towardt thy people.

13 Remember [g] Abraham, Izhak, and Iſrael thy ſeruaunts, to whome thou ſwareſt by thine owne ſelfe, and ſayedeſt vnto them, [*] I will multiplie your ſeede as the ſtarres

a The roote of idolatry is, when men thinke that God is not at hand, except they ſee him carnally,

b Thinking that they would rather forgoe idolatry, then to reſigne their moſt precious iewels,

c Such is the rage of idolaters, that they ſpare no coſt to ſatiſfie their wicked deſires. *Pſal. 106. 19.*

d They ſmelled of their leauen of Egypt, where they ſaw calues, oxen, & ſerpents worſhipped. *1. King. 12. 28. 1. Cor. 10. 7. Deut. 9. 12.*

e Whereby we ſee what neceſſitie we haue to pray earneſtly to God, to keepe vs in his true obedience, and to ſend vs good guides. *1. King. 12. 28. Chap. 33. 3. Deut. 9. 13.*

f God ſheweth that the prayers of the godly ſtay his puniſhment. *Pſal. 106. 23.*

Num. 14. 13.

‖ *Or, blaſpheme.*

‖ *Or, repent.*

g That is, thy promiſe made to Abraham. *Gen. 12. 7. & 15. 7. & 48. 16.*

starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherite it for euer.

14 Then the Lorde changed his minde from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, hee sayd vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Nowe, assoone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and grounde it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lorde waxe fierce: thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for we knowe not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, [k] there of came this calfe.

25 Moses therefore sawe that the people were [l] naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stoode in the gate of the campe, & said, Who pertaineth to the Lorde? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he saide vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate throw the hoste, & [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousande men.

29 (For Moses had said, Consecrate your handes vnto the Lorde this day, euen euery man vpon [m] his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses sayd vnto the people, Ye haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, raise mee [o] out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Goe nowe therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visite their sinne vpon them.

35 So the Lorde plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIIII.

2 The Lord promiseth to sende an Angel before his people. 4 They are sad because the Lord demeth to goe vp with them. 9 Moses talketh familiarly with God, 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lorde saide vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I sware vnto Abraham, to Isshak and to Iaakob, saying, * Vnto thy seede will I giue it.

2 And * I wil send an Angel before thee, and wil cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, I say, that floweth with milke and honie: for I will not goe vp with thee, * because thou art a stifnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they lowrowed, and no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stifnecked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly raiment from thee, that I may know [b] what to do vnto thee)

6 So the children of Israel layde their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the tabernacle.

9 And assoone as Moses was entred into the tabernacle, the cloudie pillar descended and stoode at the doore of the tabernacle, and the Lord talked with Moses.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33.9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternal counsel to life euerlasting.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hilles, so they, that entred into it, must passe vp by the hilles.

b That either I may shew mercie if thou repent, or els punish thy rebellion.

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

10 Nowe when all the people ſawe the cloudy pillar ſtand at the Tabernacle dooze, all the people roſe vp, and worſhipped euery man in his tent dooze.

11 And the Lord ſpake vnto Moſes, d face to face, as a man ſpeaketh vnto his friend. After, he turned againe into the hoſt, but his ſeruant Iohua the ſon of Nun a yong man, departed not out of the Tabernacle.

d Moſt plainely and familiarly of al others, Numb. 12.7,8. deut.34. 10.

12 ¶ Then Moſes ſaid vnto the Lorde, See, thou ſayeſt vnto me, Leade this people forth, and thou haſt not ſhewed mee whom thou wilt ſend with me: thou haſt ſaid moreouer, I know thee by e name, and thou haſt alſo found grace in my ſight.

e I care for thee, and will preſerue thee in this thy vocation.

13 Nowe therefore, I pray thee, if I haue found fauour in thy ſight, ſhew me now thy way, that I may know thee, and that I may finde grace in thy ſight: conſider alſo that this nation is thy people.

14 And he anſwered, ‡ f My preſence ſhal goe with thee, and I will giue thee reſt.

‡ Ebr. face,

f Signifying that the Iſraelites ſhould excell through Gods fauour all other people, verſ. 16.

15 Then he ſaid vnto him, If thy preſence goe not with vs, cary vs not hence.

16 And wherein now ſhall it be knowen, that I and thy people haue found fauour in thy ſight? ſhall it not bee when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

g Thy face thy ſubſtance, and thy maieſtie.

17 And the Lord ſaid vnto Moſes, I wil do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

h My mercy, and fatherly care.

i Reade Chap. 34. verſe 6.7. *Rom.* 9.15.

18 Againe he ſayd, I beſeech thee, ſhewe me thy g glory.

19 And he anſwered, I will make all my h good goe before thee, and I will i proclaime the Name of the Lorde before thee: * for I wil ſhew k mercy to whom I wil ſhew mercy, and wil haue compaſſion on whom I wil haue compaſſion.

k For finding nothing in man that can deſerue mercy, he will freely ſaue his.

20 Furthermore he ſaid, Thou canſt not ſee my face, for there ſhal no man ſee me, and liue.

l For Moſes ſaw not his face in full maieſtie, but as mans weakenes could beare.

21 Alſo ỹ Lord ſaid, Behold, there is a place by m me, & thou ſhalt ſtand vpon the rocke:

m In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my n backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with idolaters is forbidden. 18 The three feaſts. 28 Moſes is fourtie dayes in the Mount. 30 His face ſhineth, and he couereth it with a vaile.

Deut.10.1.

AND the Lord ſayd vnto Moſes, * Hew thee two Tables of ſtone, like vnto the firſt, and I will write vpon the Tables the words that were in the firſt Tables, which thou brakeſt in pieces.

2 And be ready in the morning, that thou mayeſt come vp early vnto the mount of Sinai, and ‡ waite there for me in the top of the mount.

‡ Ebr. ſtand to me.

3 But let no man come vp with thee, neither let any man be ſeene throughout all the mount, neither let the ſheepe nor cattell feede before this mount.

4 ¶ Then Moſes ‖ hewed two Tables of ſtone like vnto the firſt, & roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commaunded him, and tooke in his hande two Tables of ſtone.

‖ Or, about.

‖ Or, poliſhed.

5 And the Lord deſcended in the cloud, and ſtoode with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and a cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and truth,

a This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33.19.

7 Reſeruing mercy for thouſands, forgiuing iniquitie and tranſgreſſion, and ſinne, and not ‡ making the wicked innocent, * viſiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

‡ Ebr. not making innocent. *Deut.* 5.9. *Iere.* 32.18.

8 Then Moſes made haſte, and bowed himſelfe to the earth, and worſhipped.

9 And ſaid, O Lorde, I pray thee, If I haue found grace in thy ſight, that the Lord would now goe with vs (b for it is a ſtiffnecked people) and pardon our iniquitie & our ſinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to cal vpon God, that he would alwayes be preſent with his ſpirit.

10 And he anſwered, Beholde, * I will make a couenant before all thy people, & wil doe marueiles, ſuch as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lorde: for it is a terrible thing that I will doe with thee.

Deut. 5.2.

11 Keepe diligently that which I commaund thee this day: Behold, I wil caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leſt they be the cauſe of c ruine among you:

Deut. 7.2.

c If thou follow their wickednes, and pollute thy ſelfe with their idolatrie.

13 But ye ſhall ouerthrowe their altars, and breake their images in peeces, and cut downe their d groues,

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bowe downe to none other god, becauſe the Lorde, whoſe Name is * Ielous, is a ielous God)

Chap. 20.5. *Chap.* 23.32. *deut.* 7.2. 1. *Cor.* 8.10. 1. *King.* 11.2.

15 Leſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and do ſacrifice vnto their gods, ſome man call thee, and thou * eate of his ſacrifice:

16 And leſt thou take of their * daughters vnto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

17 Thou ſhalt make thee no gods of e mettall.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all maner of idoles whatſoeuer they be made of.

18 ¶ The feaſt of * vnleauened bread ſhalt thou keepe: ſeuen dayes ſhalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

Chap. 23.15. *Chap.* 13.4. *Chap.* 13.2. *and* 22.29. *verſ.* 44 30.

19 * Euery male, that firſt openeth the wombe, ſhall be mine: alſo all the firſt borne of thy flocke ſhall be reckoned mine, both of beeues and ſheepe.

20 But the firſt of the aſſe thou ſhalt buy out

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * emptie.

Chap.23.15. Deuteron.16.16.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time and in the harueſt thou shalt rest.

f Without offering something.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruits of wheat harueſt, and the feast of gathering fruits in the end of the yeere.

Chap.23.12.

Chap.23.16.

23 ¶ * Thrise in a yere shall all your men children appeare before the Lorde Iehouah God of Israel.

g Which was in September, when the sunne declined, which in the count of political things, they called the ende of the yeere.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lorde thy God thrise in the yeere.

Deut.16.16.

Chap.23.14,17.

h God promiseth to defend them and theirs, which obey his commandement.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer bee left vnto the morning.

Chap.23.18.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seethe a kid in his mothers milke.

i Reade Chap. 23.19. deut.14. 21.

27 And the Lord sayd vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thee and with Israel.

Chap.24.18. deut.9.9.

28 So he was there with the Lord k forty dayes and fortie nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

Deut.4.13.

‖ *Or, words.*

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimony were in Moses hand, as hee descended from the mount: (Now Moses wist not that the skinne of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and beholde, the skin of his face shone bright, and they were l afraid to come neere him.

l Reade 2. Cor. 3.7.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with al that the Lord had sayd vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

2. *Cor.3.13.*

34 But when Moses came m before the Lord to speake with him, he tooke off the couering vntill hee came out: then he came out, and spake vnto the children of Israel that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Israel saw the face of Moses, howe the skinne of Moses face shone bright: therefore Moses put the couering vpon his face, vntill hee went to speake with God.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the words which the Lord hath commanded that yee should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth any worke therein, shall die.

Chap.20.9.

a Wherein ye shall rest from all bodily worke.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and siluer, and braſſe:

Chap.25.2.

6 Also blew silke, and purple, and skarlet, and fine linnen, and goats haire,

7 And rammes skins died red, and badgers skins with Shittim wood:

8 And oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to bee set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you shall come and make all that the Lord hath commanded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches, and his boards, his barres, his pillars, and his sockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercy seate, and the vaile that c covereth it,

c Which hanged before the mercie seate that it could not be seene.

13 The Table, and the barres of it, & all the instruments thereof, and the shew bread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing oyle, & the sweete incense, and the vaile of the doore at the entring in of the Tabernacle.

Chap.30.1.

16 The * Altar of burnt offring with his braſen grate, his barres, and all his instruments, the Lauer and his foote,

Chap.27.1.

17 The hangings of the court, his pillars & his sockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart e encouraged him, & euery one, whose spirit made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vse, and for the holy garments.

e *Ebr. lifted him vp.*

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and earerings, and rings, and bracelets, all were iewels of golde: and euery one that offred

‖ *Or, hookes.*

offred an offring of gold vnto the Lord:

23 Euery man alſo, which had blew ſilke, and purple, and ſkarlet, and fine linnen, and goates haire, and rammes ſkinnes died red, and badgers ſkins, brought them.

24 All that offered an oblation of ſiluer and of braſſe, brought the offering vnto the Lorde: and euery one that ‡ had Shittim wood for any maner of worke of the miniſtration, brought it.

‡ Ebr. with whom was found.

25 And all the women that were e wiſe hearted, did ſpinne with their handes, and brought the ſpun worke, euen the blew ſilke, and the purple, the ſkarlet, & the fine linen.

e Which were witty & expert.

26 Likewiſe al the women, f whoſe hearts were mooued with knowledge, ſpun goates haire.

f That is, which were good ſpinners.

27 And the rulers brought onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * anoynting oyle, and for the ſweete perfume.

Chap. 30. 23.

29 Euery man & woman of the children of Iſrael, whoſe hearts moued them willingly to bring for all the worke which the Lorde had commanded them to make ſ by the hande of Moſes, brought a free offering to the Lord.

g Vſing Moſes as a miniſter thereof.

30 ¶ Then Moſes ſaid vnto the children of Iſrael, Beholde, * the Lord hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Iudah,

Chap. 31. 2.

31 And hath filled him ‖ with an excellent ſpirit of wiſedome, of vnderſtanding, and of knowledge, and in all maner worke,

‖ Or, with the ſpirit of God.

32 To finde out curious workes, to worke in golde, and in ſiluer, and in braſſe,

33 And in grauing ſtones to ſet them, and in caruing of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that hee may teach other: both hee, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

35 Them hath he filled with wiſdome of heart to worke all maner h of cunning, * and broydered, and needleworke: in blew ſilke, and in purple, in ſkarlet, & in fine linnen and weauing, euen to doe al maner of worke, and ſubtil inuentions.

h Pertaining to grauing, or carting, or ſuch like.

Chap. 26. 1.

CHAP. XXXVI.

5 The great readineſſe of the people, inſomuch that he commaunded them to ceaſe. 8 The curtains made. 19 The couerings. 20 The boards. 31 The barres. 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and al ‡ cunning men, to whom the Lord gaue wiſdome and vnderſtanding to know howe to worke all maner worke for the ſeruice of the a Sanctuary, according to all that the Lord had commanded.

‡ Ebr. wiſe in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moſes had called Bezaleel, and Aholiab, & all the wiſe hearted men, in whoſe hearts the Lorde had giuen wiſedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moſes all the offering which the children of Iſrael had brought for the worke of the ſeruice of the Sanctuary, to make it: alſo b they brought ſtill vnto him free gifts euery morning.

b Meaning, the Iſraelites.

4 So all the wiſe men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too c much, and more then enough for the vſe of the worke, which the Lord hath commanded to be made.

c A rare example and notable, to ſee the people ſo ready to ſerue God with their goods.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaimed thorow out the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were ſtayed from offering.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linen, and of blew ſilke, and purple, & ſkarlet: d the rubims of broydered worke made they vpon them.

Chap. 26. 3, 4.

d Which were little pictures with wings, in the forme of children.

9 The length of one curtaine was twenty and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one ſize.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And he made ſtrings of blew ſilke by the edge of one curtaine, in the ſelueedge of the coupling: likewiſe hee made on the ſide of the other curtaine in the ſelueedge in the ſecond coupling.

12 * Fiftie ſtrings made he in the one curtaine, and fifty ſtrings made hee in the edge of the other curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

Chap. 26. 10.

13 After hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: ſo was it one Tabernacle.

‖ Or, hookes.

14 ¶ Alſo he made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one ſize.

16 And he coupled fiue curtains by themſelues, and ſixe curtaines by themſelues:

17 Alſo he made fiftie ſtrings vpon the edge of one curtaine in the ſelueedge in the coupling, and fiftie ſtrings made he vpon the edge of the other curtaine in the ſecond coupling.

18 Hee made alſo fiftie taches of braſſe to couple the couering that it might be one.

19 And hee made a * couering vpon the e pauilion of rammes ſkins died red, and a couering of badgers ſkins aboue.

e Theſe two were aboue the couering of goates haire.

20 ¶ Likewiſe he made the boards for the Tabernacle of Shittim wood to f ſtand vp.

f And to beare vp the curtaines of the Tabernacle,

21 The length of a board was tenne cubites, and the breadth of one board was a cubite and an halfe.

22 One board had two tenons, ſet in order as the feete of a ladder, one againſt another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boordes for the South ſide of the Tabernacle, euē ſtil South.
24 And fourtie ſockets of ſiluer made hee vnder the twentie boordes, two ſockets vnder one boord for his two tenons, and two ſockets vnder another boord for his two tenons.
25 Alſo for the other ſide of the Tabernacle toward the North, he made twenty boords,
26 And their fortie ſockets of ſiluer, two ſockets vnder one boord, and two ſockets vnder another boord.
g Or, toward the Sea which was the Sea called Mediterraneum Weſtward from Ieruſalem.
27 Likewiſe toward g the Weſtſide of the Tabernacle he made ſixe boords.
28 And two boords made hee of the corners of the Tabernacle, for either ſide,
29 And they were * ioyned beneath, and likewiſe were made ſure aboue with a ring: thus he did to both in both corners.
* Chap. 26, 24.
30 So there were eight boords and their ſixteene ſockets of ſiluer, vnder euery boord two ſockets.
31 ¶ After, he made * barres of Shittim wood, fiue for the boords in the one ſide of the Tabernacle,
* Chap. 25. 28. and 30. 4, 5.
32 And fiue barres for the boords in the other ſide of the Tabernacle, & fiue barres for the boords of the Tabernacle on the ſide toward the Weſt.
33 And hee made the middeſt barre to ſhoote thorow the boords, from the one ende to the other.
34 Hee ouerlaid alſo the boords wᵗ golde, and made their rings of golde for places for the barres, & couered the barres with golde.
h Which was betweene the Sanctuarie and the Holieſt of all.
35 ¶ Moreouer he made a h vaile of blue ſilke, and purple, and of ſcarlet, and of fine twined linnen: with Cherubims of broydered worke made he it:
36 And made thereunto foure pillars of Shittim, & ouerlaid them with golde, whoſe ‖ hookes were alſo of golde, and he caſt for them foure ſockets of ſiluer.
‖ Or, heads.
i Which was betweene the Court and the Sanctuarie.
37 And he made an i hanging for the Tabernacle doore of blue ſilke, and purple, and ſcarlet, and fine twined linnen, and needle worke,
38 And the fiue pillars of it with their hookes, and ouerlaied their chapiters and their ‖ fillets with golde, but their fiue ſockets were of braſſe.
‖ Or, grauen bordes.

CHAP. XXXVII.

1 The Arke. 6 The Merciſeate. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

Chap. 25. 10.
AFter this, Bezaleel made the * Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:
a Like battlements.
2 And ouerlaid it with fine golde within and without, and made a a crowne of gold to it round about,
3 And caſt for it foure rings of gold for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.
4 Alſo he made bars of Shittim wood, and couered them with golde,
5 And put the bars in the rings by the ſides of the Arke, to beare the Arke.
Chap. 25. 17.
6 ¶ And he made the * Merciſeat of pure gold: two cubites and an halfe was the length thereof, and one cubite & an halfe the breadth thereof.
7 And he made two Cherubims of gold, vpon the two ends of the Mercy ſeate: euen of worke beaten with the hammer made he them.
8 One Cherub on the one end, and another Cherub on the other end: b of the Mercie ſeat made he the Cherubims, at the two ends thereof.
b Of the ſelfe ſame matter that the Merciſeate was.
9 And the Cherubims ſpred out their wings on hie, and couered the Mercy ſeate with their wings, and their faces were one towards another: toward the Mercy ſeate were the faces of the Cherubims.
10 ¶ Alſo he made the Table of Shittim wood: two cubites was the length thereof, & a cubite the breadth thereof, and a cubite and an halfe the height of it.
11 And hee ouerlaied it with fine golde, and made thereto a crowne of gold round about.
12 Alſo hee made thereto a boorder of an ‖ hand breadth round about, and made vpon the boorder a crowne of gold round about.
‖ Or, foure fingers.
13 And he caſt for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.
14 Againſt the boorder were the rings, as places for the bars to beare the Table.
15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.
16 * Alſo hee made the inſtruments for the Table of pure golde: diſhes for it, and incenſe cups for it, and goblets for it, and couerings for it, wherewith it ſhould bee couered.
Chap. 25. 29.
17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke: and his ſhaft, and his branch, his bolles, his knops, and his floures were of one piece.
18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.
19 In one branch three bowles made like almonds, a knop & a floure: and in another branch three bowles made like almonds, a knop and a floure: and ſo throughout the ſix branches that proceeded out of the Candleſticke.
20 And vpon the Candleſtick were foure bowles after the faſhion of almondes, the knops thereof, and the floures thereof:
21 That is, vnder euery two branches a knop made therof, and a knop vnder the ſecond branch thereof, and a knop vnder the third branch thereof, according to the ſixe branches comming out of it.
22 Their knops & their branches were of the ſame: it was all one * beaten worke of pure gold.
Chap. 25. 31.
23 And he made for it ſeuen lampes with the inuffers, and inuffe diſhes thereof of pure golde,
24 Of a c talent of pure gold made he it with all the inſtruments thereof.
c Reade Chap. 25. 39.
25 ¶ Furthermore he made the * perfume altar
Chap. 30. 1, 2, 3, 4.

altar of Shittim wood: the length of it was 5 cubite, and the breadth of it a cubit (it was ſquare) and two cubits high, and the hornes thereof were of the ſame.

26 And he couered it with pure gold, both the top and the ſides thereof round about, & the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crown thereof, in the two corners of the two ſides thereof, to put bars in for to beare it therewith.

28 Alſo hee made the barres of Shittim wood, and ouerlaid them with gold.

Chap. 30.23,35. 29 And he made the holy *anointing oile, and the ſweete pure incenſe after the Apoticaries arte.

CHAP. XXXVIII.

1 *The altar of burnt offrings.* 8 *The braſen Lauer.* 9 *The Court.* 24 *The ſumme of that the people offered.*

Chap. 27.1. ALſo he made the altar of the burnt offering * of Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was ſquare, and three cubites hie.

2 And he made vnto it hornes in 4 foure corners thereof: the hornes thereof were of the ſame, and he ouerlaid it with braſſe.

Chap. 27.3. ‖Or, ſirepans. 3 Alſo he made al the inſtruments of the altar, the * aſhpans, and the beſomes, & the baſins, the fleſhhookes, and the ‖ cenſers: all the inſtruments thereof made he of braſſe.

4 Moreouer hee made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the a mids of it,

a So that the gridiron or grate was halfe ſo high as the Altar, and ſtood within it. 5 And caſt foure rings of braſſe for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with braſſe.

Chap. 27.8. 7 The which bars he put into the rings on the ſides of the altar to beare it withall, and made it * hollow within the boards.

b R. Kimhi ſaith, that the women brought their looking glaſſes which were of braſſe, or fine mettall, and offered them freely vnto the vſe of the Tabernacle: which was a bright thing and of great maieſtie. 8 ¶ Alſo he made the Lauer of braſſe, and the foote of it of braſſe of the b glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally hee made the court on the Southſide full South: the hangings of the court were of fine twined linnen, hauing an hundreth cubites.

10 Their pillars were twentie, and their braſen ſockets twenty: the hookes of the pillars, and their fillets were of ſiluer.

11 And on the Northſide the hangings were an hundred cubites: their pillars twentie, and their ſockets of braſſe twenty, the hooks of the pillars and their fillets of ſiluer.

12 On the Weſt ſide alſo were hangings of fiftie cubites, their ten pillars with their ten ſockets: the hookes of the pillars & their fillets of ſiluer.

13 And toward the Eaſt ſide, full Eaſt, were hangings of fiftie cubites.

14 The hangings of the one ſide were fifteene cubits, their three pillars, & their three ſockets:

Chap. 27.14. 15 *And of the other ſide of the court gate on both ſides were hangings of fifteene cubites, with their three pillars and their three ſockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the ſockets of the pillars were of braſſe: the hookes of the pillars & their fillets of ſiluer, and the couering of their chapiters of ſiluer: and all the pillars of 4 court were hooped about with ſiluer.

18 He made alſo the hanging of the gate of the court of needle worke, blue ſilke and purple, and ſcarlet, and fine twined linnen, euen twentie cubites long, and fiue cubites in height and breadth, ‡like the hangings of the court. ‡Hebr. ouer against.

19 And their pillars were foure with their foure ſockets of braſſe: their hookes of ſiluer, and the couering of their chapiters, & their fillets of ſiluer.

20 But all the * pinnes of the tabernacle and of the court round about were of braſſe. Chap. 27.19.

21 ¶ Theſe are the parts of the Tabernacle, I meane, of the Tabernacle of the Teſtimonie, which was appointed by the commaundement of Moſes for the office of the c Leuites by the hand of Ithamar ſonne to Aaron the Prieſt.

c That the Leuites might haue the charge thereof, and miniſter in the ſame, as did Eleazar and Ithamar, Num. 3.4.

22 So Bezaleel 4 ſonne of Uri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahiſamach of the tribe of Dan, a d cunning workman and an imbroiderer, and a worker of needle worke in blew ſilke, and in purple, & in ſcarlet, and in fine linnen.

d As a grauer or carpenter, Chap. 31.4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and ſeuen hundred and thirtie ſhekels, according to the ſhekell of the Sanctuarie.

25 But the ſiluer of them that were numbred in the congregation, was an hundred talents, and a thouſand ſeuen hundred ſeuentie and fiue ſhekels, after the ſhekel of the Sanctuarie:

‖Or, halfe a ſhekle. 26 A portion for a man, that is, halfe a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twenty yeere old and aboue, among ſix hundred thouſand, and three thouſand, and fiue hundred and fiftie men.

27 Moreouer, there were an hundred talents of ſiluer, to caſt 4 ſockets of the Sanctuary, and the ſockets of the valle, an hundred ſockets of an hundred talents, a talent for a ſocket.

28 But he made the hooks for the pillars of a thouſand ſeuen hundred and ſeuenty and fiue ſhekels, and ouerlaid their chapiters, and made fillets about them.

29 Alſo the braſſe of the offering was ſeuenty e talents, & two thouſand, and fourt hundred ſhekels.

e Reade the weight of a talent, chap. 25.39.

30 Wherof hee made the ſockets to the doore of the Tabernacle of the Congregation, and the braſen altar, and the braſen grate which was for it, with all the inſtruments of the altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the Tabernacle, and all the pins of the court round about. Chap. 27.19.

CHAP.

UMI

CHAP. XXXIX.

1 The apparel of Aaron and his ſonnes. 32 All that the Lord commaunded, was made and finiſhed. 43 Moſes bleſſeth the people.

a As couerings for the Arke, the Candleſticke, the Altars, and ſuch like. *Chap.31.10. and 35.19.*

MOreouer, they made a garments of miniſtration to miniſter in the Sanctuarie, of blue ſilke, and purple, and ſkarlet: they made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

3 And they did beate the golde into thin plates, and cut it into wyers to worke it in the blue ſilke and in the purple, and in the ſkarlet, and in the fine linen, with broydred worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blue ſilke, and purple, and ſkarlet, and fine twined linnen, as the Lorde had commaunded Moſes.

Chap.28.9. b That is, of very fine and curious workemanſhip. *Chap.28.12.*

6 ¶ And they wrought b two Onix ſtones cloſed in ouches of golde, & grauen, as ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod, as ſtones for a remembrance of the children of Iſrael, as the Lorde had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broydered worke like the worke of the Ephod: to wit, of golde, blue ſilke, and purple, and ſkarlet, and fine twined linen.

9 They made the breſtplate double, and it was square, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaz, and a Carbuncle in the firſt rowe:

11 And in the ſecond row, an Emerauld, a Saphir, and a Diamond:

c Or, a ligure, which ſtone authors write that it commeth of the vrine of the beaſt called Lynx.

12 Alſo in the third rowe, c a Turkeis, an Achate, and an Hematite:

13 Likewiſe in the fourth rowe, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of golde.

d That is, euery tribe had his name written in a ſtone.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue d after their names, grauen like ſignets, euery one after his name according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends, of wreathen worke and pure golde.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put e two wreathen chaines of golde in the two rings, in the corners of the breſtplate.

18 Alſo the two other endes of the two wreathen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and ouer againſt his coupling about the broydered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broydered garde of the Ephod, and that the breſtplate ſhould not bee looſed from the Ephod, as the Lorde had commaunded Moſes.

22 ¶ Moreouer, hee made the robe of the e Ephod of wouen worke, altogether of blue ſilke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the coller of an habergeon, with an edge about the coller, that it ſhould not rent.

f Where hee ſhould put thorow his head.

24 And they made vpon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſkarlet, and fine linen twined.

25 They made alſo g belles of pure gold, and put the belles betweene the pomegranates vpon the ſkirts of the robe round about betweene the pomegranates. *Chap.28.33.*

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen h breeches of fine twined linen, *Chap.28.42.*

29 ¶ And the girdle of fine twined linen, and of blue ſilke, and purple, and ſkarlet, euen of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription like to the graning of a ſignet, HOLINES TO THE LORD. *Chap.28.36.*

31 And they tied vnto it a lace of blue ſilke to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they. *Chap.27.21.*

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle & all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the couering of raumes ſkinnes died red, & the couering of Badgers ſkins, and the g couering baile.

g So called, becauſe it hanged before the Merciefeate, and couered it from ſight, chap.35.12.

35 The Arke of the Teſtimonie, and the barres thereof, and the Merciefeate,

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure candleſticke, the lampes thereof, euen the lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and refreſhed with oyle euery morning, Chap.30.7.

38 Alſo the golden altar and the anoynting oyle, and the ſweete incenſe, and the

hanging

hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Lauer and his foote.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the court gate, and his cordes, & his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had commaunded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and beholde, they had done it as the Lorde had commaunded: ſo had they done: and Moſes bleſſed them.

§ Signifying, that in Gods matters man may neither adde nor diminiſh.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

THen the Lord ſpake vnto Moſes, ſaying,

2 In the * firſt day of the firſt moneth, in the very firſt of the ſame moneth ſhalt thou ſet vp the tabernacle, called the Tabernacle of the Congregation:

3 And thou ſhalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the Candleſticke, & light his lampes,

5 And thou ſhalt ſet the incenſe Altar b of gold before the Arke of the Teſtimonie, and put the c hanging at the doore of the Tabernacle.

6 Moreouer, thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Congregation, & the Altar, and put water therein.

8 Then thou ſhalt appoint the Court round about, & hang vp the hanging at the Court gate.

9 After, thou ſhalt take the anoynting oyle, and anoynt the tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offering, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an Altar moſt holy.

11 Alſo thou ſhalt anoynt the Lauer, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter vnto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoynt them as thou didſt anoynt their father, that they may miniſter vnto me in the Prieſts office: for their anoynting ſhalbe a ſigne, that the Prieſthood d ſhalbe euerlaſting vnto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ * Thus was the Tabernacle reared vp the firſt day of the firſt moneth in * the ſecond yeere.

18 Then Moſes reared vp the Tabernacle and faſtened his ſockets, and ſet vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee ſpread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lorde had commanded Moſes.

20 ¶ And he tooke and put the e Teſtimonie in the Arke, and put the barres in the rings of the Arke, and ſet the Mercieſeate on hie vpon the Arke.

21 Hee brought alſo the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Teſtimonie, as the Lorde had commaunded Moſes.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northſide of the Tabernacle, without the vaile,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the Southſide of the Tabernacle.

25 And he ‖lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 ¶ Moreouer, hee ſet the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Alſo hee hanged vp the vaile at the f doore of the Tabernacle.

29 After, hee ſet the burnt offering altar without the doore of the tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the ſacrifice thereon, as the Lord had commanded Moſes.

30 ¶ Alſo he ſet the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared vp the court round about the Tabernacle and the altar, & hanged vp the vaile at the Court gate: ſo Moſes finiſhed the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the ta-

a After that Moſes had bene fourtie dayes and fourtie nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe and cauſed this worke to be done: which being finiſhed, was ſet vp in Abib, which moneth containeth halfe March and halfe April.
* Reade Chap. 26.35.

b That is, the altar of perfume, or to burne incenſe on.

c This hanging or vaile was betweene the Sanctuary and the Court.

d Til both the Prieſthood and the ceremonies ſhould ende, which was at Chriſtes comming.

e After they came out of Egypt, Num. 7.1.

f That is, the Tables of the Law, chap. 31.18. and 34.29.

Chap. 35.12.

‖ Or, ſet vp.

g Betweene the Sanctuarie and the Court.

Num. 9.15. 1. King. 8.10.

bernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.

35 Now when the cloud ascended vp frō the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

h Thus the presence of God preserued & guided them night and day till they came to the land promised.

38 For h the cloud of the Lorde was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

The third booke of Moses

called * Leuiticus.

THE ARGVMENT.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

AS God daily by most singular benefits declared himselfe to be mindful of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kinds of oblations & sacrifices, to assure them of forgiuenes of their offences (if they offred them in true faith and obedience.) Also he appointed their Priests & Leuites, their apparel, offices, conuersation & portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer & eate: what diseases were contagious & to be auoided: what order they should take for all maner of filthines and pollution to purge it: whose company they should flee: what marriages were lawful, and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 Of burnt offrings for particular persons. 3. to and 14 The maner to offer burnt offrings as well of bullocks, as of sheepe and birds.

NOw the * Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, as of beeues and of sheepe.

3 * If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offring, and it shall bee accepted ‡ to the Lord, to be his atonement.

5 And d hee shall kill the bullocke before the Lord, & the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the c altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete fauour f vnto the Lord.

10 ¶ And if his sacrifice for the burnt offring be of the flocks (as of the sheepe or of the goats) he shall offer a male without blemish,

11 & And he shall kill it on the Northside of the altar b before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in ‡ pieces, separating his head and his ‖ kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But hee shall wash the inwards & the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offring, an oblation made by fire for a sweete fauour vnto the Lord.

14 ¶ And if his sacrifice bee a burnt offering to the Lord, of the foules, then hee shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, & i wring the necke of it asunder, and burne it on the altar, and the blood thereof shall be ‖ shed vpon the side of the altar.

16 And he shal plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

17 And he shall cleane it with his wings, but not diuide it asunder: and the Priest shal burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweete fauour vnto the Lord.

h Before the altar of the Lord.

‡ Ebr. into his pieces.

‖ Or, fat.

i The Ebrewe word signifieth to pinch off with the naile.

‖ Or, strained, or pressed.

k On the side of the court gate in the pans, which stood with ashes, Exod. 27. 3.

CHAP. II.

1 The meate offring is after three sortes: of fine floure vnbaken, 4 of bread baken, 14 And of corne in the eare.

AND when any will offer a * meate offering vnto the Lord, his offring shal be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

2 And shal bring it vnto Aarons sonnes the Priests, and b hee shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shal burne it for a c memoriall vpon the altar: for it is an offering made by fire for a sweete fauour vnto the Lord.

a Because the burnt offring could not be without the meate offering.

b The Priest.

c To signifie that God remembreth him that offereth.

3 * But

Eccles.7.31.

d Therefore none could eate of it but the Priests.

e Which is a gift offred to God to pacifie him.

Verse 2. Exod.29.18.

f That is, fruites which are sweet as hony, ye may offer.

g But referred for the Priests. *Mar.9.49.*

h Which they were bound (as by a couenant) to vse in all sacrifices, Num.18.19. 2.Chro.13.5. Ezek.43.24. or, it meaneth a sure and pure conenant.

Chap.23.14.

‖ *Or, full eares: for the word signifieth a fruitfull field, Reade 2.Chro.26. 10. in the note g.*

a A sacrifice of thankesgiuing, offred for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests, and the third to him that offred. *Exod.29.22.*

3 *But the remnant of the meate offering shall be Aarons and his sonnes: for it is [c] most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall be an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy [c] meat offring be an oblation of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offring.

7 ¶ And if thy meate offring be an oblation made in the cauldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, & shall present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shal take from the meat offring a * memorial of it, & shal burne it vpon the altar: for it is an oblation * made by fire for a sweet sauour vnto the Lord.

10 But that which is left of the meat offering, shalbe Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lorde, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruites ye shall offer [f] them vnto the Lord, but they shal not be burnt [g] vpon the altar for a sweet sauour.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the [h] couenant of thy God to be lacking from thy meat offring, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meat offring of thy first fruits * eares of corne dryed by the fire, and wheate beaten out of the ‖ greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offring.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with al the incense thereof: for it is an offring vnto the Lord made by fire.

CHAP. III.

1 *The maner of peace offrings, and beasts for the same.* 17 *The Israelites may neither eate fat nor blood.*

AAlso if his oblation be a [a] peace offering, if he will offer of the droue, (whether it be male or female) hee shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer [b] part of the peace offrings as a sacrifice made by fire vnto the Lord, euen the * fat that coureth ‖ inwards, and all the fat that is vpon the inwards.

4 He shall also take away the two kidneys, and the fat that is on them, and vpon ‖ the flankes, and the kall on the liuer with the kidneys.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer [d] an offring made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering bee a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, & kill it before [e] the Tabernacle of the Congregation, & the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shal offer thereof his offring, euen an offring made by fire vnto the Lord, the fat that coureth the inwards, & all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offring made by fire for a sweete sauour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout al your dwellings, so that yee shall eate neither [f] fat nor * blood.

CHAP. IIII.

1 *The offring for sinnes done of ignorance,* 3 *For the Priest,* 13 *The Congregation,* 22 *The ruler,* 27 *And the priuate man.*

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through [a] ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the [b] Priest that is anointed doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering.

4 And

‖ *Or, the which kidneis are neere the flankes.*

c In the peace offring it was in differeat to offer either male or female, but in the burnt offering onely the male so here can be offred no birds, but in the burnt offring they might: all there was consumed with fire, and in the peace offring but a part.

d The burnt offring was wholly consumed, and of the offring made by fire only the inwards, &c. were burnt: the shoulder and breast with the two iawes and the mawe were the Priests and the rest his that offred. *Verse 4.*

e Meaning, at the Northside of the Altar, Chap. 1.11. *Chap.7.25.*

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelrie. *Gen.9.4. chap.17 14.*

‡ *Ebr. a soule.*

a That is, of negligence or ignorance, specially of the ceremonial law: for otherwise the punishment for crimes are appointed according to the transgression, Num. 15.22.

b Meaning, the hie Priest,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the LORD, e shall put his hand vpon the bullockes head, and * kill the bullocke before the LORD.

e Hereby confessing that he deserued the same punishment, which the beast suffered.

5 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shal dip his finger in the blood, and sprinckle of the blood seuen times before the LORD, before the vaile of the d Sanctuarie.

d Which was betweene the holiest of all, and the Sanctuarie.

7 The Priest also shall put some of the blood before the LORDE, vpon the hornes of the altar of sweete incense, which is in the e Tabernacle of the Congregation: then shall hee powre * all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: & in the ende of this verse it is taken for the Court. Chap. 5. 9.

8 And he shal take away all the fat of the bullocke for the sinne offering: to wit, the fat that coureth the inwards, and all the fat that is about the inwards.

9 Yee shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidnes,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offring.

Exod. 29. 14. and. 19. 5.

11 * But the skin of the bullocke, and all his flesh, with his head, and his legs, and his inwardes, and his doung shall he beare out.

Hebr. 13. 11.

12 So he shal cary the whole bullock out of the * hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the f whole Congregation of Israel shal sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandements of the LORD which should not be done, and haue offended:

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. Chap. 5. 2, 3, 4.

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the g Elders of the Congregation shall put their handes vpon the head of the bullocke before the LORD, and she shal kil the bullocke before the LORD.

g For all the people could not lay on their handes: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation. h the Priest.

16 Then the Priest that is anointed, shal bring out the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinckle it seuen times before the LORD, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the LORD, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and i burne it vpon the altar.

i Or, make a perfume with it.

20 And the Priest shall doe with this bullocke, as he did to the bullocke for his sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as he burned the first bullock: for it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the cõmandements of the LORD his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall hee bring for his offring, an hee k goat without blemish,

k Or, the male goate of the fold.

24 And shall lay his hand vpon the head of the hee goate, & kill it in the l place where he should kill the burnt offering before the LORD: for it is a sinne offering.

l That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an i atonement for him, concerning his sinne, and it shall be forgiuen him.

i Wherein he represented Iesus Christ.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the commaundements of the LORDE, which should not be done, and shall offend,

‖ Or, priuate person.

28 If one shewe him his sinne which hee hath committed, then shall he bring for his offring a shee goat without blemish for his sinne which he hath committed,

29 And hee shall lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offring.

‖ Or, the female of the goates. k Read vers. 24.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, & powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a * sweet sauour vnto the Lord, and the Priest shall make an atonement for him, & it shalbe forgiuen him.

* Exod. 29. 18.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his l hand vpon the head of the sinne offring, and he shall slay it for a sinne offering in the place where hee should kill the burnt offring.

l Meaning, that the punishment of his sinne should be laid vpon that beast, or that he had receiued al things of God, and offered this willingly.

34 Then the Priest shall take of m blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and shal powre all the rest of the blood thereof at the foote of the altar.

m Or, besides the burnt offerings, which were daily offered to the Lord.

35 And hee shall take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar * with the ob-

lations of the Lorde made by fire, and the Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsly. 4 Of him that vowseth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

‡ Ebr. a soule. ‖ Or, if the iudge hath taken an othe of any other. a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

ALso if ‡ any haue sinned, that is, ‖ if he haue heard the voice of an othe, and he can be a witnes, whether he hath seene or ª knowen of it, if he doe not vtter it, he shall beare his iniquitie:

2 Either if one touch any vnclean thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

b Or, vow rashly without iust examination of the circumstances, & not knowing what shalbe the issue of the same. c Which haue. bene mentioned before in this Chapter.

4 Either if any b sweare, and pronounce with his lips to do euil, or to do good (whatsoeuer it be that a man shall pronounce with an othe) and it bee hid from him, and after knoweth that hee hath offended in one of these points,

5 When hee hath sinned in any of these c things, then he shall confesse that hee hath sinned therein.

6 Therefore shall he bring his trespasse offring vnto the Lord for his sinne which hee hath committed, euen a female from ỹ flock, be it a lambe or a shee goate, for a sinne offering, and the Priest shal make an atonement for him concerning his sinne.

‡ Ebr. if his hand cannot reach, meaning, for his powrse.

7 But ‡ if hee bee not able to bring a sheepe, he shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and the other for a burnt offering.

8 So he shal bring them vnto the Priest, who shall offer the sinne offering first, and ª wring the necke of it a sunder, but not plucke it cleane off.

Chap. 1.15.

9 After he shall sprinckle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall bee ‖ shed at the foote of the altar: for it is a sinne offring.

‖ Or, powred.

10 Also he shal offer the second for a burnt offering ‖ as the maner is: so shal the Priest ª make an atonement for him, (for his sinne which he hath committed) and it shall be forgiuen him.

‖ Or, according to the law. d Or, declare him to be purged of that sinne. Verse 7. e Which is about a pottel. f As in the meat offring, Chap. 2.1.

11 ¶ But if he ª be not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offering, the tenth part of an ᵉ Ephah of fine flourt for a sinne offering, he shall put none ᶠ oyle thereto, neither put any incense thereon: for it is a sinne offering.

Chap 2.2. Chap.4.35.

12 Then shall he bring it to the Priest, & the Priest shall take his handful of it, for the ª remembrance thereof, and burne it vpon the altar ª with the offerings of the Lorde made by fire: for it is a sinne offring.

13 So the Priest shall make an atonement for him, as touching his sinne that he hath committed in one of these points, and it shall be forgiuen him: and the remnant shall be the Priests, as the meate offring.

14 ¶ And the Lorde spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance ª by taking away things consecrated vnto the Lord, he shall bring for his trespasse offring vnto the Lord a ram without blemish out of the flocke, worth two shekels of siluer ᵇ by thy estimation after the shekel of the Sanctuarie for a trespasse offering.

g As touching the first fruits of tithes due to the Priests and Leuites. h By the estimation of the priest, chap.27.12.

16 So he shal restore that wherin he hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shall be forgiuen him.

17 ¶ Also if any sinne and ª doe against any of the cõmandements of the Lord, which ought not to bee done, and knowe not, and ⁱ sinne, and beare his iniquitie,

Chap 4.2. i That is, afterward remembreth that he hath sinned, whē his conscience doth accuse him. Exod.30.13. k Els it his sinne against God come of malice, he must die, Num.15.30.

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth ᵏ two shekels for a trespasse offering vnto the Priest: and the Priest shall make an atonement for him concerning his ᵏ ignorance wherein he erred, and was not ware: so it shalbe forgiuen him.

Chap.2.9.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offerings of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne, & commit a trespasse against the Lord, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him of ª trust, or doth by ᵇ robberie, or by violence oppresse his neighbour,

g Or, kned with knuen, and after baken.

Exod.29.37.

a To bestow & occupie for the vse of him that gaue it. b By any guile or vnlawfull meanes. Num.5.6. c Wherein he cannot but sinne or, wherein a man accustometh to sinne by periurie or such like thing. Num.5.7.

3 Or hath found that which was lost, and denieth it, and sweareth falsly, ª for any of these things that a man doeth, ᶜ wherein he sinneth:

4 When I say, he thus sinneth and trespasseth, he shal then restore the robbery that hee robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

Lmd.16.36. k So oft as the his Priest shalbe clothed and anointed. ‖ Or, fryed,

5 Or for whatsoeuer he hath sworne falsly, hee shall both restore it in the whole ª summe, and shall adde the fift part more thereto, & giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

Num.5.7.

6 Also he shal bring for his trespasse vnto the Lorde, a ramme without blemish out of the ª flocke in thy estimation woorth two shekels for a trespasse offring vnto the Priest.

Chap.5.15.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiuen

forgiuen him, whatsoeuer thing hee hath done, and trespassen therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] lawe of the burnt offering, (it is the burnt offering, because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, & take away the ashes when the fire hath consumed the burnt offring vpon the altar, and hee shall put them beside the [f] altar.

11 After, he shal put off his garments, and put on other rayment, and carry the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne therein, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offrings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ [*] Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine flowre of the meate offring and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete sauour, as a [*] memoriall thereof vnto the Lord:

16 But the rest thereof shal Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the sinne offring, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offrings of the Lord, made by fire: [*] whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anoynted: the tenth part of an [*] Ephah of fine flowre, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fryed, and shalt offer the [i] baken pieces of the meate offering for a sweete sauour vnto the Lord.

22 And the Priest that is [k] anoynted in his stead, among his sonnes, shal offer it: it is the Lords ordinance for euer, it shalbe burnt altogether.

23 For euery meate offering of the Priest shalbe burne altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering. In the place where the burnt offring is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offring, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof, shall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it dropped in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both bee scoured and washed with [l] water.

29 All the males among the Priests shal eate thereof, for it is most holy.

30 [*] But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the [m] fire.

CHAP. VII.

1 *The lawe of the trespasse offering:* 11 *Also of the peace offrings.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the lawe of the [*] trespasse offering, it is most holy.

2 In the place [*] where they kil the burnt offring, shall they kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat therof also shall [c] he offer, the rumpe, & the fat that coureth the inwards.

4 After, he shall take away the two kidneys, with the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offring is, so is the trespasse offering, one [d] lawe serueth for both: [*] that where with the Priest shal make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meate offring that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, shall pertaine vnto the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offrings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thanks, then he shall offer for his thanks offering, vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and fine flowre fried with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leauened bread, for his peace offrings, to giue thanks.

14 And of all the sacrifice he shal offer one

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exod. 28.43.

f In the ashpans appointed for that vse.

[*] Chap.2.1. Numb.15.4.

[*] Chap.2.9.

g Or, kned with leauen, and after baken.

[*] Exod.29.37.

h So oft as the hie Priest shalbe clothed and anointed.

i Or, fryed.

k His sonne that shall succede him.

l Which was in the lauer, Exod. 30.18.

m Chap.4.5. Hebr.13.11. Out of the campe, chap. 4.12.

a Which is for the smaller sinnes, and such as are committed by ignorance.

b At the Court gate.

c The Priests.

d The same ceremonies notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left: and not burnt.

f Because it had no oyle nor liquor.

g Peace offrings conteine a confession & thanksgiuing for a benefite receiued, and also a vow, and free offring, to receiue a benefite.

cake for an heaue offering vnto the Lord, and it shall bee the Priestes that sprincleth the blood of the peace offerings.

15 Also the flesh of his peace offrings, for thankesgiuing, shall be eaten the same day that it is offred: he shal leaue nothing therof vntill the morning.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

16 But if the sacrifice of his offering be a h vowe, or a free offering, it shalbe eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

i The sin wherefore he offered, shall remaine.

18 For if any of the flesh of his peace offerings be eaten in the third day, hee shall not be accepted that offereth it, neither shal it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall i beare his iniquitie.

k After it be sacrificed.

19 The flesh also that toucheth any vncleane k thing, shall not be eaten, but burnt with fire: but l of this flesh all that be cleane shall eat thereof.

l Of the peace offering, that is cleane.

20 But if any eate of the flesh of the peace offerings that perteineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shall be cut off from his people. *Chap.15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goats: *Chap.3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beasts, shall be occupied to any vse, but yee shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shalbe cut off from his people.

*Gene.9.4.chap.17.14.

26 Neither * shall yee eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall bee cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

m And should not send it by another. *Exod.29.14.

30 His m hands shall bring the offerings of the Lorde made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward, and portion.

35 ¶ This is the n anoynting of Aaron, and the anoynting of his sonnes, concerning the offrings of the Lord made by fire, in the day when hee presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lorde commanded to giue them in the day that he anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meate offring, and of the sinne offering, and of the trespasse offering, and of the o consecrations, and of the peace offerings,

o Which sacrifice was offered when the Priests were consecrated, Exod.29.22.

38 Which the Lorde commanded Moses in the mount Sinai, when hee commaunded the children of Israel to offer their gifts vnto the Lord in the wilderne of Sinai.

CHAP. VIII.

12 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oile, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread, *Exod.28.1.4. *Exod.30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lorde hath commanded to do. *Exod.29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, hee put the breast plate thereon, and put in the breastplate * the Urim and the Thummim. *Exod.28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the * holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holines to the Lord, was grauen in it.

10 (Now Moses had taken the anoynting oyle, and anoynted the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

Eccles.45.15. psal.133.2.

12 * And he powred of the anointing oyle vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, & put bonets vpon their heads, as the Lord had commanded Moses.

Exod.29.1. chap.9.2.

14 * Then he brought the bullocke for the sinne offring, and Aaron and his sonnes put their hands vpon the head of the bullock for the sinne offring.

15 And Moses slew him, and tooke the blood, which he put vpon the hornes of the c altar round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified d it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his e hide, and his flesh, and his dung, hee burnt with fire without the host, as the Lord had commaunded Moses.

e In other burnt offrings, which are not of consecration, or offering for himselfe, the Priest hath the skinne, Chap. 7.8.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme,

Exod.29.31.

23 Which Moses f slewe, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, & vpon the great toe of his right foote.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

Exod.29.24.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offring: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

Exod.29.26.

30 Also Moses tooke of ỹ anointing oile, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eate it,

g At the doore of the court. *Exod.29.32. chap.24.9.*

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: for * seuen dayes, said the Lord, shal he ‡ consecrate you,

Exod.29.35. ‡ *Or, fill your hands,* ‖ *Or, as I haue done.*

34 As he ‖ hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lorde had commaunded by the h hand of Moses.

h By commission giuen to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the * eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, ỹ Priests were consecrate. *Exod.29.1.*

2 * Then he said vnto Aaron, Take thee a yong calfe for a b sinne offering, and a ram for a burnt offring, both without blemish, and bring them before the Lord.

b Aaron entreth into the possession of the Priesthood, & offreth the foure principall sacrifices: the burnt offring, the sinne offring, ỹ peace offrings, and the meat offring.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish, for a burnt offring:

4 Also a bullock, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, & all the assembly drewneere and stood before the c Lord.

c Before the altar, where his glory appeared.

6 (For Moses had sayde, This is the thing which the Lord commaunded that yee

shoulde do, and the glorye of the Lord shall appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the altar, & offer thy synne offering, and thy burnt offering, and make an atonement for [d] thee and for the people: offer also the offrynge of the people, and make an atonement for them, as the Lorde hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the synne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidneis, and the hal of the liuer of the synne offring, he [e] burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slew the burnt offring, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces therof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwards and the legs, & burnt them vpon the burnt offring on the altar.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the synne offering for the people, and slew it, and offered it for synne, as the first:

16 So he offred the burnt offring, & prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand therof, and [*] beside the burnt sacrifice of the morning, he burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullock, and of the ramme, the rumpe, and that which couereth the inwards and the kidneis, and the hall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the [g] breasts and the right shoulder Aaron shooke to & fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and [h] came downe from offering of the synne offering, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glorye of the Lorde appeared to all the people.

24 *And there came a fire out from the Lorde, and consumed vpon the Altar the burnt offering and the fat: which when all the people sawe, they ‖ gaue thanks, and fell on their faces.

d Read for the vnderstanding of this place, Heb. 5.3. and 7.27.

e That is, he laid them in order, & so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is sayd to come downe.

i Or, prayed for the people.

2. Mac. 2.8. Gen. 4.4. 1. King. 18.38. 2. chro. 7.1. 2. mac. 2, 10, 11.

‖ Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priests are forbidden wine.

BVt * Nadab & Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense thereupon, & offred [a] strange fire before the Lord, which he had not commanded them.

Num. 3.4 & 26. 61. 1. chro. 24. 2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lorde spake, saying, I will be [b] sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chief, that the people may feare and praise my iudgements.

4 And Moses called Michael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayd vnto them, Come neere, cary your ‖ brethren from before the Sanctuarie out of the hoste.

‖ Or, cousins.

5 Then they went and caried them in their coates out of the hoste, as Moses had commanded.

6 After Moses said vnto Aaron, & vnto Eleazar & Ithamar his sonnes, [c] Vncouer not your heades, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath [d] kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28. Deut. 14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, least ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lorde spake vnto Aaron, saying,

‖ Or, drinke that maketh drunke.

9 Thou shalt not drink wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least yee die: this is an ordinaunce for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lorde hath commanded them by the [e] hand of Moses.

‖ Or, commission. Exod. 29.14.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take the meat offring that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

‖ Or, wherein it is vncleanesse.

13 And ye shal eat it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord, made by fire: for so I am commanded.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offrings of first fruites, the first borne, & the Easter lambe, Read Chap. 22. 12, 13.

14 Also the * shaken breast and the heaue shoulder shal ye eate in ‖ a cleane place: thou and thy sonnes, and thy [f] daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes dutie, of the peace offrings of the children of Israel.

‖ Or, right, or portion.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

before the Lord, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ * And Moses sought the goate that was offered for sinne, and lo, it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were ‖ left aliue, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, † blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Behold, this day ‖ haue they offered their sinne offering, & their burnt offering before the Lord, and such things as thou knowest are come vnto mee: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, hee was ‖ content.

CHAP. XI.

1 Of beastes, fishes, and birds, which be cleane and which be vncleane.

AFter, the Lorde spake vnto Moses and Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee ‖ shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the ‖ hoofe, and is clouen footed, and cheweth the cud among the beasts, that shall ye eate.

4 But of them that chew the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

5 Likewise the cony, because hee cheweth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of † their flesh shall ye not eate, & their carkets shall ye not touch: for they shall bee vncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, in the seas, or in the riuers, them shall ye eate.

10 But al that haue not finnes nor skales in the sea, or in the riuers, of all that ‖ moueth in the waters, and of all * liuing things that are in the waters, they shall bee an abomination vnto you.

11 They, I say, shall bee an abomination to you: ye shal not eate of their flesh, but shal abhorre their carkets.

12 Whatsoeuer hath no finnes nor skales in the waters, that shall be abomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, they shal not be eaten: for they are an abomination, the eagle, and the ‖ gothanke, and the osprey:

14 Also the Vulture, and the kite after his kinde,

15 And all Rauens after their kinde:

16 The ostrich also, and the night crow, and the ‖ seamew, and the hanke after his kinde:

17 The little owle also, and the cormorant, and the great owle,

18 Also the ‖ redshanke, and the pellicane, and the swanne:

19 The storke also, the Heron after his kinde, and the lapwing, and the backe:

20 And euery foule that creepeth and goeth vpon all foure, such shall bee an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth & goeth vpon all foure, which ‖ haue their feete and legs al of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grashopper after his kinde, and the ‖ Bolean after his kinde, the bargol after his kind, and the bagab after his kinde.

23 But all other foules, that creepe and haue foure feete, they shalbe abomination vnto you.

24 For by such ye shall be polluted: whosoeuer toucheth their carkets, shall bee vncleane vnto the euening.

25 Whosoeuer also beareth of their carkets, shall wash his clothes, and be vncleane vntill euen.

26 Euery beast that hath clawes deuided, and is ‖ not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall bee vncleane.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shall be vncleane vnto you: whoso doth touch their carkets, shall be vncleane vntill the euen.

28 And he that beareth their carkets, shal wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shal be vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the mouse, and the ‖ frog, after his kinde:

30 Also the cat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shall be vncleane, whether it be vessell of wood, or rayment, or ‖ skin, or sacke: whatsoeuer vessell it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so bee purified.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it shall be vncleane, and * ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shall be drunke in all

‖ Mac. 2. 11.

‖ And not consumed, as Nadab and Abihu.

Chap. 6. 26.

† That is, Nadab and Abihu.

‖ Moses bare with his infirmity, considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

Gen. 7. 2. Deut. 14. 4. & 12. 15. 22.

‖ Or, whereof ye may eate.

‖ He noteth foure sorts of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe deuided, which may be eaten.

2. Mac. 6. 18.

* God would that hereby for a time they should be discerned as his people from the Gentiles.

‖ As litle fish ingendred of the slime.

* As they which come of generation.

‖ Or, Gryphin, as it is in the Greeke.

‖ Or, Cuckowe.

‖ Or, Porphyrio.

‖ Or, haue no bunchings on their feet.

‖ These were certaine kindes of grashoppers, which are not now properly knowen.

‖ Out of the campe.

‖ Or, hath not his foote clouen in two.

‖ The greene frogge that sitteth on the bushes.

‖ Or, Crocodile.

‖ As a bottell or bagge.

Chap. 6. 28.

such vessels shall be vncleane.

35 And euery thing that their carkeis fal vpon shall bee vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall bee vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which [k] toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis vpon any seede, which vseth to bee sowen, it shall be cleane.

38 But if any [l] water be powred vpon the seed, and there fal of their dead carkeis theron, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shall be vncleane vntill the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall bee an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon al foure, or that hath many feete among all creeping things that creepe vpon the earth, yee shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, bee defiled by them,

44 For I am the Lorde your God: bee sanctified therefore, and be [m] holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

k So much of the water as toucheth it.

l He speaketh of seede, that is layd to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

CHAP. XII.

1 A lawe howe women should bee purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man childe, she shall be vncleane [n] seuen dayes, like as shee is vncleane when shee is put apart for her [‖] * disease.

3 (* And in the eight day, the foreskinne of the childes flesh shalbe circumcised)

4 And shee shall continue in the blood of her purifying three [o] and thirtie dayes: shee shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then shee shalbe vncleane two [e] weekes, as when shee hath her disease: and she shal continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sin offering, vnto the doore of the [f] Tabernacle of the Congregation,

7 Who shal offer it before the Lorde, and make an atonemēt for her: so she shalbe purged of the issue of her blood. This is the lawe for her that hath borne a male or a female.

8 But if shee [‡] bee not able to bring a lambe, shee shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

n So that her husband for that time could not resort to her. ‖ Or, flowres. Chap. 15. 19. Luk. 2. 21. iohn 7. 22.

o Besides the first seuen daies.

c As sacrifice or such like.

p That is, into the Court gate, till after fourtie dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offerings were wont to be offered.

‡ Ebr. if her hand finde not the worth of a lambe, Luke 2. 24.

CHAP. XIII.

1 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skabbe, 47 and the leprie of the garment.

THE Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh, a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it bee like the plague of leprosie, then bee shall bee brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes,

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡ pronounce him vncleane:

4 But if the white spot bee in the skinne of his flesh, and seeme not to bee lower then the skin, nor the haire thereof bee turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, and the plague growe not in the skinne, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skinne, then the Priest shall ‡ pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that hee is seene of the Priest, for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ growe in the skin, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9. ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shal see him: and if the swelling bee white in the skinne, and haue made the haire white, and there bee rawe flesh in the swelling,

a That it may be suspected to be the leprie.

b That is, shrunken in, and bee lower then the reft of the skin. ‡ Ebr. shall pollute him.

‡ Ebr. in his eyes.

c As hauing the skinne drawen together, or blackish. ‡ Ebr. shall cleanse him.

‖ Or, be spread abroad.

d As touching his bodily disease for his disease was not imputed to him for sin before God, though it were ‡ punishment of sinne.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head, euen to his feete, wherelooeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to bee c cleane, because it is turned all into whitenesse: so hee shall bee cleane.

14 But if there be raw flesh on him when he is seene, he shall be vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the raw flesh is f vncleane, therefore it is the leprosie.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall beholde him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haires therein, and if it bee not lower then the skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and bee no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it bee growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yelow haire, and the blacke spot seeme not lower then the skinne,

33 Then hee shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot growe in the skinne, the Priest shall not k seeke for the yelowe haire: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke spot is healed, hee is cleene, and the Priest shall declare him to be cleane.

38 Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head loose the l haire on the forepart, and bee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde heade, or in his balde forehead.

43 Therefore the priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the priest shal pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his n lips, and shall crie, I am vncleane, I am vncleane.

46 As long as the disease shalbe vpō him, he shall be polluted, for hee is vncleane: hee shall

Or, bud.

c For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

Or, impostume.

g None were exempted, but if the Priest pronounced him vncleane, hee was put out from among the people, as appeareth by Mary the Prophetesse, Numb. 12.14 and by King Vzziah, 2. Chron. 26, 20.

h If he haue a white spot in that place where the burning was, and waxeth healed.

Or, swelling.

i Which was not wont to be there, or els smaller then in any other part of the body.

k He shall not care whether the yelow haire bee there or no,

l By sickenes, or any other inconuenience,

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment:

48 Whether it bee in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skin,

49 And if the soze be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of * skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall bee burnt in the fire.

53 If the Priest yet see that the plague * grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his * colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a freat inward, * whether the soze be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a * spreading leprie: thou shalt burne the thing wherein * plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it bee, if the plague be departed therefrom, then shal it be washed * the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 And of the house that he is in.

AND the Lorde spake vnto Moses, saying,

2 * This is the * lawe of the leper in the day of his cleansing: that is, he shal be brought vnto the priest,

3 And the Priest shall goe out of the campe, and the priest shall consider him: and if the plague of leprosie bee healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two ‖ sparrowes aliue and * cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birds ouer * pure water in an earthen vessell.

6 After, hee shall take the liue sparrowe with the cedar wood, and his skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrowe slaine ouer the pure water,

7 And hee shall sprinckle vpon him that must be cleansed of the leprosie, seuen times, and cleanse him, and shall * let goe the liue sparrow into the broad field.

8 Then he that shalbe cleansed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambes without * blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, * and a pinte of oyle.

11 And the priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lorde, at the dooze of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespasse offering, and the pint of oyle, and * shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the priestes, so is the trespasse offering: for it is most holy.

14 So the priest shall take of the blood of the trespasse offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand.

16 And the priest shall dippe his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger, seuen times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

18 But the remnant of the oyle that is in the

D Whether it be garment, vessell, or instrument.

P But abide still in one place, as verse 37.

Q But remain as it did before.

R Or, whether it be in any bare place before, or behinde.

F To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Matth. 8.4. marke 1.40. luke 5.12.

a Or the ceremonie which shal be vsed in his purgation.

Numb. 5.2. 2. King. 15.5.

‖ *Or, little birds.*

b Of birds which were permitted to be eaten.

c Running water, or of the fountaine.

‡ *Ebr. his hand cannot reach*

g Which Omer, read 16.16.

d Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

b Or, shall them as the ring that is to and fro

e Which hath no imperfection in any member.

f This measure in Ebrew is called log, and conteineth sixe egges in measure.

‡ *Ebr. into the palme of the Priests left*

Exod. 29.24.

Chap. 7.7.

‡ *Ebr. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

‡Hebr. his hand cannest take it.

21 But if he be poore, and ‡ not able, then he shall bring one Lambe for a trespasse offering to bee shaken, for his reconciliation, and a § tenth deale of fine flowre mingled with oyle, for a meate offering, with a pinte of oyle.

§ Which is an Omer, read Exo. 16.16.

22 Also two Turtle doues, or two yoong pigeons, as he is able, whereof the one shall be a sinne offring, and the other a burnt offering,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take the blood of the trespasse offering, and put it vpon the lap of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oile into the palme of his owne ‡ left hand.

‡Hebr. into the palme of the Priests left hand.

27 So the Priest shal with his right finger, sprinkle of the oyle ‖ is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖Or, where the blood of the trespasse offring was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also shee shall present one of the Turtle douts, or of the yong pigeons, i as he is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offring ‖ with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

‖Or, besides the meate offring.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lorde also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his finding.

35 Then hee that owneth the house, shall come and tell the Priest, saying, We thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there be deepe ‖ spots, a greenish or reddish, which seeme to bee lower then the wall,

‖Or, blacknesse, or hollow strakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: and if he see that the plague be increased in the wals of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the citie.

‖Or, polluted.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

m Where carions were cast, & other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shall cary them out of the citie vnto an vncleane place.

n That is, he shal command it to be pulled downe, as verse 40.

‖Or, dust.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spred no further in the house after the house be plaistred, the priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, and o scarlet lace, and hyssop.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet wooll, Heb. 9. 19.

50 And he shal kill one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssop, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, ‖ with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, and with the scarlet lace.

‖Hebr. with.

53 Afterward he shall let go the liue sparowe out of the ‡ towne vnto the ‡ woode fields:

‡Hebr. vnto the face of the field.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment:

48 Whether it bee in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of * skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall bee burnt in the fire.

53 If the Priest yet see that the plague ‖ grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his ¶ colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, ‡ whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein ‖ plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it bee, if the plague be departed therefrom, then shal it be washed ‡ the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 And of the house that he is in.

AND the Lorde spake vnto Moses, saying,

2 * This is the * lawe of the leper in the day of his cleansing: that is, he shal be brought vnto the priest,

3 And the Priest shall goe out of the campe, and the priest shall consider him: and if the plague of leprosie bee healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two ‖ sparrowes aliue and ᵇ cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birds ouer ᶜ pure water in an earthen vessell.

6 After, hee shall take the liue sparrowe with the cedar wood, and his skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrowe slaine ouer the pure water,

7 And hee shall sprinckle vpon him that must be cleansed of the leprosie, seuen times, and cleanse him, and shall ᵈ let goe the liue sparrow into the broad field.

8 Then he that shalbe cleansed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambes without ᵉ blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, ᶠ and a pinte of oyle.

11 And the priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespasse offring, and the pint of oyle, and * shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the priestes, so is the trespasse offering: for it is most holy.

14 So the priest shall take of the blood of the trespasse offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand.

16 And the priest shall dippe his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger, seuen times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

18 But the remnant of the oyle that is in the

Numb.5.2. 2.king.15.5.

ᵇ Whether it be garment, vessell, or instrument.

ᵖ But abide still in one place, as verse 37.

ᵠ But remain as it did before.

ʳ Or, whether it be in any bare place before, or behinde.

ˢ To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

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ᵗ Or the ceremonie which shal be vsed in his purgation.

‖ *Or, little birds.*

ᵇ Of birds which were permitted to be eaten.

ᶜ Running water, or of the fountaine.

‡ *Ebr. his hand cannot take*

ᵍ Which is Omer, read 16.36.

ᵈ Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

ʰ Or, shall them as the ring that is to and fro.

‡ *Ebr. into the palme of the Priests left h*

‖ *Or, where blood of the passe offring put, as verse*

‖ Whether them he can

‖ *Or, besides mean offring*

ᵏ This ordappointed fthe poore mI This declthat no plagnor punishmcommeth twithout Goprouidence his sending.

‡ *Ebr. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

21 But if he be poore, and ‡ not able, then he shall bring one Lambe for a trespasse offering to bee shaken, for his reconciliation, and a § tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

‡ Ebr. his hand cannot take it.

§ Which is an Omer, read Exo. 16.16.

22 Also two Turtle doues, or two yoong pigeons, as he is able, wherof the one shall be a sinne offring, and the other a burnt offering,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall ᵇ shake them to and fro before the Lord.

b Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take the blood of the trespasse offering, and put it vpon the lap of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oile into the palme of his owne ‡ left hand.

‡ Ebr. into the palme of the Priests left hand.

27 So the Priest shal with his right finger, sprinkle of the oyle ‖ is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖ Or, where the blood of the trespasse offring was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the Turtle doues, or of the yong pigeons, ⁱ as he is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offring ‖ with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

‖ Or, besides the meat offring.

32 This is the ᵏ lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lorde also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I ˡ send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and ordinance.

35 Then hee that owneth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there be deepe ‖ spots, a greenish or reddish, which seeme to bee lower then the wall,

‖ Or, blackenesse, or hollow strakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: and if he see that the plague be increased in the wals of the house,

40 Then the Priest shal command them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the citie.

‖ Or, polluted,

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in ᵐ an vncleane place.

m Where carions were cast, & other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal ⁿ breake downe the house, with the stones of it, and the timber therof, and all the ‖ morter of the house, and he shall cary them out of the citie vnto an vncleane place.

n That is, he shal command it to be pulled downe, as verse 40.

‖ Or, dust.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath ᵒ spred no further in the house after the house be plaistred, the priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, and ᵖ scarlet lace, and hyssop.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet woull, Heb. 9.19.

50 And he shal kill one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssop, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, ᵠ with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, and with the scarlet lace.

‡ Ebr. citie.

53 Afterward he shall let go the liue sparowe out of the ‡ towne vnto the ‡ woode fields:

‡ Ebr. on the face of the field.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment:

48 Whether it bee in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skin,

49 And if the soze be greene or somewhat reddish in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of * skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, therefore it shall bee burnt in the fire.

53 If the Priest yet see that the plague ‖ grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his ‖ colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a kreat inward, ‖ whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein ‖ plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it bee, if the plague be departed therefrom, then shal it be washed ‖ the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

3 The cleansing of the leper, 34 And of the house that he is in.

AND the Lorde spake vnto Moses, saying,

2 * This is the ‖ lawe of the leper in the day of his cleansing: that is, he shal be brought vnto the priest,

3 And the Priest shall goe out of the campe, and the priest shall consider him: and if the plague of leprosie bee healed in the leper,

4 Then shall the Priest commaund to take for him that is cleansed, two ‖ sparrowes aliue and ᵇ cleane, and cedar wood, and a skarlet lace, and hyssope.

5 And the Priest shall commaund to kill one of the birds ouer ᶜ pure water in an earthen vessell.

6 After, hee shall take the liue sparrowe with the cedar wood, and his skarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrowe slaine ouer the pure water,

7 And hee shall sprinckle vpon him that must be cleansed of the leprosie, seuen times, and cleanse him, and shall ᵈ let goe the liue sparrow into the broad field.

8 Then he that shalbe cleansed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambes without ᵉ blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, ᶠ and a pinte of oyle.

11 And the priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespasse offering, and the pint of oyle, and * shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the priestes, so is the trespasse offering: for it is most holy.

14 So the priest shall take of the blood of the trespasse offering, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand.

16 And the priest shall dippe his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger, seuen times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

18 But the remnant of the oyle that is in the

Numb.5.2. 2.king.15.5.

ᵇ Whether it be garment, vessell, or instrument.

ᵖ But abide still in one place, as verse 37.

ᵠ But remain as it did before.

ʳ Or, whether it be in any bare place before, or behinde.

ˢ To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Matth.8.4. marke 1.40. luke 5.12.

ᵃ Or the ceremonie which shal be vsed in his purgation.

‖ *Or, little birds.*

ᵇ Of birds which were permitted to be eaten.

ᶜ Running water, or of the fountaine.

‖ *Ebr. his hand cannot take*

ᵈ Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

ᵉ Which hath no imperfection in any member.

ᶠ This measure in Ebrew is called log, and conteineth sixe egges in measure.

‖ *Ebr. into the palme of the Priests left h*

Exod.29.24.

Chap.7.7.

‡ *Ebr. the finger of his right hand.*

‡ *Ebr. vpon the blood of the trespasse offering.*

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shal offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

‡Ebr. his hand cannot take it.

21 But if he be poore, and ‡ not able, then he shall bring one Lambe for a trespasse offering to bee shaken, for his reconciliation, and a g tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

g Which is an Omer, read Exo. 16.16.

22 Also two Turtle doues, or two yoong pigeons, as he is able, whereof the one shall be a sinne offring, and the other a burnt offering,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take the blood of the trespasse offering, and put it vpon the lap of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

‡Ebr. into the palme of the Priests left hand.

26 Also the Priest shall powre of the oile into the palme of his owne ‡ left hand.

27 So the Priest shal with his right finger, sprinkle of the oyle ‖ is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖Or, where the blood of the trespasse offering was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the Turtle doues, or of the yong pigeons, i as he is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offring ‖ with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

‖Or, besides the meat offring.

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lorde also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then hee that owneth the house, shall come and tell the Priest, saying, We thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there be deepe ‖ spots, a greenish or reddish, which seeme to bee lower then the wall,

‖Or, blacknesse, or hollow strakes.

38 Then the Priest shall goe out of the house to the dooze of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: and if he see that the plague be increased in the wals of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the citie.

‖Or, polluted.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

m Where carrions were cast, & other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shall cary them out of the citie vnto an vncleane place.

n That is, he shal command it to be pulled downe, as verse 40.

‖Or, dust.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spred no further in the house after the house be plaistred, the priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, and o scarlet lace, and hyssop.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet wooll, Heb. 9.19.

50 And he shal kill one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssop, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, & with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, and with the scarlet lace.

53 Afterward he shall let go the liue sparowe out of the ‡ towne vnto the ‡ broade fields:

‡Ebr. citie. ‡Ebr. on the face of the field.

fieldes: so that hee make atonement for the house, and it shalbe cleane.

54 This is the lawe for euery plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

Chap.13.30.

‖*Or, rising.*

‡*Ebr. in the day of the vncleane, and in the day of the cleane.*

CHAP. XV.

2, 19 The maner of purging the vncleans issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his [a] flesh, is vncleane, because of his issue.

3 And this shall be his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his [b] vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shal be vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what [d] saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shall be vncleane vntill the euen: and he that beareth those things, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessel of earth that her toucheth, which hath the issue, shall be broken: and euery vessell of wood shall bee rinsed in water.

13 But [e] if he that hath an issue, be * cleansed of his issue, then shall he count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lorde, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his [f] flesh in water, and be vncleane vntill the euen.

17 And euery garment, and euery skinne whereupon shall be issue of seede, shalbe euen washed with water, and bee vncleane vnto the euen.

18 If he that hath an issue of seed, doe lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vntill the euen.

20 And whatsoeuer she lieth vpon in [g] her separation, shalbe vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vntill the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shal wash his clothes, and wash himselfe in water, and shal be vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, [h] the floures of her separation [i] touch him, he shall be vncleane seuen dayes, and all the whole bed whereon he lieth, shalbe vncleane.

25 And when a womans issue of blood runneth long time besides the time of her ‡ floures, or when shee hath an issue longer then her floures, all the dayes of the issue of her vncleanesse, she shall be vncleane, as in the time of her floures.

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her [k] bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these things, shalbe vncleane, & shal wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall [k] count her seuen dayes, and after, she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lorde, for the issue of her vncleannesse.

31 Thus shal ye [l] separate the children of Israel from their vncleannes, that they die not in their vncleanesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled;

33 Also

[a] Whose seed either in sleeping, or els of weakenesse of nature issueth at his secret part.

[b] Or, the thing wherefore he shal be vncleane.

[c] On whom the vncleane man did spit.

[d] The word signifieth euery thing whereon a man rideth.

Chap.6.28.

[e] That is, be restored to his olde state and be healed thereof.

[f] Meaning, all his body.

‖*Or, secret part.*

[g] That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

[h] If any of her vncleannesse did onely touch him in the bed: for els the man that companied with such a woman should die, Cha. 20.18.

‡*Ebr. separation.*

[i] Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

[k] After the time that she is recouered.

[l] Seeing that God requireth of his, puritie and cleanesse: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 5 The Scape goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

Chap.10.1,3.

AFter the death of the two sonnes of Aaron, when they came to offer before the LORD, and died:

Exod.30.10. hebr.9.7.

2 And the LORD said vnto Moses, Speake vnto Aaron thy brother, that hee come not at all times into the Holy place within the vaile, before the Merci-seate, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the Merci-seate.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

3 After this sort shall Aaron come into the holy place: euen with a young bullocke for a sinne offring, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shal haue linen breeches vpon his flesh, and shalbe girded with a linnen girdle, and shal couer his head with a linen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doeth put them on.

[Or, priuities.

5 And hee shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offering.

6 Then Aaron shal offer the bullocke for his sinne offering, and make an atonement for himselfe, and for his house.

Heb.9.7.

7 And he shall take the two hee goates, and present them before the LORD at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goates: one lot for the LORD, and the other for the b Scape goate.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whither this goate was sent: but rather it is called the Scape goate, because he was not offered, but sent into the desert, as verse 21.

9 And Aaron shall offer the goate, vpon which the LORDS lot shal fall, and make him a sinne offering.

10 But the goate, on which the lot shall fall to be the Scape goate, shalbe presented aliue before the LORD, to make reconciliation by him, and to let him goe (as a Scape goat) into the wildernesse.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the altar before the LORD, and his handful of sweete incense beaten small, and bring it within the c vaile,

c The holiest of all.

13 And shall put the incense vpon the fire before the LORD, that the ‖ cloude of the incense may couer the Merci-seate that is vpon the ‖ Testimonie: so he shall not die.

[Or, the smoke. [Or, Arke. Hebr.9.13, and 10.4. Chap.4.6.

14 And he shall d take of the blood of the bullocke, and sprinckle it with his finger vpon the Merci-seate e Eastward: and before the Merci-seate shall he sprinckle of the blood with his finger seuen times.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 Then shall he kill the goate that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, and sprinckle it vpon the Merci-seat, and before the Merci-seate.

16 So he shall purge the holy place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation f placed with them, in the middes of their vncleannesse.

e Placed among them which are vncleane. *Luke 1,10.*

17 g And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the h altar that is before the LORD, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar round about:

f Whereupon the sweete incense and perfume was offered.

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallowe it from the vncleannesse of the children of Israel.

20 When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then he shall bring the liue goate:

21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them i vpon the head of the goate, and shall sende him away (by the hand of a man appointed) into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, *Isa 53.4.*

22 So the goate shall beare vpon him all their iniquities into k the land that is not inhabited, and hee shall let the goate goe into the wildernesse.

k Eb. the land of separation.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when hee went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in l the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

l In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that caryed foorth the goate, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shal one m carry out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dung.

Chap.6.30. hebr.13 11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 Thus

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seuenth moneth, yee shall [k] humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that [*] day shall the Priest make an atonement for you to cleanse you: yee shall bee cleane from all your sinnes before the Lord.

31 This shall be a [l] Sabbath of rest vnto you, and yee shall humble your soules, by an ordinance for euer.

32 And the Priest [m] whom hee shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shal make the atonement, and shall put on the linnen clothes and holy vestiments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes [*] once a yeere: and as the Lord commanded Moses, he did.

Exod. 30.10. Hebr. 9.7.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath [*] commanded, saying,

3 Whosoeuer he bee of the house of Israel, that [b] killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, [c] blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shalbe cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer [d] abroad in the fielde, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lorde before the doore of the tabernacle of the Congregation, and burne the fat for a [*] sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto [e] deuils, after whome they haue gone a [f] whoring: this shall bee an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burne offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise whosoeuer hee be of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my [g] face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I sayd vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, [*] Yee shall eate the blood of no [‖] flesh: for the life of all flesh is the blood thereof: wholoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it bee one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe [‖] cleane.

16 But if he wash them not, nor wash his [‖] flesh, then he shall beare [‖] his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lorde your God.

3 After the [a] doings of the lande of Egypt, wherein ye dwelt, shall ye not do: and after the maner of the land of Canaan, whither I wil bring you, shal ye not doe, neither walke in their ordinances.

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, [*] which if a man do, he shall then liue in them: [b] I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh, to [c] vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 [*] The shame of thy fathers [d] wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy [e] sister,

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l Which was Tisri, and answereth to part of September and part of October.
k Meaning by abstinence and fasting, Numb. 29.7. Chap. 23.7.
l Or, a rest which ye shall keepe most diligently.
m Whom the Priest shal anoint by Gods commandement to succeed in his fathers roome.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.
c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.
d Wherefoeuer they were mooued with foolish deuotion to offer it.

Exod. 29.18. Ephes. 4.31.

e Meaning, whatsoeuer is not the true God, 1. Cor. 10.20. psal. 95.5.
f For idolatrie is spirituall whoredome, because faith towards God is broken.

g I will declare my wrath, by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten, because it is cleane. Gene. 9.4.
‖ Or, liuing creature.

‖ Or, counted cleane.
‖ Or, himselfe.
‖ Or, the punishment of his sinne.

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse. Ezek. 20.18. rom. 10.5. galat. 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of mariage. Chap. 20.11.
d Which is thy stepmother.

e Either by father or mother, borne in mariage or otherwise.
f They are her children, whose shame thou hast vncouered.
Chap.20.19.
‖*Or, secrets.*
Chap.20.20.
g Which thine vncle doeth discouer.
‡*Ebr. thy fathers brothers wife.*
Chap.20.21.
Chap.20.11.
h Because the idolaters, among whom Gods people had dwelt & should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
Chap.20.18.
k Or whiles she hath her flowres.
Chap.20.2.
2.King.23.10.
‡*Ebr. of thy seede.*
‖*Or, to make them passe.*
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 23. 10. This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and holow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other turtle doues: the third a sheepe: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue gifts: his Priests were called Chemarim: Read 2. Kin. 23. 5. hose. 10 5. zeph. 1. 4 *Chap.* 10. 15. ‖*Or, confusion.*
m I will punish the land where such incestius mariages and pollutions are suffred.
n He compareth the wicked to euill humors and surfeting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomite.

• sister the daughter of thy father, or the daughter of thy mother, whether thee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy ‖ shame.

11 The shame of thy fathers wiues daughter, begotten of thy father, (for thee is thy sister) thou shalt not, I say, discouer her shame.

12 • Thou shalt not vncouer the ‖ shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for thee is thy mothers kinswoman.

14 • Thou shalt not vncouer the shame of thy ‡ fathers brother: that is, thou shalt not goe in to his wife, for she is thine ‡ aunt.

15 • Thou shalt not discouer the shame of thy daughter in lawe: for thee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 • Thou shalt not discouer the shame of thy [k] brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe her, in vncouering her shame vpon her.

19 • Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put [k] apart for her vncleane.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 • Also thou shalt not giue thy ‡ children to ‖ offer them vnto [l] Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.

23 • Thou shalt not also lie with any beast to be defiled therewith, neither shal any woman stand before a beast, to lie downe thereto: for it is ‖ abomination.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will [m] visite the wickednesse thereof vpon it, and the land • shall vomite out her inhabitants.

26 Ye shall keepe therefore mine ordinances and my iudgements, and commit none of these abominations, aswel he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it • spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that yee doe not any of the abominable customes, which haue bene done before you, and that yee defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, • Ye shalbe • holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto [a] idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shal offer a peece offering vnto the Lord, ye shall offer it [b] freely.

6 • It shall be eaten the day ye offer it, or on the morow: and that which remaineth vntill the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, if shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the hallowed thing of the Lorde, and that person shalbe cut off from his people.

9 ¶ • When ye reape the harvest of your land, ye shall not reape euery corner of your fielde, neither shalt thou gather the ‖ glainings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leave them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsly, neither lie one to another.

12 ¶ • Also yee shall not sweare by my Name falsly, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither rob him. • The workmans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, • neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vnrighteously in iudgement. • Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not • walke about with tales among thy people. Thou shalt not

Chap.11.44. and 20.7. 1.Pet.1.16.
a That is, voyde of all polution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
Chap.7.16.
c To wit, of God.
Chap.23.22.
‖*Or, gatherings and leauings.*
d In that which is committed to your credite.
Exod.20.7.
deut.5.11.
matt.5.34.
‖*Or, oppresse him by violence.*
Deut.24.14,15.
iob.4.14.
Deut.27.18.
Exod.23.3.
deut.1.17.
and 16.19.
pro.24.23.
iames 2.2.
e As a slanderer, backbiter, or quarell picker.

not f stand against the blood of thy neighbour: I am the LORD.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, ‡ and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the LORD.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with g others of diuers kindes. Thou shalt not sow thy field with mingled seed, neither shall a garment of diuers things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bondmaid, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ she shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespasse offring vnto the LORD, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offring.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offring before the LORD concerning his sinne which he hath done, and pardon shall bee giuen him for his sinne which hee hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, ye h shall count the fruit thereo as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shalbe holy to the praise of the LORD.

25 And in the fifth yeere shall yee eate of the fruit of it, that it may ‖ yeeld to you the encrease thereof: I am the LORD your God.

26 ¶ Ye shall not eate the flesh with the ‖blood, ye shall not vse witchcraft, nor i obserue times.

27 * Ye shall not k cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 * Ye shall not cut your flesh for the ‖dead, nor make any print of a l marke vpon you: I am the LORD.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a m whore, least the land also fall to whoredom, and the land be full of wickednes.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the LORD.

31 ¶ Ye shall not regard them that worke with spirits, * neither soothsayers: yee shall not seeke to them to be defiled by them: I am the LORD your God.

32 ¶ Thou shalt arise vp before the hoare head: and honour the person of the old man, and dread thy God: I am the LORD.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖vexe him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the lande of Egypt: I am the LORD your God.

35 ¶ Ye shall not doe vnrighteously in iudgement, in o line, in weight, or in measure.

36 * You shall haue iust ballances, true weights, a true p ephah, and a true hin. I am the LORD your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do them: I am the LORD.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie, 11 Incest, or fornication with the kinred or affinitie, 24 Israel a peculiar people to the Lord.

AND the LORD spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto a Molech, he shall die the death, the people of the land shall stone him to death.

3 And I b will set my face against the man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the c people of the lande hide their eyes, and winke at that man when hee giueth his children vnto Molech, ‡ kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that go a whoring after him to commit whoredom with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a d whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the LORD your God.

8 Keepe ye therefore mine ordinances, and doe them. I am the LORD which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shal die the death: seeing hee hath cursed his father ‡ his mother, e his blood shall be vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because hee hath committed adulterie with his neighbors wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shall be vpon them.

12 Also ỹ man that lieth with his daughter in law, they both shal die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, f committeth wickednes: they shall burne him and them with fire, that there

f By consenting to his death, or conspiring with the wicked.
‡ *Ebr suffer not sinne vpon him.*
Mat 5.43. rom.13 9. gal.5.14. iam.2 8.
g As a horse to leape an asse, or a mule a mare.
‡ *Ebr. a beating shalbe: some read, they shalbe beaten.*
h It shalbe vncleane, as that thing, which is not circumcised.
‖ *Or, that God may multiply.*
‖ *Whether it be strangled, or otherwise.*
i To measure luckie, or vnluckie dayes. *Chap.19.26.*
k As did the Gentiles in signe of mourning.
‖ *Or, cut, or teare. Deut.14.1.*
‡ *Ebr. soule, or person.*
l By whipping your bodies, or burning markes therein.
m As did the Cyprians & Lorenses. *2. Sam.13.18.*
n In token of reuerence.
‖ *Or, do him wrong. Exod.22.21.*
o As in measuring the ground. *Pro.11.1. & 16. 11. and 20.10.*
p By these two measures he meaneth all other. Of ephah, read Exo. 16.36. & of hin, Exod.29.40.
‡ *Ebr. in the of the children of their people.*
Chap.18.19. ‖ *Or, sheweth.*
Chap.18.21.
a By Molech, he meaneth any kinde of idole, Chap 18.21.
b Reade chap. 17.10. & 18.21.
Chap.18.12. 13. ‡ *Ebr. flesh.*
g They shall cut off from the people, and children shalbe taken as bastards and not counted among the Israelites.
c Though the people be negligent to doe their duety and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.
h Reade Chap. 18.16. *Chap.18.26. Chap.18.25. Deut.9.5.*
d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie. *Chap.11.44. 1.pet.1.16.*
‖ Full of abundance of all things. *Chap.11.2,3. deut.14.4.*
k By eating them contrary my commandement. *Verse 7.*
Exod.21.17. pro.20.20. matth.15.4.
e He is worthy to die. *Deut.22.22. iohn 8.4,5.*
Chap.18.8. deut.22.30.
‖ *Or, confusion.*
Chap.18.22.
f It is an execrable and detestable thing.

there be no wickednesse among you.

Chap.18.23. 15 * Also the man that lieth with a beast, shal die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shal die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut off ‡ in the sight of their people, because her hath vncouered his sisters shame, her shall beare his iniquitie.

‡ Heb. in the eyes of the children of their people.

Chap.18.19. ‖ Or, flowres. 18 * The man also that lieth with a woman having her ‖ disease, and vncouereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shall bee euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because her hath vncouered his ‡ kinne, they shall beare their iniquitie.

Chap.18.12. 13. ‡ Heb. flesh.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shal beare their iniquity, and shall die ‖ childlesse.

g They shall be cut off from their people, and their children shalbe taken as bastards, and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame: they shalbe childlesse.

h Reade Chap. 18.16.

22 ¶ Ye shal keep therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, * spue you not out.

Chap.18.26. Chap.18.25. Deut.9.5.

23 Wherefore yee shall not walke in the maners of this nation, which is cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue said vnto you, Ye shal inherite their land, and I wil giue it vnto you to possesse it, euen a land that i floweth with milke and hony: I am the Lord your God, which haue separated you frō other people.

i Full of abundance of all things.

25 * Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall ye k defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth foorth, which I haue separated from you as vncleane.

Chap.11.2,3. Deut.14.4.

k By eating them contrary to my commandement. Verse 7.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I haue separated you from other people, that ye should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shal stone them to death, their blood shalbe vpon them.

Deut.18.11. 1 Sam.28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues, and in their family.

l By touching the dead, lamenting, or being at their buriall.

AND the Lord said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none be * defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b mayd, that is neere vnto him, which hath not had a husband: for her ‡ he may lament.

b For being married she seemed to be cut off from his family. ‡ Eth, he may be defiled.

4 He shall not lament for the c Prince among his people to pollute himselfe.

c The Priest was permitted to mourne for his next kinred only. Chap.19.27.

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

7 They shal not take to wife a whore, or d one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euill name, or is defamed.

8 Thou shalt * sanctifie him therefore, for he offereth the e bread of thy God: he shal be holy vnto thee: for I the Lorde, which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them.

f The shewbread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shal vse no such ceremonies as the mourners obserued.

11 Neither shall hee goe to any ‖ dead body, nor make himselfe vncleane by his father or by his mother,

‖ Or, to the bodies of the dead.

12 Neither shal he goe out of the h Sanctuary, nor pollute the holy place of his God: for the crowne of the anoynting oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

13 Also he shal take a maid vnto his wife:

i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a mayde of his owne k people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shal he defile his l seed among his people: for I am the Lorde which sanctifie him.

l By marrying any vncleane or defamed woman.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not preate to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any * misshapen member,

m Which is deformed or brused.

19 Or a man that hath a broken foote, or a broken hand,

n As not of equal proportion, or hauing in nūber more or lesse.

20 Or is crooke backt, or bleare eyed, * or hath a blemish in his eye, or bee skrufe, or scabbed, or hath his stones broken.

o Or, that hath a web, or pearle.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lorde made by fire, hauing a blemish: hee shall not preate to offer the p bread of his God.

p As the shewbread, and meat offrings.

22 The bread of his God, even of the q most holy, and r of the holy shall he eate:

q As of sacrifice for sinne.

r As of the tenths and first fruits.

f Into the Sanctuarie.

23 But he shall not go in vnto the f vaile, nor come neere the altar, because hee hath a blemish, least hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, & to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should bee offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto mee: I am the Lord.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer be of all your seede among your generations after you, that b toucheth the holy things which the children of Israel halow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

b To eate thereof.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill hee bee cleane: and who so toucheth any that is c vncleane by reason of the dead, or a man whose issue of seed runneth from him,

Chap.15.2.

c By touching any dead thing, or being at burial of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleannes, ‡ whatsoeuer vncleannesse he hath,

‡ Hebr. according to all his vncleanesse.

6 The person that hath touched such, shall therefore bee vncleane vntill the euen, and shall not eate of the holy things, ‖ except he haue washed his flesh with water.

‖ Or, vntill.

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his ‖ food.

‖ Or, bread. *Exod.22.31.* *Ezek.44.31.*

8 * Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no d stranger also eate of the holy thing, neither e the guest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored, and would not goe free, *Exod.21.6.*

11 But if the Priest buy any with money, he shall eate of it, also hee that is borne in his house: they shall eate of his meat.

12 If the Priests daughter also bee maried vnto a f stranger, she may not eate of the holy offerings.

f Who is not of the Priests kinred.

13 Notwithstanding if y Priests daughter bee a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as she did in her * youth: but there shal no stranger eate thereof.

Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly hee shall put the g fift part thereunto, and giue it vnto the Priest with the halowed thing.

g He shall giue that and a fift part ouer.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing: for I the Lorde doe halow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer be he of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offrings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offering shalbe perfect, no blemish shalbe in it.

Deut.15.21. *ecclus.35.12.*

22 Blinde, or broken, or maimed, or hauing a i wenne, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

i Or, wart.

23 Yet a bullocke or a sheepe that hath any * member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

Chap.21.18.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offring thereof in your land,

25 Neither k of the hande of a stranger shall ye offer the bread of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shal they not be accepted for you.

k Ye shall not receiue any vnpeculiar thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

26 ¶ And the Lorde spake vnto Moses, saying,

27 When a bullock, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shal not * kill her, and her yong both in one day.

Deut.22.6.

29 So when ye will offer a thank-offring vnto the Lord, ye shall offer willingly.

30 The same day it shalbe eaten, ye shall leaue * none of it vntill the morrow: I am the Lord.

Chap.7.15.

31 Therefore shall ye keepe my commandements and do them: for I am the Lord.

32 Neither shall ye l pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

l For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy ‖ assemblies, euen these are my feasts.
3 * Sixe dayes ‖ shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.
4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their a seasons.
5 In the first moneth, and in the foureteenth day of the moneth at euening shall bee the passeouer of the Lord.
6 And on the fifteenth day of this moneth shall bee the feast * of vnleauened bread vnto the Lord: seuen dates ye shall eate vnleauened bread.
7 In the first day ye shall haue an holy conuocation: ye shall doe no b seruile worke therein.
8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, & in the c seuenth day shall bee an holy conuocation: ye shall do no seruile worke therein.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, & reape the haruest thereof, then ye shal bring ‖ a sheafe of the first fruits of your haruest vnto the Priest.
11 And he shall shake the sheafe before the Lord, that it may bee acceptable for you: the morrow after the d Sabbath, the Priest shall shake it.
12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:
13 And the meate offering thereof shall be two e tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord for a sweete sauour: and the drinke offering thereof the fourth part f of an Hin of wine.
14 And ye shal eate neither bread nor parched corne, nor ‖ greene eares, vntil the selfe same day that yee haue brought an offering vnto your God: this shall bee a lawe for euer in your generations & in all your dwellings.
15 ¶ Ye shall count also to you from the morrow after the g Sabbath, euen from the day that ye shal bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shall be complete.
16 Vnto the morrowe after the seuenth Sabbath shall yee number fifty dayes: then ye shall bring a new meate offring vnto the Lord.
17 Ye shall bring out of your habitations bread for the shake offring: they shall be two loaues of two tenth deales of fine flour, which shall be baken with h leauen for first fruites vnto the Lord.
18 And ye shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.
19 Then ye shall prepare an hee geate for a sinne offring, and two lambes of one yeere old for peace offrings.
20 And the Priest shall shake them to & fro with the bread of the first fruites before the Lord, and with the two lambes: they shal be holy to the Lord, for the i Priest.
21 So yee shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.
22 ¶ * And when you reape the haruest of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lorde your God.
23 ¶ And the Lorde spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say, In the k seuenth moneth, and in the first day of the moneth shall ye l haue a Sabbath, for the remembrance of m blowing the trumpets, an holy conuocation.
25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lorde spake vnto Moses, saying,
27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall * humble your soules, & offer sacrifice made by fire vnto the Lord.
28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.
29 For euery person that humbleth not himselfe that same day, shall euen bee cut off from his people.
30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.
31 Ye shall doe no manner worke therefore: this shall bee a Law for euer in your generations, throughout all your dwellings.
32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from * euen to euen shall yee celebrate your Sabbath.
33 ¶ And the Lorde spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say, In the fifteenth day of this seuenth moneth shall bee for seuen dayes the feast of Tabernacles vnto the Lord.
35 In the first day shall bee an holy conuocation: ye shall do no seruile worke therein.
36 Seuen dayes yee shall offer * sacrifice made by fire vnto the Lorde, and in the eight day shall bee an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lorde: it is the p ſo-

lemne

‖Or, conuocations.
Exod. 20. 9, 10.
‖Or, ye may worke
‖Or, assembly.
a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere. Exod. 12. 15. numb. 28. 17.
b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.
c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.
‖Or, an ouer: read Deut. 24. 19 ruth. 2. 15.
d That is, the second Sabbath of the Passeouer.
e Which is the fift part of an Ephah, or two Omers: Read Exo. 16. 16.
f Read Exod. 29. 40.
‖Or, full eares.
g That is, the seuenth day after the first Sabbath of the Passeouer.
‖Or, weekes.
h Because the Priest should eat them, as Chap. 7. 9. and they should not be offered to the Lord vpon the altar.
i That is, offred to the Lord, and the rest should be for the Priests
Chap. 19. 9. deut. 24. 19.
k That is, about the end of September.
l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile. Chap. 16. 29, 30. numb. 29. 7.
n By fasting and prayer.
o Which containeth a nights and a day: yet they tooke it but for their naturall day.
‖Or, rest your Sabbath. Numb. 29. 12. iohn 7. 37.
Exod. 20. 18.
p Or, a day wherein the people are stayed from all workes.

O ij lemne

lemne assembly, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, as burnt offring, and meate offring, q sacrifice & drinke offrings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when yee haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shal be a r Sabbath: likewise in the eight day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioice before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetual ordinance through your generations: in the seuenth moneth shall you keepe it.

42 Ye shal dwel in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in t boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

q Or, peace offering.

r Or, a solemne feast.

‖ Or, of boughes that shake with leaues.

t In the wildernesse, forasmuch as they would not credite Iosua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blasphemer shall be stoned. 17 How that killeth shalbe killed.

AND the Lorde spake vnto Moses, saying,

2 u Commaund the children of Israel, that they bring vnto thee pure oyle Olive beaten, for the light, to cause the lamps to burne continually.

3 Without the vaile x of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a Law for euer through your generations.

4 Hee shall dresse the Lampes vpon the y pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine floure, and bake twelue z cakes thereof: two a tenth deales shalbe in one cake.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that b in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euery Sabbath hee shall put them in order before the Lorde euermore, receiuing them of the children of Israel for an euerlasting couenant.

a Read Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. *Exod.31.8.*

Exod.25.30.

c That is, two Omers: reade Exod.16.16.

d For it was burnt euery Sabbath when the bread was taken away.

9 *And the bread shall be Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.* *Exod.29.33. chap.8.31. mat.12.1,5.*

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strowe together in the hoste.

11 So the Israelitish womans sonne f blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomuth, the daughter of Dibri, of the tribe of Dan)

12 And they * put him in warde, till hee told them the mind of the Lord.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without g hoste, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, whosoeuer curseth his God, shall h beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, a beast for a beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shal it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shalbe repaid to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shalbe slaine.

22 Ye shall haue * one Law: it shal be as well for the stranger, as for one borne in the country: for i am the Lord your God.

23 ¶ Then k Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commanded Moses.

e Meaning, out of his tent.

f By swearing, or despiting God.

Numb.15.34.

g Shall be punished.

Deut.13.9. and 17.7.

Exod.21.12. deut.19.4.11.

‡ *Ebr. smiteth the soule of any man.*

Ebr. soule for soule.

Exod.21.24. deut.19.21. mat.5.31. Exod.12.49.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, & redeeming of lands, houses, and persons.

AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land, which I giue you, the * land shall ‡ keepe Sabbath vnto the Lord.

3 l Sixe yeres thou shalt sowe thy fielde, and sixe yeeres thou shalt cut thy vineyarde, and gather the fruit thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the lande: it shalbe the Lords

Exod.23.10.

‡ *Ebr. shall rest.*

a The Iewes began the count of this yeere in September: for then all the fruites were gathered.

‡ *Ebr. I will command.*

Lords Sabbath: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of it b owne accord of the harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt c left vnlaboured: for it ſhall be a yeere of reſt vnto the land.

6 And the d reſt of the land ſhalbe meat for you, euen for thee, and for thy ſeruant, and for thy mayd, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land ſhal all the increaſe thereof be meat.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yere: and the ſpace of the ſeuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 e Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhal ye make the trumpet blow, throughout all your land.

10 And ye ſhal halow that yeere, euen the fiftieth yere, & proclaime a liberty in the land to all the f inhabitants thereof: it ſhalbe the Iubile vnto you, and ye ſhall returne euery man vnto his poſſeſſion, and euery man ſhal returne vnto his family.

11 This fiftieth yeere ſhall be a yeere of Iubile vnto you: ye ſhall not ſow, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the encreaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought vnto thy neighbour, or buyeſt at thy neighbours hand, ye ſhall h not oppreſſe one another:

15 But according to the number of yeeres after the Iubile thou ſhalt buy of thy neighbour: alſo according to the number of the yeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of i fruits doth he ſell vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obey mine ordinances, and keepe my lawes, and doe them, and ye ſhall dwell in the land ‖ in ſafetie.

19 And the land ſhall giue her fruit, and ye ſhall eate your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeuenth yeere, for we ſhal not ſow nor gather in our increaſe?

21 I will ‡ ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruit for three yeres.

22 And ye ſhall ſow the eight yere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye ſhall eate the old.

23 ¶ Alſo the land ſhall not be ſold to be k cut off from the family: for the land is mine, and ye be but ſtrangers and ſoiourners with me.

24 Therefore in all the land of your poſſeſſion ye ſhall l grant a redemption for the land.

25 ¶ If thy brother be impouerished, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſman, and buy out that which his ‖ brother ſold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then ſhall he m count the yeres of his ſale, and reſtore the ouerplus to the man, to whom he ſold it: ſo ſhall he returne to his poſſeſſion.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſold ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come n out, & he ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell a dwelling houſe in a walled citie, he may buy it out againe within a whole yeere after it is ſolde: within a yere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled citie, ſhall be eſtabliſhed, p as out off from the family, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages, which haue no wals round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ‡ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſold, and the city of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the q ſuburbs of their cities ſhall not be ſold: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother be impouerished, and r fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 s Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſury, nor lend him thy victuales for increaſe.

38 t I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ u If thy brother alſo that dwelleth by thee, be impouerished, and be ſold vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant,

40 But as an hired ſeruant, and as a ſoiourner

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth forth in her reſt.

‖ Or, weekes.

e In the beginning of the 50. yere was the Iubile, ſo called, becauſe of the ioyfull tidings of libertie was publikely proclaimed by the ſound of a corner.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

h By deceit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheaper: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖ Or, boldly without feare.

‡ Hebr. I will command.

l It could not be ſold for euer, but muſt returne to the family in the Iubile.

m Ye ſhal ſell it on condition that it may be redeemed.

‖ Or, kinſman.

‡ Ebr. his hand hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his hands that bought it.

p That is, for euer, read verſ. 23

‖ Or, returne.

‡ Ebr. for euer.

q Where the Leuites kept their cattell.

r In Ebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for helpe of one in miſery. Exod. 22.25. deut. 23.19. pro. 28.8. ezek. 18.8. and 22.12.

s Exod. 22.2. deut. 15.12. Iere. 34.14.

tourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he departe from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruaunts, whom I brought out of the land of Egypt: they shall not ‡ be sold as bondmen are sold.

‡ Vnto perpetuall seruitude. *Ephes.6.9. Colos.4.1.*

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, shall be of the heathen that are round about you: of them shall ye buy seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall ye buy, & of their families that are with you, which they begate in your land: these shall be your ‖ possession.

‖ For they shall not be bought out at the Iubile.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with cruelte.

47 ¶ If a sojourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers familie,

‡ Ebr. his hand take hold.

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: or if he can ‖ get so much, he may buy himselfe out.

‖ If he be able.

50 Then shall he reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeres behind, according to them he shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yere of Iubile, then he shall count with him, and according to his yeres giue againe for his redemption.

53 Ye shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy ‖ sight.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

54 And if he be not redeemed thus, hee shall go out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his couenant.

YE shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall yee set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God.

Exod.20.4. deut.5.8. Psal.97.7.

‖ Or, stone hauing any imagerie.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

Leuit.19.30. Deut.28.1.

3 ¶ * If ye walke in mine ordinances, and keepe my commandements, and do them,

4 I will then send you * raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, & you shall eate your bread in plentcousnesse, and dwell in your land safely.

6 And I will send peace in the land, and ye shal sleepe & * none shal make you afrayd: also I ‡ will rid euill beasts out of the land, and the b sword shall not goe thorow your land.

‡ Ebr. I will cause the euill beast to cease.

b Ye shall haue no warre. *Iosh.23.10.*

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shall chase an hundred, & an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For ‡ I will haue respect vnto you, and make you increase, and multiply you, and c establish my Couenant with you.

‡ Ebr. I will turne vnto you.

c Performe that which I haue promised.

10 Ye shal eat also old store, and cary out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not lothe you.

Ezek.37.26. 2.cor.6.16.

d I will be daily present with you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the e bondes of your yoke, and made you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bands. *Deut.28.15. lament.2.17. malac.2.2.*

14 ¶ * But if ye will not obey me, nor doe all these commandements,

15 And if yee will despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandements, but breake my f Conenant,

f Which I made with you in chusing you to be my people.

16 Then will I also do this vnto you, I will appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart beaute, and you shall sowe your seed in vaine: for your enemies shall eate it:

‖ Or, an hastie plague.

17 And I will set g my face against you, and ye shall fall before your enemies, & they that hate you, shall reigne ouer you, * and ye shall flee when none pursueth you.

g Read Chap. 17.10. *Pro.28.1.*

18 And if ye will not for these things obey me, then will I punish you h seuen times more according to your sinnes,

h That is, most extremely.

19 And I will breake the pride of your power, and I will make your heauen as ‖ iron, and your earth as brasse:

i Ye shall haue drought and barrennesse. *Hag.1.10.*

‖ Or, labour.

20 And your ‖ strength shall be spent in vaine: neither shall your land giue her increase, neither shal the trees of the land giue their fruit.

21 ¶ And

21 ¶ And if ye walke [k] stubbornly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.

22 I will also send wild beasts vpon you, which shall [l] spoile you, and destroy your cattell, and make you fewe in number: so your hie [m] wayes shalbe desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornely against me.

24 Then will I also walke [n] stubbornly against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shal auenge the quarrel of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shal be deliuered into the hand of the enemie.

26 When I shall breake the [o] staffe of your bread, then ten women shall bake your bread in one [p] ouen, and they shall deliuer your bread againe by weight, & ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubbornly,

28 Then will I walke stubbornely in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 [q] And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroy your hie places, and [r] cut away your images, and cast your carkeises vpon the [s] bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your sanctuary vnto nought, and [t] will not smell the sauour of your sweete odours.

32 I will also bring the lande vnto a wilderneſſe, and your enemies, which dwell therein, shalbe astonished thereat.

33 Also I wil scatter you among the heathen, and [u] will draw out a sword after you, and your lande shalbe waste, and your cities shalbe desolate.

34 Then shall the land enioy her [x] Sabbaths, as long as it lieth voide, and yet shall be in your enemies land: then shall the lande rest, and enioy her Sabbaths.

35 All the dayes that it lieth voyd, it shall rest, because it did not rest in your [y] Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a [z] faintneſſe into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall [a] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers, shall they pine away with [b] them also.

40 Then they shall confeſſe their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against mee, and also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall [c] willingly beare the punishment of their iniquitie,

42 Then I will remember my couenant with Iaakob, & my couenant also with Isahak, and also my couenant with Abraham will I remember, & wil remember the land.

43 [d] The land also in the meane season shal be left of them, & shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, [e] I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the [f] couenant of olde, when I brought them out of the land of Egypt in the sight of the heathen that I might bee their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount [g] Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed, but remaineth to the Lord.

MOreouer the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a [a] vowe of a person vnto the Lorde, by [b] thy estimation,

3 Then thy estimation shall bee thus: a male from twenty yeere olde vnto sixtie yeere olde shall be by thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirtie shekels.

5 And from fiue yeere olde to twentie yeere olde, thy valuation shalbe for the male twenty shekels, and for the female ten shekels.

6 But from a [d] moneth olde vnto fiue yeere olde, the price of the male shall bee fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yere olde and aboue, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But if he bee poorer [e] then thou hast esteemed him, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that

k Or, as some read, by fortune, imputing my plagues to chaice and fortune.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts. 2. Sam. 22. 27. Iſai. 18. 26.

n That is, the strength whereby the life is susteined, Ezek. 4. 16. and 5. 16.

o One ouen shall be sufficient for ten families.

Deu. 28. 53.

2. Chron. 34. 7. Or, carions.

p I will not accept your sacrifice.

q Signifying, that no enemie can come without Gods sending. Chap. 25. 2.

r Which I commanded you to keepe. Or, couetousnesse.

s As if their enemies did chase them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

u Whiles they are captiues, and without repentance.

Deut. 4. 31. rom. 11. 26.

x Made to their forefathers.

y Fifty dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which art the Priest.

c Read the value of the shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him."

f Which is cleane, Cha. 11.2.

9 And if it be a f beast wherof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 Yee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee holy.

g That is, consecrate to the Lord.

11 And if it bee an vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest,

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lord, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prize it, ‡ so shall the value be.

‡ Ebr. So shall it stand.

15 But if he that sanctified it, wil redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it, according to the h seed thereof: an i Homer of barley seed shalbe at fiftie shekels of siluer.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doth yeeld.

i Homer is a measure conteining ten Ephahs: eeade of Ephah, Exo. 16, 16, 36.

17 If hee dedicate his fielde immediatly from the yeere of Jubile, it shalbe worthy as thou doest esteeme it.

18 But if he dedicate his fielde after the Jubile, then the Priest shall recken him the money according to the yeeres that remaine vnto the yeere of Jubile, and it shalbe abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest k sell the field to another man, it shall be redeemed no more.

k For their own necessitie or godly vse.

21 But the field shalbe holy to the Lord, when it goeth out in the Jubile, as a fielde l separate from common vses: the possession thereof shalbe the Priests.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num 21.2. deut. 13.15 Iosh. 6.17. Vers. 22.

22 If a man also dedicate vnto the Lord a fielde, which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as m thou esteemest it, vnto the yeere of Jubile, and he shall giue thy price the same day, as a thing holy vnto the Lord.

m The Priestes valuation,

24 But in the yeere of Jubile, the fielde shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of * the Sanctuary: a shekel conteineth twentie gerahs.

Exod. 30.13. numb. 3.47. ezek. 45.12. Exod. 13.2. and 22.29. numb. 3.13.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the n Lords.

n It was the Lords already.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

Iosh. 6.19.

29 Nothing separate from the common vse, which shall be separate from man, shalbe redeemed, but o die the death.

o It shall remain without redemption.

30 Also all the tithe of the lande both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullock, or of sheepe, & of all that goeth vnder the q rod, the tenth shalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by vse without exception or respect.

33 He shall not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lorde commanded by Moses vnto the children of Israel in mount Sinai.

The fourth booke of Moses called *Numbers.

*So called bycause of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other help faileth: he did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fortie yeeres, and kept them in continuall exercises, before they enioyed it, to trie their faith, & to teach them to forget the world & to depend on him. Which trial did greatly profite to discerne the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit,

Spirit, that either they fall not to ſuch inconueniences, or elſe returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and inſtructions, aſwel for religion as outward policie: he preſerueth them againſt all craft and conſpiracie, and giueth them manifold victories againſt their enemies. And to auoide all controuerſies that might ariſe, he taketh away the occaſions, by diuiding among all the tribes, both the land which they had wonne, and that alſo which he had promiſed, as ſeemed beſt to his godly wiſedome.

CHAP. I.

2 *Moſes and Aaron with the twelue princes of the tribes are commanded of the Lorde to number them that are able to go to warre.* 49 *The Leuites are exempted for the ſeruice of the Lord.*

THe Lorde ſpake againe vnto Moſes in the wilderneſſe of a Sinai, in the Tabernacle of the Congregation, in the firſt day of the b ſeconde moneth, in the ſeconde yeere after they were come out of the land of Egypt, ſaying,

2 * Take yee the ſumme of all the Congregation of the children of Iſrael, after their families, & houſholds of their fathers with the number of their names: to wit, all the males, † man by man:

3 From twenty yeere olde and aboue, all that goe forth to the warre in Iſrael, thou and Aaron ſhall number them, throughout their armies.

4 And with you ſhall bee c men of euery tribe, ſuch as are the heades of the houſe of their fathers.

5 And theſe are the names of the men that ſhal d ſtand with you, of the tribe of Reuben, Elizur the ſonne of Shedeur:

6 Of Simeon, Shelumiel the ſonne of Zurishaddai:

7 Of Iudah, Nahshon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Elishama ſonne of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Beniamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer the ſonne of Ammishaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, the ſon of Deuel:

15 Of Naphtali, Ahira, the ſonne of Enan.

16 Theſe were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thouſands in Iſrael.

17 ¶ Then Moſes & Aaron tooke theſe men which are expreſſed by their names.

18 And they called all the Congregation together, in the firſt day of the ſecond moneth, who declared f their kinreds by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, man by man.

19 As the Lord had commanded Moſes, ſo hee numbred them in the wildernes of Sinai.

20 ¶ So were the ſonnes of † Reuben Iſraels eldeſt ſonne by their generations, by their families, and by the houſes of their fathers, according to the number of their names, man by man, euery male from twenty yeere olde and aboue, as many as ‖ went forth to warre:

21 The number of them, I ſay, of the tribe of Reuben, was fiue and fourty thouſand, and fiue hundreth.

22 ¶ Of the ſonnes of † Simeon by their generations, by their families, & by the houſes of their fathers, the ſumme thereof by the number of their names, man by man, euery male from twenty yeere olde and aboue, all that went forth to warre:

23 The ſumme of them, I ſay, of the tribe of Simeon was nine and fifty thouſand, and three hundreth.

24 ¶ Of the ſonnes of † Gad by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

25 The number of them, I ſay, of the tribe of Gad was fiue and fortie thouſand, and fiue hundreth and fifty.

26 ¶ Of the ſonnes of † Iudah by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

27 The number of them, I ſay, of the tribe of Iudah was threeſcore and fourteene thouſand, and fiue hundreth.

28 ¶ Of the ſonnes of † Iſſachar by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

29 The number of them alſo of the tribe of Iſſachar was foure and fifty thouſand and foure hundreth.

30 ¶ Of the ſonnes of † Zebulun by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

31 The number of them alſo of the tribe of Zebulun was ſeuen and fifty thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, namely, of the ſonnes of † Ephraim by their generations, by their families, and by the houſes of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

33 The number of them alſo of the tribe of Ephraim was fourty thouſand and fiue hundreth.

34 ¶ Of the ſonnes of Manaſſeh by their generations, by their families, and by the houſes of their fathers, according to the

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b In that place of the wildernes that was neere to mount Sinai.
b Which conteineth part of April, and part of May. Exod. 30. 12.
† Heb. by their heads.
c That is, the chiefeſt man of euery tribe.
d And aſſiſt you when ye number the people.
e Or, captaines and gouernors.
f In ſhewing euery man his tribe, and his anceſtors.
† Theſe are the names of the twelue tribes, as firſt of Reuben.
† Simeon.
† Gad.
† Iudah.
† Iſſachar.
† Zebulun.
† Ephraim.
† Manaſſeh.
‖ Or, as were able to beare weapons.

the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

35 The number of them also of the tribe of ‖Manasseh was two and thirty thousande and two hundreth.

‖ Beniamin.

36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirty thousande and foure hundreth.

‖ Dan.

38 ¶ Of the sonnes of † Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue all that went foorth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundreth.

‖ Aser.

40 ¶ Of the sonnes of † Aser by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

41 The number of them also of the tribe of Aser was one and fortie thousand and fiue hundreth.

† Naphtali.

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naptali, was three and fiftie thousande, and foure hundreth.

‖ Or, full summe.

44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And al they were in number fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among ‖ them.

‖ Which were warriours, but were appointed to the vse of the Tabernacle.

48 For the Lorde had spoken vnto Moses, and sayd,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer al the instruments thereof, and ouer all things that belong to it: they shal beare the Tabernacle, and all the instruments thereof, and shall minister vn it, and shall ‡ dwell round about the Tabernacle.

‡ The camps.

51 And whē the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the ‖ stranger that commeth neere, shall be slaine.

‖ Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his standard throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimony, lest vengeance ‖ come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimonie.

‖ By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

1 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the tents of tribes were foure principall standards, so that euery three tribes had their standard.

3 On the East side toward the rising of the sunne, shall they of the standard of the hoste of Iudah pitch according to their armies, & Nahshon the sonne of Amminadab ‖ shalbe ‖ captaine of the sonnes of Iudah.

‖ Or, prince.

4 And his hoste and the number of them were seuentie and foure thousande, and sixe hundreth.

5 Nerre vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Suar shall bee the captaine of the sonnes of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

6 And his hoste, and the number thereof were foure and fiftie thousand, & foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fifty thousand and foure hundreth:

9 The whole number of the c hoste of Iudah are an hundreth fourtscore and sixe thousande, and foure hundreth according to their armies: they shall first set forth.

c Of them which were conteined vnder that name.

10 ¶ On the Southside shalbe † standard of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standard.

11 And his host, and the number thereof sixe and fortie thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

13 And his hoste, & the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, & the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his hoste and the number of them were fiue and fortie thousande, sixe hundreth and fiftie.

16 All the number of the camps of Reuben were an hundreth and one and fiftie thousand, and foure hundreth & fiftie according to their armies, and they shal set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Leuites,

in the * mids of the campe as they haue pitched, so shall they go forward, euery man in his order according to their standerds.

18 ¶ f The standerd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonne of Ephraim shall bee Elishama the sonne of Ammihud:

19 And his hoste & the number of them were fourtie thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captaine ouer ỹ sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Gideoni:

23 And his hoste, & the number of them were fiue & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place.

25 ¶ The standerd of ỹ host of g Dan shal be toward the North according to their armies: & the captaine ouer ỹ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host and the number of them were one & forty thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, & the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste and the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and fiue hundred: they shall goe hindmost with their standerds.

32 ¶ These are the h summes of the children of Israel by ỹ houses of their fathers, all the number of the host, according to their armies, six hundred and three thousand, fiue hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standerds, and so they tourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 25 Why the Lord separated the Leuites for himselfe. 16 Their number families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the i generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, k Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed priests, whō Moses did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu died b before the Lord, when they offred * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ferued in the Priests office in the c sight of Aaron their father.

5 Then ỹ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d let them before Aaron the priest that they may serue him,

7 And take the charge with him, euen the charge of the whole congregation, * before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shal also keep al the instruments of the Tabernacle of the Congregatiō, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his e sonnes: for they are giuen him freely frō among the children of Israel.

10 And thou shalt appoint Aaron & his sonnes to execute their Priests office: & the f stranger that commeth neere, shalbe slaine.

11 ¶ Also the Lorde spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, & the Leuites shalbe mine,

13 Because al the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernes of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde & aboue, shalt thou number.

16 Then Moses numbred them according to the word of ỹ Lord, as he was cōmanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are ỹ names of the sonnes of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof h after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundred.

23 ¶ The families of ỹ Gershonites shall pitch behind the Tabernacle Westward.

24 The captaine & i ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

25 And

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e Because it might be in equall distance from euch one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels mayd, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeeres and aboue.

For vnder euery of the foure principall standerds were diuers signes to keepe euery band in order.

i Or, families and kindreds.

k 1.chro.6.3.

* Consecrate to minister in the Priests office. *Exod.28.3.*

* And Nadab and Abihu died b before the Lord, when they offred * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ferued in the Priests office in the c sight of Aaron their father. *Exod.28.3. Leuit.10.1,2. chap.26.61. 1.chro.24.2.*

b Or, before the Altar. *Leuit.10.1.*

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people, and offering sacrifice: the Leuites serued for the inferior vses of the same.

g Any that would minister, not being a Leuite. *Exod.13.1.& 34 19.leuit.27.26. chap.8.16. Luke 2.23.*

* Consecrate to minister in the Priests office. *Exod.28.3.*

* And Nadab and Abihu died b before the Lord, when they offred * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ferued in the Priests office in the c sight of Aaron their father. *Leuit.10.1,2. chap.26.61. 1.chro.24.2.*

b Or, before the Altar. *Leuit.10.1.*

c Whiles their father liued.

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e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people, and offering sacrifice: the Leuites serued for the inferior vses of the same.

g Any that would minister, not being a Leuite. *Exod.13.1.& 34 19.leuit.27.26. chap.8.16. Luke 2.23.*

* Gershon, and Kohath, and Merari. *Gen.46.11.Exod. 6.16.chap.26.57. 1.chro.6.1.and 23.6.*

h Onely numbring the male children.

i Or, father.

25 And the charge of the ſonnes of Gerſhon in the Tabernacle of the Congregatiõ ſhalbe the [f] Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the ſeruice thereof.

27 ¶ And of Kohath came the family of the Amramites, & the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, was eight thouſand and ſix hundreth, hauing the [g] charge of the Sanctuarie.

29 The families of the ſonnes of Kohath ſhal pitch on ꝑ Southſide of ꝑ Tabernacle.

30 The captain and ancient of the houſe, and families of the Kohathites ſhall be Elizaphan the ſonne of Uzziel:

31 And their charge ſhalbe the [h] Arke, and the table, and the Candleſticke, and the altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerueth thereto.

32 And Eleazar the ſonne of Aaron the Prieſt ſhalbe [i] chiefe captaine of the Leuites, hauing the ouerſight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth old and aboue was ſix thouſand and two hundred.

35 The captaine and the ancient of the houſe of the families of Merari ſhall be Zuriel the ſonne of Abihail: they ſhall pitch on the Northſide of the Tabernacle.

36 And in the charge and cuſtody of the ſonnes of Merari ſhal be [k] the boards of the Tabernacle, and the bars thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerueth thereto,

37 With the pillars of the court round about, with their ſockets, and their pins and their cordes.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, I ſay, of the Congregation Eaſtward ſhall Moſes & Aaron and his ſonnes pitch, hauing the charge of the Sanctuarie, [l] and the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhalbe ſlaine.

39 The whole ſumme of the Leuites, which Moſes & Aaron numbred at the commaundement of the Lorde throughout their families, euen all the males from a moneth old & aboue, was two and twenty [m] thouſand.

40 ¶ And ꝑ Lord ſaid vnto Moſes, Number all the firſt borne that are males among the children of Iſrael, frõ a moneth old and aboue, and take the number of their names.

41 And thou ſhalt take the Leuites to me [n] for all the firſt borne of the children of Iſrael (I am the Lord) and the cattell of the Leuites for all the firſt borne of the cattell of the children of Iſrael.

42 And Moſes numbred as the Lorde commaunded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne males rehearſed by name (from a moneth old and aboue) according to their number were two & twenty thouſand, two hundred ſeuenty and three.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Take the Leuites for all the firſt borne of the children of Iſrael, and the cattell of the Leuites for their cattel, and the Leuites ſhall be mine, (I am the Lord)

46 And for the redeeming of the two hundred ſeuentie and three, (which are mo then the Leuites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take fiue ſhekels for euery perſon after the weight of the ſanctuarie ſhalt thou take it: * the ſhekel conteineth twenty gerahs.

48 And thou ſhalt giue the mony, wherewith the odde number of them is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the [q] firſt borne of the children of Iſrael tooke he the money: euen a thouſand three hundred threeſcore and fiue ſhekels after the ſhekel of the Sanctuarie.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

3 The offices of the Leuites, when the hoſte remooued. 46 The number of the three families of Kohath, Gerſhon, and Merari.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, and houſes of their fathers,

3 From [a] thirtie yeere old and aboue, euen vntill fiftie yeere old, all that enter into the aſſembly to doe the worke in the Tabernacle of the Congregation.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation about the Holieſt of all.

5 ¶ When the hoſte remooueth, then Aaron and his ſonnes ſhall come & take downe [b] the couering vaile, and ſhal couer the Arke of the Teſtimony therewith.

6 And they ſhall put thereon a couering of badgers ſkinnes, and ſhall ſpread vpon it a cloth altogether of blew ſilke, & put to [c] the barres thereof:

7 And vpon the * table of ſhew bread they ſhal ſpread a cloth of blew ſilke, & put thereon the diſhes, & the incenſe cups, and goblets, and couerings to couer it [d] with, & the bread ſhalbe thereon continually:

8 And they ſhal ſpread vpon them a couering of ſcarlet, and couer the ſame with a couering of badgers ſkinnes, and put to the barres thereof.

9 Thē they ſhal take a cloth of blew ſilke, and

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f Their charge was to carry the couerings and hangings of the Tabernacle.

g Doing euery one his duetie in the Sanctuary.

h The chiefe things within the Sanctuary were committed to the Kohathites.

Or, princes of princes.

i The woodworke and the reſt of the inſtruments were committed to their charge.

k That none ſhould enter into the Tabernacle contrary to Gods appointment.

l So that the firſt borne of the children of Iſrael were mo by 273. as verſ 43.

m So that now the Leuites ſhould ſatisfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273. which were moe then the Leuites, for whom they payd money.

n Of the two hundred ſeuentie and three which were moe then the Leuites.

o The Leuites were numbred after three ſorts: firſt at a moneth old when they were conſecrate to the Lord, next at 25. yeeres old when they were appointed to ſerue in the Tabernacle, and at 30. yeere old, to beare the burdens of the Tabernacle.

p Which diuided the Sanctuarie from the holieſt of all.

q That is put them vpon their ſhoulders to carry it: for the bar of the Arke could neuer be removed, Exo 25.15.

r Meaning, to couer the bread

Exod.25.31. Exod.25.38.

and couer the * candlestick of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, and all the instruments thereof in a couering of Badgers skinnes, and put it vpon the * barres.

11 Also vpon the golden * altar they shall spread a cloth of blue silke, and couer it with a couering of Badgers skinnes, and put to the barres thereof.

12 And they shal take al the instruments of the ministerie wherewith they minister in the Sanctuarie, and put them in a cloth of blue silke, and couer them with a couering of Badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the * altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes, and the besomes, and the basins, euen all the instruments of the altar: and they shall spread vpon it a couering of Badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the * Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterward the sonne of Kohath shall come to beare it, but they shal not * touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar ỹ sonne of Aaron the Priest pertaineth the oyle for the light, and the * sweete incense, & the * dayly meate offering, and the * anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

Exod.30.34,35. k Which was offered at morning & euening. Exod.30.23,25.

17 ¶ And the Lord spake vnto Moses, and to Aaron, saying,

18 See ye shall not * cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint * them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuarie is couered vp, least they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers through out their families.

23 From thirtie yeere old and aboue, vntil fiftie yeere olde shalt thou number them, all that * enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinnes, that is on hie vpon it, and the daile of the * doore of the Tabernacle of the Congregation:

26 The curtaines also of the Court, and the vaile of the entring in of the gate of the Court, ỹ which is neere the Tabernacle and neere the altar rounde about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the ỹ hande of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres therof, and his pillars, and his sockets,

Exod.26.15.

32 And the pillars rounde about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by * name ye shall recken the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the * numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly, for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their Fathers were two thousande six hundreth and thirtie.

41 These are the numbers of the families of

e The Ebrew word signifieth an instrument made of two stones or barres.

f Which was to burne incense, Reade Exod. 30,1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c.

i Before it be couered.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof, perish.

m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuary and the Court.

p Which Court compasseth both the Tabernacle of the Congregation and the Altar of burnt offering.

q Vnder the charge and ouersight.

r Ye shall make an inuentorie of all the things which ye commit to their charge.

s Ebr. the numbred of them.

t God appointing Moses to be the minister and executor thereof.

of the ſonnes of Gerſhon: of all that did ſeruice in the Tabernacle of the Congregation, whome Moſes and Aaron did number according to the commaundement of the LORD.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, and by the houſes of their fathers,

43 From thirtie yeere old and vpward, euen vnto fiftie yeere old: all that entere into the aſſembly for the ſeruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thouſand and two hundreth.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whome Moſes and Aaron numbred according to the commandement of the LORD, by the hand of Moſes.

46 So all the numbers of the Leuites, which Moſes, and Aaron, and the princes of Iſrael numbred by their families and by the houſes of their fathers,

47 From thirtie yeere old and vpward, euen to fiftie yeere olde, euery one that came to doe [u] his duety, office, ſeruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thouſand, fiue hundreth and foureſcore.

49 According to the ‡commandement of the LORD by the hand of Moſes did Aaron number them, euery one according to his ſeruice, and according to his charge. Thus were they of that tribe numbred, as the LORD commanded [x] Moſes.

CHAP. V.

2 The leprous & the polluted ſhal be caſt forth. 6 The purging of ſinne. 15 The triall of the ſuſpected wife.

AND the LORD ſpake vnto Moſes, ſaying, 2 Command the children of Iſrael, that they * put out of the hoſte euery leper, and euery one that hath an iſſue, and whoſoeuer is defiled by * the dead.

3 Both male and female ſhall yee put out: ‖ out of the hoſte ſhall ye put them, that they defile not their [a] tentes among whome I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the LORD had commaunded Moſes, ſo did the children of Iſrael.

5 ¶ And the LORD ſpake vnto Moſes, ſaying,

6 Speake vnto the children of Iſrael, * When a man or woman ſhall commit any ſinne [b] that men commit, and tranſgreſſe a gainſt the LORD, when that perſon ſhall treſpaſſe,

7 Then they ſhall confeſſe their ſinne which they haue done, and ſhall reſtore the damnage thereof * with his principall, and put the fift part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treſpaſſed.

8 But if the [c] man haue no kinſman, to whom her ſhould reſtore the damnage, the damnage ſhall bee reſtored to the LORD for the Prieſts, beſides the Ramme of the atonement, wherby he ſhal make atonement for him.

9 And euery offring of all ‡ holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhall be * his.

10 And euery mans halowed things ſhall be his: that is, whatſoeuer any man giueth the Prieſt, it ſhall be his.

11 ¶ And the LORDE ſpake vnto Moſes, ſaying,

12 Speake vnto the children of Iſrael, & ſay vnto them, If any mans wife * turne to euill, and commit a treſpaſſe againſt him,

13 So that another man lie with her fleſhly, and it be hid from the eyes of her huſband, and kept cloſe, & yet ſhe be defiled, and there be no witneſſe againſt her, neither ſhe taken with the maner,

14 ‡ If he be moued with a ielous mind, ſo that he is ielous ouer his wife, which is defiled, or if he haue a ielous munde, ſo that her is ielous ouer his wife, which is not defiled,

15 Then ſhall the man bring his wife to the Prieſt, and bring her offering with her, the tenth part of an Ephah of barley meale, but he ſhall not powre * oyle vpon it, nor put incenſe thereon: for it is an offring of ielouſie, an offring for a remembrance, calling the ſinne to [e] mind.

16 And the Prieſt ſhall bring her, and ſet her before the LORD.

17 Then the Prieſt ſhall take [h] the holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Prieſt ſhall take it and put it into the water.

18 After, the Prieſt ſhall ſet the woman before the LORDE, and vncouer the womans head, and put the offring of the memorial in her hands: it is the ielouſie offering, and the Prieſt ſhall haue bitter and [i] curſed water in his hand,

19 And the Prieſt ſhall charge her by an othe, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine huſband, be free from this bitter and curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſide thine huſband,

21 ¶ Then the Prieſt ſhall charge the woman with an othe of curſing, and the Prieſt ſhall ſay vnto the woman) The LORD make thee to bee [k] accurſed and deteſtable for the the among thy people, and the LORD cauſe thy thigh to [l] rot, and thy belly to ſwell:

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwere, Amen, Amen.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall * blot them out with the bitter water.

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitternes, ſhall enter into her.

25 Then the Prieſt ſhall take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the LORD, and offer it vpon the altar.

26 And

t Which were of competent age to ſerue therein, that is, betweene 30, and 50.

u Whoſoeuer of the Leuites that had any maner of charge in the Tabernacle.

Ebr. according to the mouth or word

x So that Moſes neither added nor diminiſhed from that which the LORD commanded him.

Leuit. 13. 3. Leuit. 15. 2. Leuit. 21. 1.

‖ Or, in a place out of the hoſte.

a There were three maner of tents: of the Lord, of the Leuites, and of the Iſraelites.

Leuit. 6. 3.

b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead to whome the wrong is done, and alſo haue no kinſman.

d Or, things conſecrated to the Lord, as firſt fruits, &c. *Leuit. 10, 12.*

e By breaking the band of marage, and playing the harlot.

‡Ebr. If the ſpirit of ielouſie come vpon him.

f Onely in the ſinne offring, and in this offring of ielouſie were neither oile nor incenſe offered.

g Or, making the ſinne knowen, & not purging it.

h Which alſo is called the water of purification or ſprinckling. read Chap. 19. 9.

i It was ſo called by the effect, becauſe it declared the woman to be accuſed, and turned to her deſtruction.

k Both becauſe ſhe had committed ſo hainous a fault, & ſoo ware her ſelfe in denying the ſame.

‡Ebr. to fall.

l That is, be it ſo, as thou wiſheſt. *Pſal. 4. 3. 5. deut. 27. 15.*

m Shall waſh the curſes, which are written, into the water in the veſſell.

26 And the Priest shall take an handfull of the offering for a ‖ memoriall thereof, and burne it vpon the * altar, & afterward make the woman drinke the water.

‖ Or, perfume.
* Where the incense was offred.

27 When hee hath made her drinke the water, if shee bee defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman bee not defiled, but ‖ cleane, she shall be free and shall conceiue and beare.

‖ Or, innocent.

29 This is the lawe of iealousie, when a wife turneth from her husband & is defiled,

30 Or, when a man is moued with a iealous minde being iealous ouer his wife, then shall he bring the woman before the Lorde, and the Priest shall doe to her according to all this lawe:

* The man might accuse his wife vpon suspition, and not be reproued,

31 And the man shal be * free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The lawe of the consecration of the Nazarites.
24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a * Nazarite to separate himselfe vnto the Lord,

* Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ,

3 He shall abstaine from wine and strong drinke, & shal drink no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither ‖ kernels, nor the huske.

‖ Or, stone.

5 While he is separate by his vowe, the * rasor shal not come vpon his head, vntil the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

* Iudg. 13.5. 1. Sam. 1, 11.

6 During the time that hee separateth himselfe vnto the Lord, he shall come at no ‖ dead body.

‖ Or, graue.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon * his head.

* A set burials, or mournings.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee ware, then the * head of his consecration shall be defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

* In that he suffered his haire to grow, he signified that he was consecrate to God.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offring, and the other for a burnt offering, and shall make an atonement for him, because hee sinned by the * dead: so shall he hallow his head the same day,

* By being present where the dead was.

12 And he shal ‖ consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offering, and the first dayes shalbe void: for his consecration was defiled.

‖ Beginning at the eight day, when he is purified.

13 ¶ This then is the lawe of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offring, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine flowre, mingled with oile, and wafers of vnleauened bread, anointed with oyle with their meate offring, & their drinke offrings:

* Leuit. 2, 15.

16 The which the Priest shall bring before the Lorde, and make his sinne offering and his burnt offring.

17 Hee shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, & the Priest shal make his meat offring, and his drinke offring.

18 And * the Nazarite shal shaue the head ‖ of his consecration at the doore of the Tabernacle of the Congregation, & shall take the haire of the head of his consecration, and ‖ put it in the fire, which is vnder the peace offring.

* Acts 21.24.
‖ In token that his vow is ended.
‖ For the haire which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest besides the shaken breast, and ‖ besides the heaue shoulder: so afterward the Nazarite may drinke wine.

* Exod. 29, 27.
‖ Or, with the breast.

21 This is the Lawe of the Nazarite, which he hath vowed, & of his offring vnto the Lorde for his consecration, ‖ besides that that hee is able to bring: according to the vowe which he vowed, so shall hee doe after the law of his consecration.

‖ At the least he shal doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye ‖ blesse the children of Israel, and say vnto them,

‖ That is, pray for them, Eccle. 36, 17.

24 The Lord blesse thee, and keepe thee,

25 The Lorde make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put * my Name vpon the children of Israel, and I will blesse them.

* They shall pray in my Name for them.

CHAP. VII.

1 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercie seate.

NOwe when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with al the ‖ instruments thereof, and had anointed them and sanctified them,

* Exod. 40.18.
‖ Or, vessels.

2 Then

‖ Or, captaines,

2 Then the‖ princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, sixe a couered charets, & twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

a Like horselitters to keepe the things that were caried in them, from weather.

4 And ỹ Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carry things and stuffe in,

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their c office.

c For their vse to cary with.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, d because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, chap. 4.15.

10 ¶ The princes also offered in the e dedication for the altar in the day that it was anoynted: then the Princes offered their offering before the altar.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit. 9.1.

11 And the Lord sayd vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.

† The offring of Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a f meate offering,

Leuit. 2.1.

14 An incense cup of gold of tenne shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

16 An hee goate for a sinne offering,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offring of Nahshon the sonne of Amminadab.

† The offering of Nethaneel.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab the son of Helon prince of the children of Zebulun offered.

† The offring of Eliab.

25 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goate for a sinne offring,

29 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offered.

† The offering of Elizur.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goate for a sinne offring,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, & fiue lambes of a yeere olde: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offering of Shelumiel.

37 His offering was a siluer charger of an hundreth and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meat offring,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goate for a sinne offering,

41 And for a peace offring two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offred.

† The offering of Eliasaph.

43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meat offring,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere olde, for a burnt offering,

46 An hee goate for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud prince of the children of Ephraim offered.

† The offering of Elishama.

49 His offring was a siluer charger of an hundreth

hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meate offering,

50 An incense cup of gold of tenne shekels full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offring, two bullocks, fiue rams, fiue hee goates, and fiue lambes of a yeere olde: this was the offring of Elishama the sonne of Ammiud.

† The offering of Gamliel,

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden incense cuppe of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere old: this was the offring of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, ful of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offring,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai prince of the children of Dan offered.

67 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, ful of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goate for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offring,

74 A golden incense cup of ten shekels, ful of incense,

75 A yong bullock, a ramme, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

† The offering of Abira.

78 ¶ The twelft day † Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullock, a ramme, a lambe of a yeere olde, for a burnt offering,

82 An hee goate for a sinne offering,

83 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of golde,

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thousand, and foure hundreth shekels, after the shekel of the Sanctuarie.

86 Twelue incense cups of gold ful of incense, conteining ten shekels euery cup, after the shekel of the Sanctuary: all the golde of the incense cups was an hundreth and twentie shekels.

87 All the bullocks for the burnt offering were twelue bullockes, the rammes twelue, the lambes of a yere olde twelue, with their meate offerings, and twelue hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was anoynted.

g By Aaron.
h That is, the Sanctuarie.
i According as he had promised, Exod. 25. 22.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie i betweene the two Cherubims, and hee spake to him.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the

a To that part, which is ouer against the Candlesticke, Exod. 25.37.

a foze front of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof towarde the foze front of the Candlesticke, as the Lorde had commaunded Moses.

4 And this was the worke of the Candlesticke, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: b according to the patterne, which the Lord had shewed Moses, so made he the Candlesticke.

Exod. 25.18. b And not set together of diuers pieces.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shaue all their flesh, and wash their clothes: so they shall be cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a young bullocke with his meate offering of fine floure, mingled with oyle, and an other young bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offring, and the other a burnt offering vnto the Lorde, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

Chap. 3.45.

17 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

Chap. 3.9. f That is, they that are the first borne.

16 For they are freely giuen * vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

Exod. 13.2. Luke 2.23.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto

g Which seruice the Israelites should else doe.

h the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lorde had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offring before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lorde had commaunded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lorde spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde & vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

AND the Lorde spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12.1. Leuit. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.

3 In the fourteenth day of this moneth at * euen, yee shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shal ye keepe it.

a Euen in all points, as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wildernesse of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the burial.

7 And those men sayd vnto him, Wee are defiled by a dead man: wherfore are we kept backe that we may not c offer an offring vnto the Lord in the time thereunto appointed among the children of Israel?

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses sayde vnto them, Stand still, and I will heare what the Lorde will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

10 Speake vnto the children of Israel, and say, If any man among you, or of your posterities shalbe vncleane by the reason of a corps, or be in a long iourney, d he shal keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread and sower herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shall haue one lawe both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely, the Tabernacle of the Testimonie: & at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel fourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the h Lord the children of Israel fourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * They ‡ lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and fourneyed not.

20 So when the cloude abode ‡ a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they fourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they fourneyed: whether by day or by night the cloude was taken vp, then they fourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and fourneyed not: but when it was taken vp, they fourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they fourneyed, keeping the watch of the Lord at the commandement of the Lord by the k hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them. *Exod.* 12.46, *Iohn* 19.36.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne. Exod.* 12.49.

Exod. 40.34.

g Like a pillar: read Exo. 13.21.

‡ *Ebr. mouth.*

h Who taught them what to do by the cloud. 1. *Cor.* 10.1.

‡ *Ebr. camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

‡ *Ebr. the dayes of number.*

Exo. 40.36,37. *reade verse* 18.

k Vnder the charge and gouernment of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the host are numbred. 30 Hobab refuseth to goe with Moses his sonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the b East part, shall goe forward.

6 If ye blow an alarme the second time, then the host of them that lie on the c South side shall march: for they shall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall d blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when yee goe to warre in your land against the enemie that vexeth you, yee shall blowe an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your e gladnesse, and in your feast dayes, and in the beginning of your moneths, yee shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneys out of the desert of Sinai, and the cloud rested in the wilderneſſe of Paran.

13 So they f first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his hand.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his hand was Elizur the sonne of Shedeur.

a Or of worke beaten out with the hammer.

b That is, the hoste of Iudah, and they that are vnder his ensigne.

c Meaning, the hoste of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offrings.*

‖ *Or, in keeping the order in their iourneys.*

f From Sinai to Paran, Cha. 33.12.

Chap. 2.3.

Chap. 1.7.

g With all the appertinances thereof.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and h bare the * Sanctuarie, and the i former did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, k gathering al the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 l These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses sayd vnto m Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We goe into the place, of which the Lord sayde, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then hee said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be our ‡ guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the n mount of the Lord, three dayes iourney, and the Arke of the couenant of the Lord went before them in the three dates iourney, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the camp.

35 And when the Arke went forward, Moses sayd, * o Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord, to the ‡ many thousands of Israel.

h Vpon their shoulders, *Chap.* 4.4.

i The Merarites and Gershonites.

k Leauing none behinde, nor any of the former that fainted in the way.

l This was the order of their host when they remooued.

m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi saith, that Reuel was Iethroes father: so Hobab was Moses father in law, looke Exod. 2.18. and 3.1. and 4.18. and 18.1. and Iudg. 4.11.

‡ *Ebr. eyes vnto vs.*

n Mount Sinai, or Horeb.

Psal. 68.1,2.

o Declare thy might & power.

‡ *Ebr. to the ten thousand thousands.*

CHAP. X.

1 *The people murmureth, and is punished with fire.* 4 *The people lusteth after flesh.* 6 *They lothe Manna.* 11 *The weake faith of Moses.* 16 *The Lord deuideth the burden of Moses to seuentie of the Ancients.* 31 *The Lord sendeth Quailes.* 33 *Their lust is punished.*

WHen the people became ‡ murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost part of the host.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place ‖ Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of a people that was among them, fell a lusting, and b turned away, and the children of Israel also wept, and sayde, Who shall giue vs flesh to eate?

5 We remember the fish which wee did eate in Egypt for c nought, the cucumers, and the pepons, and the leekes, and the onions, and the garleeke.

6 But now our soule is d dried away, we can see nothing but this MAN.

7 (The MAN also was as * Coriander seed, and his colour like the colour of e Bdellium.

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the deawe fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard f people weepe throughout their families, euery man in the doore of his tent: and the wrath of the Lord was grieuously kindled: also Moses was grieued.

11 And Moses said vnto g Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found h fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carie them in thy bosome (as a nurse beareth the sucking childe) vnto the i land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? For they weepe vnto mee, saying, Giue vs flesh, that we may eate.

14 I am not able to beare all this people alone: for it is too heauy for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beholde not my miserie.

16 ¶ Then the Lorde sayd vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, & let them stand there with thee.

17 And I will come downe, and talke with thee there, k and take of the Spirite, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

‡ *Ebr. as iniust complainers.*

‡ *Ebr. as euill in the eares of the Lord.* *Psal.* 78.21.

‖ *Or, burning.*

a Which were of those strangers that came out of Egypt with them, Exod. 12.38.

b From God.

c For a small price, or good cheape.

d For the greedy lust of flesh. *Exod.* 16.31. *wisd.* 16.20. *psal.* 78.24. *iohn* 6.31.

e Which is a white pearle or precious stone.

‖ *Or, separation* *verse* 17.

f From that the spirit of prophesie did not faile them.

‖ *Or, euill intreated.*

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an othe to our fathers.

i I had rather die, then to see my griefe and misery thus daily increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

‖ Prepare your selues that ye be not vncleane.

people, ‖ Be sanctified against to morow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

19 Yee shall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue [m] contemned the Lord, which is [n] among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meet for you.

n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousand footemen are there of the people, [o] among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shal the sheepe & the beeues be slaine for them, to finde them? either shall all the fish of the Sea be gathered together for the to suffice them?

Isa.50.2. & 59.1.

23 And the Lord sayd vnto Moses, Is [*] the Lordes hand shortened? thou shalt see now whether my worde shall come to passe vnto thee or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came down in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not [p] cease.

‖ *Or, separated, as verse 17.*

[*] From that day the spirit of prophesie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and told Moses, and sayd, Eldad & Medad doe prophesie in the hoste.

28 And Iohua the sonne of Nun the seruaunt of Moses, one of his [q] yoong men, answered, and sayd, My lord Moses, [r] forbid them.

q Or, a yong man whom he had chosen from his youth.

r Such blind zeale was in the Apostles, Mar.9. & Luke 9.49.

29 But Moses sayd vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, & that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went foorth a wind from the Lord, and [*] brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubites aboue the earth.

Exod.16.13. Psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten [t] Homers full, and they spred them abroad for their vse round about the hoste.

[t] Of Homer, and Leuit.27.16 also it signifieth an heape, as Exo. 8.14. Iudg.15.16.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord [*] smote the people with an exceeding great plague.

Psal.78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ *Or, graues of lust.*

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.*
10 *Miriam is stricken with leprosie, and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had maried (for he had maried a [a] woman of Ethiopia)

‖ *Or, murmured.*

a Zipporah Moses wife was a Midianite, and because Midian bordred on Ethiopia, it is sometime in the Scripture comprehended vnder this name.

2 And they sayd, What? hath the Lord spoken but only by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very [b] meeke man, aboue all the men that were vpon the earth)

Ecclus.45.4.

b And so bare with their grudgings, although he knew them.

4 And by & by the Lord sayd vnto Moses, & vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of y Congregation: and they three came forth.

5 Then the Lord came down in the pillar of the cloud, and stood in the doore of the Tabernacle, & called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my wordes, If there bee a Prophet of the Lord among you, I will be knowen to him by a [c] vision, and will speake vnto him by a dreame.

c These were the two ordinarie meanes.

7 My seruaunt Moses is not so, who is faithfull in [d] all mine house.

d In all Israel which was his Church.

8 Vnto him will I speake [*] mouth to mouth, & by vision, and not in darke words, but he [e] shall see the similitude of the Lorde. Wherefore then were ye not afraid to speak against my seruant, euen against Moses?

Exod.33.11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the [f] tabernacle: and behold, Miriam was leprous like snow: & Aaron looked vpon Miriam, and behold, she was leprous.

f From the doore of the Tabercle.

11 Then Aaron sayd vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one [g] dead, of whom the flesh is halfe consumed, whē he commeth out of his mothers wombe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord sayd vnto Moses, If her father had [h] spit in her face, should she not haue bene ashamed seuen dayes? let her be [*] shut out of the hoste seuen dayes, and after, be shall be receiued.

h In his displeasure. *Leuit.13.46.*

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certaine men are sent to search the land of Canaan.* 24 *They bring of the fruit of the land.*

31 Caleb comforteth the people against the discouraging of their spies.

THen afterward the people remooued frō Haseroth, and pitched in the wildernesse of [a] Paran.

a That is, in Rithma, which was in Paran, Chap. 33. 18.

2 ¶ And the Lord spake vnto Moses, saying,

3 [b] Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are al rulers among them.

b After the people had required it of Moses, as it is in Deut. 1. 22. then the Lord spake to Moses so to doe.

4 Then Moses sent them out of the wildernes of Paran at the commaundement of the Lord: all those men were ‖ heads of the children of Israel.

‖ Or, rulers.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb [þ] sonne of Iephunneh:

8 Of the tribe of Issachar, Igal [þ] sonne of Ioseph:

‖ Or, Iesua.

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel, the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of [þ] tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel [þ] sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

c Which in number were twelue, according to the twelue tribes.

17 These are the names of the [c] men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out [þ] land of Canaan, and sayd vnto them, Goe vp this way toward the South, and goe vp into the

‖ Or, hie countrey.

‖ mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either few or many.

20 And what the land is, that they dwell in, whether it be [d] good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

d Plentifull or barren.

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

e Which was in the wildernesse of Paran,

22 ¶ So they went vp, and searched out the land, from the wildernesse of [e] Zin vnto Rehob, to go to Hamath.

f Which were a kind of giants.

23 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of [f] Anak. And Hebron was built seuen yeere before Zoan in Egypt.

g Declaring the antiquitie thereof: also Abraham, Sara, Izhak, and Isakob were buried.

24 [g] Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

Deut. 1. 24.

25 That place was called the riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

‖ Or, the valley of Eshcol, that is, of grapes.

26 Then after fortie dayes, they turned againe from searching of the land.

27 And they went & came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wildernesse of [h] Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

h Called also Kadesh Barnea.

28 And they told [i] him, & said, We came vnto the land whither thou hast sent vs, and surely it floweth with [k] milke and hony: and here is of the fruit of it.

i That is, Moses.

Exod. 33. 3.

29 Neuertheless, the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreouer we saw the [l] sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11. 21, 22.

30 The Amalekites dwell in the South countrey, and the Hittites, & the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iorden.

31 Then Caleb stilled the people ‖ before Moses, and sayd, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

‖ Or, murmuring against Moses.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched vnto [þ] children of Israel, saying, The land which we haue gone through to search it out, is a land that deuoureth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

l The giants were so cruell that they spoiled and killed one another, & those that came to them,

34 For there we saw giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iosua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods wil, are slaine.

THen al the Congregation lifted vp their voyce, and cryed: and [a] the people wept that night,

a Such as were afrayd at the report of the ten spies.

2 And al the children of Israel murmured against Moses & Aaron: and the whole assembly sayd vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherfore now hath the Lord brought vs into this land to fall vpon the sword, our wiues, and our children shall be [b] a pray: were it not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And they sayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before all the assembly of the Congregation of the children of Israel:

c Lamenting the people, and praying for them.

6 [*] And Ioshua the sonne of Nun, & Caleb the sonne of Iephunneh, two of the that searched the land, [d] rent their clothes,

Eccles. 46. 9. 1. *mac.* 3. 25.

d For sorow, bearing their blasphemie.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we

we walked thorowe to ſearch it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, & giue it vs, which is a lande that floweth with milke and honie.

9 But rebell not yee againſt the Lorde, neither feare ye the people of the lande: for they are but e bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

e We ſhall eaſily outcome them.

10 And all the multitude ſayd, f Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Iſrael.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude,

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and howe long will it bee, yer they beleeue mee, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence, and deſtroy them, & will make thee a greater nation and mightier then they.

Exod.32,13.

13 But Moſes ſaid vnto g Lord, * When the Egyptians ſhal heare it, (for thou broughteſt this people by thy power, from among them)

14 Then they ſhal ſay to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art ſeene ‡ face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

‡ Ebr. eye to eye.

Exod.13.21.

15 That thou wilt kil this people as g one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

g So that none ſhall eſcape,

16 Becauſe the Lorde was not * able to bring this people into the land, which hee ſware vnto them, therefore hath hee ſlaine them in the wildernes.

Deut.9.28.

17 And now, I beſeech thee, let the power of my Lorde be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlow to anger & of great mercie, and * forgiuing iniquitie, and ſinne, but not making the wicked innocent, and * viſiting the wickednes of the fathers vpon the children, in the thirde and fourth generation:

Exo.34.6. Pſal.103.8. Pſal.103.3. Exod.20.5. Nu.14.7.

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayd, I haue forgiuen h it, according to thy requeſt.

h In that he deſtroyed not them vtterly, but left their poſteritie and certeine to enter.

21 Notwithſtanding, as I liue, all the earth ſhall bee filled with the glory of the Lord:

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted me this i ten times, and haue not obeyed my voice,

i That is, ſundry times and often.

23 Certainly they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that prouoke mee, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another k ſpirit, and hath followed mee ſtil, euen him will I bring into the land whither he went, and his ſeed ſhall inherite it.

Nu.14.6. k A meeke and obedient ſpirit, and not rebellious.

25 Now the Amalekites and the Canaanites l remaine in the valley: wherefore turne backe to morrow, and get you into the m wildernes, by the way of the red Sea.

l And lie in wait for you.

m For I will not defend you.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * Howe long ſhall I ſuffer this wicked multitude to murmure againſt mee? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

Pſal.106.26.

28 Tel them, As * I liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

Chap.26,65. and 32.10.

29 Your carkeiſes ſhall fall in this wildernes, and all you that were * counted thorough all your numbers, from twentie yeere olde and aboue, which haue murmured againſt me,

Deut.1.35.

30 Yee ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Joſhua the ſonne of Nun.

Gen.14,22.

31 But your children, (which yee ſayde ſhould be a praye) them will I bring in, and they ſhall know the lande which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wildernes,

33 And your children ſhall n wander in the wildernes fourtie yeres, and ſhall beare your * whoredomes, vntill your carkeiſes be waſted in the wildernes.

n The word ſignifieth, to bee ſhepheards, or to wander like ſhepheards to & fro.

o Your infidelity and diſobedience againſt God.

34 After the number of the dayes, in the which ye ſearched out the land, euen fourtie dayes, * euery day for a yeere, ſhall ye beare your iniquitie, for * fourtie yeeres, and yee p ſhall feele my breach of promiſe.

Eſek.4.9.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company, that are gathered together againſt me: for in this wildernes they ſhalbe conſumed, and there they ſhall die.

Pſal.95.10.

p Whether my promiſe be true or no.

36 And the men which Moſes had ſent to ſearch the lande (which, when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land)

37 Euen thoſe men that did bring vp that vile ſlander vpon the lande, * ſhall die by a plague before the Lord.

1. Cor.10,10. Heb.3.10,17. Iude 5.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes told theſe ſayings vnto all the children of Iſrael, and the people ſorowed greatly.

40 * And they aroſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Lo, we be ready to goe vp to the place which the Lorde hath promiſed: for we haue q ſinned.

Deut.1,41.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commaundement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp (for the Lorde is not among you) leſt yee bee ouerthrowen before your enemies.

q They confeſſe they ſinned by rebelling againſt God, but conſider not, they offended in going vp without Gods commandement.

43 For the Amalekites and the Canaanites are there before you, and yee ſhall fall by the ſwoorde: for in as much as yee are turned away from the Lorde, the Lorde

also will not be with you.

44 Yet they presumed e obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the LORD, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe, & smote them, * and consumed them vnto Hormah.

e They could not be stayed by any meanes.

Deut.1.44.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the LORD spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the a land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the LORDE, a burnt offering or a sacrifice * to fulfill a vowe, or a free offering, or in your feastes to make a * sweete sauour vnto the LORD of the herd, or of the flocke,

4 Then * let him that offereth his offering vnto the LORD, bring a meate offering of a tenth deale of fine flower, mingled with the fourth part of an b hin of oyle.

5 Also thou shalt prepare the fourth parte of an hin of wine to bee powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the thirde part of an hin of oyle.

7 And for a c drinke offering, thou shalt offer the third parte of an hin of wine, for a sweete sauour vnto the LORD.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the LORD,

9 Then let him offer with the bullocke a meate offring of three tenth deales of fine flowre, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweet sauor vnto the LORD.

11 Thus shall it bee done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number d that ye prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shal doe these things thus, to offer an offring made by fire of sweet sauour vnto the LORD.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offring by fire of a sweete sauour vnto the LORD, as yee doe, so he shall doe.

15 * One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations, as you are, so shall the stranger be before the LORD.

16 One Lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the LORDE spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the LORD.

20 Yee shall offer vp a cake of the first of your e dough for an heaue offering: * as the heaue offering of the barne, so yee shall lift it vp.

21 Of the first of your dough ye shal giue vnto the LORD an heaue offering in your generations.

22 ¶ And if ye f haue erred, and not obserued all these commandements, which the LORD hath spoken vnto Moses,

23 Euen all that the LORD hath commanded you by the hand of Moses, from the first day that the LORDE commanded Moses, and henceforwarde among your generations:

24 And if so be that ought be committed ignorantly of the g Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the LORD, with the meate offrung and drinke offering thereto according to the * maner, and an hee goate for a sin offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiuen them: for it is ignorance: and they shall bring their offring for an offering made by fire vnto the LORDE, and their sinne offering before the LORD for their ignorance.

26 Then it shall be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sin through ignorance, then he shall bring a thee goate of a yeere olde for a sin offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the LORDE, to make reconciliation for him: and it shall bee forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sin by ignorance.

30 ¶ But the person that doeth ought h presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the LORDE: therefore that person shall be cut off from among his people,

31 Because hee hath despised the word of the LORD, and hath broken his commandement, that person shall be vtterly cut off: his i iniquitie shalbe vpon him.

32 ¶ And while the children of Israel were in the wildernesse they founde a man that gathered sticks vpon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what should bee done vnto him.

35 Then the LORD said vnto Moses, This man shall die the death: and let all the multitude

e Which is made of the first corne ye gather.

Leuit.23.14.

f As by ouersight or ignorance, reade Leuit.4.2,13.

g Some reade, from the eyes of the congregation that is, which is hid from the congregation.

Leuit.4.1 &c.

Leuit.4.27.

h Hebr. with an hie hand: that is, in contempt of God.

i Hebr. his sinne.

h He shall sustaine the punishment of his sinne.

Leuit.24.12.

titude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lorde spake vnto Moses, saying,

38 Speake vnto the children of Israel, & bid them that they make *them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blew silke.

39 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a ‖whoring:

40 That ye may remember and do al my commandements, & be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to bee your God: I am the Lord your God.

Deut.22.12. numb.15.38.

‖ By leauing Gods commandements, and following your owne fantasies.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure. 49 Fourteene thousand and seuen hundred are slaine for murmuring.

NOwe *Korah the sonne of Izhar, the sonne of Kohath, the son of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, *famous in the Congregation, and men of renowme:

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, *Yee take too much vpon you, seeing all the Congregation is holy, *euery one of them, and the Lorde is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrowe the Lord will shewe who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath *chosen, hee will cause to come neere to him.

6 This doe therefore, Take you censers both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lorde doeth chuse, the same shall be holy: *ye take too much vpon you, ye sonnes of Leui.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 Hee hath also taken thee to *him, and al thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and al thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to cal Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a smal thing *that thou hast brought vs out ‖ of a lande that floweth with milke and hony, to kill vs in the wildernes, except thou make thy selfe lorde and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyardes: wilt thou ‖ put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, and said vnto the Lord, *Loke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company *before the Lord: both thou, they, and Aaron to morow.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lorde, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the ‖multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lorde appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & sayd, O God, the God of the spirits, ‖ of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish *in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan & Abiram came out & stoode in the doore of their tents with their wiues, and their sonnes, and their little children.

28 And Moses sayde, Hereby yee shall know that the Lorde hath sent me to doe all these workes: for I haue not done them of mine owne ‖minde.

29 If

Chap.27.3. ecclus 45.18. iude 11.

‖ Or, tooke other with him.

‖ Or, before Moses

Chap.26 9.

a Or, let it suffice you, meaning, to haue abused them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To be the priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in the verse before

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched the land, beleeue that they saw not that which they saw? *Gen.4.4,5.*

h At the doore of the Tabernacle.

‖ All that were of their faction.

‖ Or, of euery creature.

k With them that haue committed so many sinnes.

l I haue not forged them of mine owne braine.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into || the pit, then ye shall vnderstand that these men haue prouoked the LORD.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they sayd, Let vs flee, lest the earth swallowe vs vp.

35 But there came out a fire from the LORDE, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the LORDE spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners that destroyed *themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the LORDE, therefore they shalbe holy, and they shall bee a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the LORD, that hee bee not like Korah and his company, as the LORD sayde to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the LORD.

42 And when the Congregation was gathered against Moses & against Aaron, then they || turned their faces towarde the Tabernacle of the Congregation: and beholde, the cloud couered it, and the glory of the LORD appeared.

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the LORD spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses sayd vnto Aaron, Take the censer, and put fire therein of the altar, and put thereein incense, and go quickely vnto the Congregation, & make an atonement for them: for there is wrath gone out from the LORD: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the mids of the Congregation, and beholde, the plague was begun among the people, and hee put in incense, & made an atonement for the people.

48 And when hee stoode betweene the dead, and them that were aliue, the plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundreth, besides them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelue rods of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimony against the rebellious people.

AND the LORD spake vnto Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euerie mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

5 And the mans rod, whom I * chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rodde for euery prince, according to the houses of their fathers, euen twelue rods, & the rod * of Aaron was among their rods.

7 And Moses layde the rods before the LORD in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron * for the house of Leui was budded, and brought foorth buds, and brought foorth blossomes and bare ripe almonds.

9 Then Moses brought out all the rods from before the LORD vnto all the children of Israel: and they looked vpo them, and tooke euery man his rod.

10 ¶ After, the LORDE sayd vnto Moses, * Bring Aarons rod again before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their * murmurings to cease from me, that they die not.

11 So Moses did as the LORDE had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, * we are dead, we perish, we are al lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the LORDE, shall die: shall we be consumed and die?

CHAP. XVIII.

1,7 The office of Aaron and his sonnes, 2 with the Leuites

m Or, shew a strange sight.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

Chap. 27.3. deut 11.6. psal. 106.17.

o Which were the occasion of their owne death

p Of Gods iudgments against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses & Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10.1.

r God had begun to punish the people.

s God drewe backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 25.22.

b To be the chiefe Priest.

Or, a sign.

d As the first fruit, first borne and the tenth.

e Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

f That is, in the Sanctuarie, betweene the couer and the Holiest of all.

g Read Leuit. 10.14.

h That is, the chiefest, or the best.

Leuit. 27.28.

Leuites, 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue their tithes, and offer the tenths therof to the Lord.

AND the LORD sayd vnto Aaron, Thou, and thy sonnes and thy fathers house
a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.
with thee, shall beare a the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father, which shall be ioyned with thee, and minister vnto thee: but thou and thy sonnes with thee shal minister before the Tabernacle of the Testimonie:

b That is, the things which are committed to thee: or, which thou doest enioyne them.
3 And they shal b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuarie, nor to the Altar, least they die, both they and you:

c Which was not of the tribe of Leui,
4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shall come neere vnto you:

Chap. 3.45.
5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the LORD, to doe the seruice of the Tabernacle of the congregation.

Or, a gift.
7 But thou, & thy sonnes with thee shall keep your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office d an office of seruice: therefore the stranger that commeth neere shalbe slaine.

d As the first fruit, first borne, and the tenths.
8 ¶ Againe the LORD spake vnto Aaron, Beholde, e haue giuen thee the keeping of mine d offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

e That which was not burned, should be the Priests,
9 This shall bee thine of the most holy things, reserued from the e fire: all their offring of all their meat offring, & of all their sinne offring, & of all their trespasse offring, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.
10 In the most f holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy g daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

g Read Leuit. 10.14.
h That is, the chiefest, or the best,
12 All the h fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the LORD for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the LORD, shall be thine: all the cleane in thine house shall eate of it.

Leuit. 27.28.
14 * Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the LORD, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, & the first borne of the vncleane beast shalt thou redeeme.

Exod. 13.2. & 22. 29. Leuit. 27.26. chap. 3.13.
16 And those i are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie, * which is twentie gerahs.

Exod. 30.13. Leuit. 27.25. chap. 3.47. Ezek. 45.12.
17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not k redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the LORD.

i Because they are appointed for sacrifice.
18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod. 29.26. Leuit. 7.30.
19 All & heaue offrings of the holy things which the children of Israel shall offer vnto the LORD, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetuall couenant l of salt before the LORD, to thee and to thy seed with thee.

k That is, sure, stable, and incorruptible.
20 ¶ And the Lorde sayde vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan. Deut. 10.9. & 18. 2. Iosh. 13.14.33. Ezek. 44.28.
21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more m come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

m To serue therein: for the Leuites are put in their place.
23 But the Leuites shall do the seruice in the Tabernacle of the Congregation, & they shal beare n their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office, they shall be punished.
24 For the tithes of the children of Israel, which they shal offer as an offring vnto the LORD, I haue giuen the Leuites for an inheritance: therfore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shal take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the LORD, euen the tenth part of the tithe.

27 And your heaue offring shal be reckoned vnto you, as the o corne of the barne, or as the abundance of the winepresse.

o As acceptable as the fruite of your owne ground or vineyard.
28 So ye shall also offer an heaue offring vnto the LORD of all your tithes, which yee shall receiue of the children of Israel, and ye shal giue therof the LORDs heaue offring to Aaron the Priest.

p Which ye haue receiued of the children of Israel.
29 Ye shal offer of all your p gifts all the LORDs heaue offrings: of all the q fat of the same shall ye offer the holy things therof.

q Read verse 12.

30 There-

30 Therefore thou ſhalt ſay vnto them, When ye haue offred the fat thereof, then it ſhall be counted vnto the Leuites, as the encreaſe of the corne floore, or as the encreaſe of the wine preſſe.

f As is in the 11. verſe.

31 And ye ſhal eat it in al f places, ye, and your houſholds: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

f Ye ſhall not be puniſhed therefore.

32 And ye ſhal g beare no ſinne by the reaſon of it when yee haue offered the fat of it: neither ſhall yee pollute the holy f things of the children of Iſrael, leaſt ye die.

g The offrings which the Iſraelites haue offred to God.

CHAP. XIX.

2 The ſacrifice of the red kow. 9 The ſprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord ſpake to Moſes, and to Aaron, ſaying,

2 a This is the ordinance of the Lawe, which the Lord hath commaunded, ſaying, Speak vnto the children of Iſrael that they bring thee a red kowe without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

a According to this law and ceremonie, ye ſhall ſacrifice the red kow.

3 And yee ſhall giue her vnto Eleazar the Prieſt, that he may bring her b without the hoſte, and cauſe her to b bee ſlaine before his face.

Heb. 13. 11.

b By another Prieſt.

4 Then ſhall Eleazar the Prieſt take of her blood with his c finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times,

Heb. 9. 13.

5 And cauſe the kowe to be burnt in his ſight: with her c ſkin, and her fleſh, and her blood, and her dung, ſhall he burne her.

Exod. 29. 14. Leuit. 4. 11, 12.

6 Then ſhall d Prieſt take Cedar wood, and hyſſope, and ſcarlet lace, and caſt them in the midſt of the fire where the kowe burneth.

c Meaning, Eleazar.

7 Then ſhal the e Prieſt waſh his clothes, and he ſhall waſh his fleſh in water, & then come into the hoſt, and the Prieſt ſhalbe vncleane vnto the euen.

d The inferior Prieſt who killed her and burned her.

8 Alſo he that d burneth her, ſhall waſh his clothes in water, & waſh his fleſh in water, and be vncleane vntill euen.

e Or, the water of ſeparation, becauſe that they that were ſeparate for their vncleannes were ſprinkled therewith and made cleane, Cha. 8. 7. It is alſo called holy water, becauſe it was ordeined to an holy vſe, Cha. 5. 17.

9 And a man that is cleane, ſhall take vp the aſhes of the kow, and put them without the hoſte in a cleane place: and it ſhalbe kept for the Congregation of the children of Iſrael for a e ſprinkling water: it is a ſinne offring.

f With ſprinkling water.

10 Therefore he that gathereth the aſhes of the kowe, ſhall waſh his clothes, and remaine vncleane vntil euen: and it ſhalbe vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.

g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

11 He that toucheth the dead body of any man, ſhalbe vncleane euen ſeuen dayes.

12 Hee ſhall purifie himſelfe f there with the third day, and the ſeuenth day he ſhall be cleane: but if he purifie not himſelfe the third day, then the ſeuenth day hee ſhall not bee cleane.

13 Whoſoeuer toucheth the corps of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, & that perſon ſhall be g cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhall be vncleane, & his vncleanneſſe ſhall remaine ſtill vpon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, ſhalbe vncleane ſeuen dayes,

15 And all h veſſels that be open, which haue no ‡ couering faſtened vpon them, ſhall be vncleane.

‡ *Ebr. a couering of cloth.*

16 Alſo whoſoeuer toucheth one that is ſlain with a ſword in the field, or a dead perſon, or a bone of a dead man, or a graue, ſhall be vncleane ſeuen dayes.

17 Therefore for an vncleane perſon, they ſhal take of the burnt aſhes of the i ſinne offering, and i pure water ſhall be put thereto in a veſſel.

h Of the red kow burnt for ſinne.

i Water of the fountain or riuer.

18 And a k cleane perſon ſhal take hyſſop, and dip it in the water, and ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

k One of the Prieſts, which is cleane.

19 And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and hee ſhall purifie himſelfe the ſeuenth day, and l waſh his clothes, and waſh himſelfe in water, and ſhall be cleane at euen.

l Becauſe he had bene among them that were vncleane: or elſe had touched the water, as verſ. 21.

20 But the man that is vncleane and purifieth not himſelfe, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuarie of the Lord: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhal he be vncleane.

21 And it ſhall be a perpetuall law vnto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his clothes: alſo hee that toucheth the ſprinkling water, ſhall bee vncleane vntill euen.

22 And whatſoeuer the vncleane perſon toucheth, ſhall be vncleane: and the perſon that toucheth m him, ſhall be vncleane vntill the euen.

m That is vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Iſraelites paſſage. 25, 28 The death of Aaron, in whoſe roome Eleazar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt n moneth, and the people abode at Kadeſh, where a Miriam died, and was buried there.

n This was fortie yeeres after their departure from Egypt.

a Moſes and Aarons ſiſter.

2 But there was no water for the Congregation, and they o aſſembled themſelues againſt Moſes and againſt Aaron.

o Another rebellion was in Raphidim. Exo. 17. and this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, p when our brethren died before the Lord.

p Or, by the Edomites.

4 q Why haue ye thus brought the Congregation of the Lord vnto this wildernes, that both wee, and our cattell ſhould die there?

q *Chap. 11. 33. Exod. 17. 3.*

5 Wherefore nowe haue yee made vs to come vp from Egypt, to bring vs into this miſerable place, which is no place of ſeed, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went from the

r To paſſe by another way.

Chap. 33. 37.

the aſſembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lorde appeared vnto them.

7 ¶ And the Lorde ſpake vnto Moſes, ſaying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, & ſpeake ye vnto the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of ỹ rocke: ſo thou ſhalt giue the Congregation & their beaſts drinke.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke, and Moſes ſayd vnto them, Heare now, ye rebels: [e] ſhall we bring you water out of this rocke?

11 Then Moſes lift vp his hand, & with his rod hee ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſts dranke.

12 ¶ Againe the Lord ſpake vnto Moſes, and to Aaron, Becauſe ye beleeued me not, to [f] ſanctifie mee in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the land which I haue giuen them.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he [h] was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the King of [i] Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

15 How our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and ſent an Angell, and hath brought vs out of Egypt, and behold, we are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the Welles: we will goe by the ‖ Kings way, and neither turne vnto the right hand nor to the left, vntill we be paſt thy borders.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſaid vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

21 Thus Edom denied to giue Iſrael paſſage thorow his countrey: wherefore Iſrael [k] turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from [*] Kadeſh, they came vnto the mount Hor.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall bee [l] gathered vnto his people: for hee ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe ye ‖ diſobeyed my commaundement at the water of ‖ Meribah.

25 Take [*] Aaron and Eleazar his ſonne, and bring them vp into the mount Hor,

26 And cauſe Aaron to put off his garments, & put them vpon Eleazar his ſonne: for Aaron ſhall be gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: [*] ſo Aaron died there in the top of the mount: and Moſes and Eleazar came downe from off the mount.

29 When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirtie dayes.

CHAP. XXI.

¶ Iſrael vanquiſheth king Arad. 6 The fierie ſerpents are ſent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen [*] King Arad the Canaanite, which dwelt toward ỹ South, heard tell that Iſrael came by the [a] way of the ſpies, then fought hee againſt Iſrael, and tooke of them priſoners.

2 So Iſrael vowed a vow vnto ỹ Lord, and ſayd, If thou wilt deliuer and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place ‖ [*] Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compaſſe the land of Edom: & the people were ſore grieued becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue yee brought vs out of Egypt, to die in the wildernes? for here is neither bread nor water, and our ſoule [*] lotheth this light [c] bread.

6 [*] Wherefore the Lord ſent [d] fierie ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes, and ſayd, Wee haue ſinned: for wee haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fierie ſerpent, and ſet it vp ‖ for a ſigne, that as many as are bitten, may looke vpon it, and liue.

9 [*] So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, [*] then he looked to the ſerpent of braſſe, and ‖ liued.

10 [*] And

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[d] Wherewith thou didſt miracles in Egypt, and didſt diuide the Sea.

[e] The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lord to promile, as appeareth verſe 12.

[f] That the children of Iſrael ſhould beleeue and acknowledge my power, and ſo honour me.

[g] Or, ſtrife and contention, chap. 27.14.

[h] By ſhewing himſelfe almightie, and mainteining his glory.

[i] Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

[‖] Or, high way.

[‖] Or, come not.

[‖] Or, the Edomites.

[k] To paſſe by another way.

[l] Chap. 33.37.

[*] Chap. 33.40.

[a] By that way which their ſpies that ſearched the dangers, found to be moſt ſafe.

[‖] Or, deſtruction, Iudg. 1.17.

[b] For they were forbidden to deſtroy it, Deut. 2.5.

[c] Chap. 11.6. Meaning, Manna, which they thought did not nouriſh. Wiſd. 16.1.5. 1. cor. 10.9.

[d] For they that were ſtung therewith, were ſo inflamed with the heate thereof, that they died.

[‖] Or, vpon a pole.

[‖] Or, recouered. 2. King. 18.4. iohn 3.14.

[l] Reade Gen. 25.8.

[‖] Or, rebelled.

[‖] Or, ſtrife. Chap. 33.38. deut. 32.50.

[*] Deut. 10.6. and 32.50.

[‖] Or, mourned.

Chap.33.43.

10 *And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on the East side.

‖ Or, *in the heapes of Abarim, or, hils.*

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

14 Wherefore it shall bee spoken in the booke of e the battels of the Lorde, ‖ what thing he did in the red sea, and in the riuers of Arnon,

‖ Or, *(how God destroyed) Vaheb (the citie) with a whirlewinde, and the valleys of Arnon.*

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

‖ Or, *spring.*

16 ¶ And from thence they turned to Beer: the same is the Well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

f Ye that receiue the commoditie thereof, giue prayse for it.

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing ye vnto it.

‖ Or, *spring.*

18 The Princes digged this Well, the captaines of the people digged it, euen the g Lawgiuer, with their staues. And from the wildernesse they came to Mattanah,

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged. *Deut.2.26. Iudg.11.19. Deut.29.7.*

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Iesimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 *Let me goe thorow thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the Wels: we will go by the kings way, vntill we be past thy countrey.

23 *But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Iahaz, and fought against Israel.

Iosh.12.2. Psal. 135.11. Amos 2.9.

24 *But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

h The riuer.

i For the people were tall and strong like giants, Deut.2.20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡ *Ebr. daughters.*

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

k. For if it had bene the Moabites, the Israelites might not haue possessed it, Deut.2.9.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built, and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, ‡ hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

l Meaning, warre.

‡ *Ebr. eaten.*

29 Woe be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

m. Chemosh was the idole of the Moabites, 1.Kin. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

‡ *Ebr. light.*

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people to fight at Edrei.

Deut.3.1. and 29.7.

34 Then the Lorde sayde vnto Moses, Feare him not: for I haue deliuered him into thine hand ‡ all his people, and his land: *and thou shalt doe to him, as thou didst vnto Sihon the King of the Amorites, which dwelt at Heshbon.

‡ *Ebr. with.*

Psal.135.11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

‡ King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, & his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, ‡ Moab ‖ fretted against the children of Israel.

‡ *Ebr. light.*

‖ *Or, was vexed.*

4 Therefore Moab sayd vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an ox licketh vp the grasse of the field: ‡ Balak the sonne of Zippor was king of the Moabites at that time.

b Which were the heads and gouernours.

‡ *Ebr. at that time.*

5 *Hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, ‡ lie ouer-against me.

Iosh.24.9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

‡ *Ebr. dwell.*

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, ‡ to driue them out of the land: for I know that hee whom thou blessest, is blessed, and he, whom thou cursest, shall bee cursed.

‡ *Ebr. that I may.*

7 And the Elders of Moab, ‡ the Elders of Midian departed hauing d the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

‡ *Ebr. and.*

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lord shall say vnto me. So e the Princes of Moab abode with Balaam.

e Whom before he called elders: meaning the gouernours, & after calleth them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And

10 And Balaam ſaide vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me, ſaying,

11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall bee able to ouercome them in battell, and to driue them out.

12 And God [f] ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the [g] Lord hath refuſed to giue me leaue to goe with you.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſayde, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 Who came to Balaam, and ſayde to him, Thus ſaith Balak the ſonne of Zippor, [h] Be not thou ſtayed, I pray thee, from comming vnto me.

17 For I will promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto mee: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, *If Balak would giue me his houſe full of ſiluer and golde, I cannot goe beyond the word of the Lord my God, to doe leſſe or more.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lord will ſay vnto me [i] more.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe hee [k] went: and the Angel of the Lord ſtood in the way to bee againſt him, as he rode vpon his aſſe, and his two ſeruaunts were with him.

23 And * when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

24 [l] Againe the Angel of the Lord ſtood in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſawe the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, either to the right hand or to the left.

27 And when the aſſe ſawe the Angel of the Lord, ſhee [m] lay downe vnder Balaam: therefore Balaams was very wroth, and ſmote the aſſe with a ſtaffe.

28 Then the Lord [n] opened the mouth of the aſſe, and ſhee ſayde vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee nowe three times?

29 And Balaam ſayd vnto the aſſe, Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon [o] ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſaid, Nay.

31 And the Lord [p] opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then hee bowed himſelfe, and fell flat on his face.

32 And the Angel of the Lord ſaid vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? Beholde, I came out to withſtand thee, becauſe thy [q] way is not ſtreight before me.

33 But the aſſe ſaw mee, and turned from me nowe three times: for elſe, if hee had not turned fro me, ſurely I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſayd vnto the Angell of the Lorde, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖ againſt mee: now therefore if it diſpleaſe thee, I will turne [‡] home againe.

35 But the Angel ſaid vnto Balaam, Go with the men: but [r] what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the [s] border of Arnon, euen in the vtmoſt coaſt.

37 Then Balak ſaid vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay [t] any thing at all? the worde that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of [u] Baal, that thence he might ſee the vtmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing he bleſſeth Iſrael. 19 God is not like men.

AND Balaam ſayd vnto Balak, Builde me here ſeuen altars, and prepare mee here ſeuen bullocks, and ſeuen rammes.

2 And Balak did as Balaam ſayde, and [a] Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam ſaid vnto Balak, Stand by the burnt offering, and I will goe, if [b] God that the Lord will come and meete me: and whatſoeuer hee ſheweth mee, I will tell thee:

[f] He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

[g] Els he ſhewed himſelfe willing, couetouſneſſe had ſo blinded his heart.

[h] The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. (Deut.24.13.

[i] Becauſe hee tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

[k] Mooued rather with couetouſneſſe, then to obey God, 2.Pet.2.16. Iude 11.

[l] The ſecond time.

Pſ.32.

[m] Gaue her leaue to ſpeake.

[n] Since thou haſt bene my maſter.

[o] For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

[p] Both thy heart is corrupt, and thine enterpriſe wicked.

[‡] Or, before me, or, to meete me.

[‡] Ebr. I will returne to me.

[q] Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

[r] Neere the place where the Iſraelites camped.

[s] Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

[‡] Or, of ſtreetes, or, a populous citie.

[t] Where the idole Baal was worſhipped.

[a] For among the Gentiles the Kings oft times vſed to ſacrifice, as did the Prieſts.

thee: so he ‖ went forth alone.

4 And God [b] met Balaam, and Balaam said vnto him, I haue prepared seuē altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord [c] put an answere in Balaams mouth, and sayd, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, lo, he stoode by his burnt offering, he, and all the princes of Moab.

7 Then he vttered his [‖] parable, and said, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the East, saying, Come, curse Jaakob for my sake: come, and [d] detest Israel.

8 Howe shall I curse, where God hath not cursed? or howe shall I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hilles I did beholde him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

10 Who can tel the [f] dust of Jaakob, and the number of the fourth part of Israel? Let mee [g] die the death of the righteous, and let my last ende be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I took thee to curse mine enemies, and beholde, thou hast blessed them altogether.

12 And he answered, and sayde, Must I not take heed to speake that, which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into ‖ Sede-sophim to the toy of Pisgah, and built seuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and [*] put an answere in his mouth, and said, Goe againe vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord sayde?

18 And he vttered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 [h] God is not as man, that he should lie, neither as the sonne of man that he should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued commandement to bl esse: for he hath blessed, and I cannot alter it.

21 He seeth none iniquitie in Jaakob, nor seeth no transgression in Israel: the Lord his God is with him, and the [i] ioyfull shoute of a King is among them.

22 God brought them out of Egypt: their strength is as an Unicorne.

23 For there is no sorcerie in Jaakob, nor soothsaying in Israel: [k] according to this time it shalbe said of Jaakob and of Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a Lion, and lift vp himselfe as a yong Lion: he shall not lie downe, til he eate of the praie, and till he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Wolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so bee it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Jeshmon.

29 Then Balaam sayde vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam prophesieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam saw that it pleased the Lord to blesse Israel, then hee went not, [*] as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

2 And Balaam lift vp his eyes, and looked vpon Israel, which [b] dwelt according to their tribes, and the spirit of God came vpon him.

3 [*] And he vttered his parable, and said, Balaam the sonne of Beor hath said, & the man, whose [b] eyes were shut vp, hath sayd,

4 He hath said, which heard the wordes of God, and saw the vision of the Almightie, and [c] falling in a traunce, had his eyes opened:

5 ¶ How goodly are thy tentes, O Jaakob, and thine habitations, O Israel!

6 As the valleyes, are they stretched foorth, as gardens by the riuers side, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The [d] water shall powre out of his bucket, and his seede shall bee in many waters: and his king shalbe higher then [e] Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shal be as an Unicorne: he shal eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

9 [*] He coucheth & lieth downe as a yong Lion, and as a Lion: who shall stirre him vp? blessed is hee that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his handes together: so Balak said vnto Balaam, I sent for thee

[*Or, went vp higher.]
[b Appeared vnto him.]
[c Taught him what to say.]
[‖Or, prophecie.]
[‖Or, Syria.]
[d Cause that all men may hate and detest them.]
[e But shall haue religion and lawes apart.]
[f The infinite multitude, as the dust of the earth.]
[g The feare of Gods iudgements caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgments.]
[‖Or, into the field of them that spied: to wit, least the enemie should approach.]
[Chap. 22.35.]
[h Gods enemies are compelled to confesse that his gouernment is iust, constant and without change or repentance.]
[i They triumph as victorious kings ouer their enemies.]
[k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.]
[l Thus the wicked imagine of God, that that which he will doe it in another.]
[Chap. 23.3,15.]
[a Where the Israelites campe.]
[Chap. 23.7,18.]
[b His eyes were shut vp before, in respect of the cleare vision which he saw after: some reade, were open.]
[c Though he was in a sleepe, yet the eyes of his minde were open.]
[‖Or, tents.]
[d His prosperitie and posteritie shall be very great.]
[e Which name was common to the Kings of Amalek. Gen. 49.9.]
[f In token of anger.]

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee thou to thy place: I thought surely to promote thee vnto honor, but lo, the LORD hath kept thee backe from honour.

12 The Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the LORDE, to doe either good or bad of mine owne mind: what the LORDE shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will ‡ b aduertise thee what this people shal doe to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath sayd:

16 He hath sayd that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling in a trance had his eyes opened:

17 I shall see him, but not nowe: I shall behold him, but not neere: there shall come a i starre of Iaakob, and a scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroy all the sonnes of Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the m citie.

20 ¶ And when he looked on Amelek, he vttered his parable, and sayd, Amalek was the n first of the nations: but his latter ende shall come to destruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, and said, Strong is thy dwelling place, & o put thy nest in the rocke.

22 Neuertheles, ‡ the Kenite shalbe spoiled, vntill Asshur cary thee away captiue.

23 Againe he vttered his parable, & said, Alas, p who shal liue when God doeth this?

24 The shippes also shall come from the coastes of q Chittim, and subdue Asshur, and shall subdue Eber, and r he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the people began to commit whoredome a with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the LORD was kindled against Israel:

4 And the LORD said vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the LORD c against the sunne, that the indignation of the LORDS wrath may be turned from Israel.

5 Then Moses sayd vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, * who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the midst of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, and the woman, ‡ thorow her belly: so the plague ceased from the children of Israel.

9 * And there died in that plague foure and twentie thousand.

10 Then the LORDE spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was f zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say to him, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer, because hee was zealous for his God, and hath made an g attonement for the children of Israel.

14 And the name of the Israelite that was slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince ‡ of the familie of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the LORD spake vnto Moses, saying,

17 * Vexe the Midianites, & smite them:

18 For they trouble you ‖ with their h wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere old and aboue. 57 The Leuites and their families: 64 None of them that were numbered in Sinai, goe into Canaan, saue Caleb and Iosua.

AND so after the a plague, the LORD spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take ‖ the number of all the Congregation of the children of Israel * from twenty yeere old & aboue throughout their fathers houses, all that goe forth to warre in Israel.

g Thus the wicked burden God, when they can not compasse their wicked enterprises.

‡ Ebr. counsell.

b He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning Christ.

k That is, the princes.

l He shall subdue all that resist her of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ Or, Midianites.

o Make thy selfe as strong as thou canst.

‡ Or, shee Kain shall.

p Some reade, Who shal not liue when the Lord doeth this?

q Hebrit. shall assemble vp themselfe?

r Grecians, and Romanes.

‡ Ebr. the sonne of Eber, for Eber.

s Which name is common to the Kings of Amalek.

t Worshipped in the hill Peor.

u Token of anger.

* Deut. 4. 3. Iosh. 22. 17.

‖ Or, to the Lord.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. Psal. 106. 30. 1. Mac. 2. 54.

‖ Or, iauelin.

‖ Or, in her tent. Chaldee and Greeke, in her secrets. 2. Cor. 12. 7.

* Psal. 106. 30.

f He was zealous to maintaine my glory. Eccles. 45. 24. 1. Mac. 2. 54.

g He hath pacified Gods wrath.

‡ Ebr. of the house of the father.

* Chap. 31. 2.

h Causing you to commit both corporall and spiritual fornication by Balaams counsell, Chap. 31. 16. Reuel. 2. 14.

a Which came for their whoredome and idolatrie. Chap. 1. 3.

3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iordan b toward Iericho,

b Where the riuer is neere to Iericho. *Chap.* 1.1.

4 From twenty yere old & aboue, ye shal number the people, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Gen.46.8. exod.6.14. 1.chro.5.1.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whō came the familie of the Hanochites, and of Pallu the familie of the Pallutes:

†Reuben.

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and foztie thousand, seuen hundzed and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, & * strowe against Moses and against Aaron in c the assembly of Korah, when they strowe against the Lord.

Chap.16.2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundzeth & fifty men, who were d for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the familie of the Jaminites: of Jachin, the familie of the Jachinites:

†Simeon.

13 Of Zerah, the family of the Zarhites, of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twenty thouland and two hundzeth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the family of the Shunites:

†Gad.

16 Of Ozni, the family of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundzeth.

19 ¶ The sonnes of † Iudah, Er and Onan: but Er and Onan died in the land of e Canaan.

†Iudah.

e Before Iakob went into Egypt, Gen.38.3,7,10, and 46.12.

20 So were the sonnes of Iudah after their families: of Shelah came the family of the Shelanites, of Pharez, the family of the Pharzites: of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

Gen.46.12.

22 These are the families of Iudah, after their numbers, seuentie and fiue thouland and fiue hundzeth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites:

†Issachar.

24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar, after their numbers, three score and foure thousand and three hundzeth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the family of ỹ Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

†Zebulun.

27 These are the families of the Zebulunites after their numbers, three score thousand and fiue hundzeth.

28 ¶ The sonnes of Ioseph, after their families were † Manasseh and Ephraim.

†Manasseh.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

Ioſh.17.1.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites:

31 Of Asriel the family of the Asrielites: of Shechem, the familie of the Shechmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milchah, and Tirzah.

Chap.27.1.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundzeth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachites: of Tahan, the familie of the Tahanites.

†Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundzeth: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

†Beniamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families and their numbers, fiue and foztie thousand and fiue hundzeth.

42 ¶ These are the sonnes of Dan † after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their housholds.

†Dan

43 All the families of the Shuhamites were after their numbers, three score & foure thousand and foure hundzeth.

44 ¶ The sonnes of † Asher after their families were: of Iimnah, the family of the Iimnites: of Iesui, the family of the Iesuites:

†Asher.

of

of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

† Naphtali. 48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Jezer, the familie of the Jezrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their houholds, and their number, fiue and fourtie thousand and foure hundreth.

§ This is the third time that they are numbred. 51 These are the § numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the LORD spake vnto Moses, saying,

53 Vnto these the land shall bee diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons. Chap.33.54. 54 * To many shalt thou giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

Ios.11.23. and 14.2. 55 Notwithstanding, the land shalbe *diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof bee diuided betweene many and fewe.

Exod.6.16,17, 18,19. 57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

Exod.2.2. and 6.20. 59 And Amrams wife was called * Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and shee bare vnto Amram Aaron, and Moses, and Miriam their sister.

Exod.10.2. Chap.3.4. 1.Chron.24.2. 60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the LORD.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

‖ Wherein appeareth the great power of God, in so wonderfully increasing his people. 63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, § whom Moses & Aaron the Priest numbred, when they told the children of Israel in the wildernesse of Sinai.

Num.14.28,29. and 26.10,63. 65 For the LORD sayd of them, * They shall die in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iosha the sonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Iosha is appointed in his stead.

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap.26.33. and 36.11. Iosh.17.3. 2 And stoode before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wildernesse, and he was not among the assembly of them that were assembled against the LORD in the company of Korah, but died in his ‖ sinne, and had no sonnes.

Chap.14.35. and 26.64,65. ‖ According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their † cause before the LORD.

† That is, their matter to bee iudged, to know what he should determine, as he did all hard matters. 6 And the LORD spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a law of ‖ iudgement, as the LORD hath commanded Moses.

‖ Meaning, an ordinance, to iudge by. Deut.32.48. 12 ¶ Againe the LORD said vnto Moses, * Goe vp into this mount of Abarim, and beholde the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap.20.24. 14 For ye were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of ‖ Meribah, in Kadesh in the wildernesse of Zin.

Chap.20.12. Exod.17.7. ‖ Or, strife. 15 ¶ Then Moses spake vnto the LORD, saying,

16 Let the LORD God of the † spirits of all flesh appoint a man ouer the Congregation,

† Who is he hath created, & he gouerneth the hearts of all men. 17 Who may * goe out and in before them,

and leaue them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iosha the sonne of Nun, in whom is the spirit, and f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the priest, and before all the Congregation, and giue him a charge in their sight.

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

g Commend him to the people, as meete for the office, and appointed by God. *Exod.* 21. 30.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him h by the i iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him and al the Congregation.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

22 So Moses did as the Lord had commanded him, and hee tooke Iosha, and set him before Eleazar the Priest, and before al the Congregation.

23 Then hee put his hands vpon him, and gaue him a k charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruites.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Yee shall obserue to offer vnto mee in their due season mine offering and l my bread, for my sacrifices made by fire for a sweete sauour vnto me.

a By bread, he meaneth all maner of sacrifice. *Exod.* 29. 38.

3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot, daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a m meat offring mingled with the fourth part of an * hin of beaten oyle.

Exod. 16. 36. *Leuit.* 2. 1. *Exod.* 29. 40.

6 This shalbe a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other Lambe shalt thou prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweete sauour vnto the Lord.

b The meate offring and drinke offering of the euening sacrifice.

9 ¶ But on the Sabbath day ye shal offer two Lambes of a yeere olde, without spot, and two c tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

c Of the measure Ephah.

10 This is the burnt offring of euery Sabbath, beside the d continuall burnt offering, and drinke offering thereof.

d Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullocks, and a ram, and seuen lambes of a yeere olde without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate offring, mingled with oile for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their e drinke offerings shall bee e That is, the wine that shalbe powred vpon the sacrifice. halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a Lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offering vnto the Lord shall bee prepared, besides the continuall burnt offering, and his drinke offring.

16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord. *Exod.* 12. 18. *and* 23. 15. *Leuit.* 23. 5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shalbe an holy f conuocation, ye shall do no seruile worke therein. *Leuit.* 23. 7. f Or solemne assembly.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullocks, one ram, and seuen lambes of a yeere olde: see that they bee without blemish.

20 And their meate offring shalbe of fine floure mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes,

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare thorowout all the seuen dayes, for the ‡ maintenance of the offring made by fire for a sweete sauour vnto the Lord: it shalbe done beside the continuall burnt offering and drinke offring thereof. ‡ Ebr. *bread.*

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when yee bring a newe meate offering vnto the Lord, according to g your weekes ye shall haue an holy conuocation, and ye shall doe no seruile worke in it:

g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23. 15.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this besides the continuall burnt offering, and his meate offering:) see they ‡ Ebr. *they shall be so you.*

they be without blemish, with their drinke offrings.

CHAP. XXIX.

1 *Of the three principal feasts of the seuenth Moneth: to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

a Which conteineth part of September, and part of October. *Leuit.*23.24.

MOreouer, in the first day of the a seuenth moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein: *it* shall be a day of blowing the trumpets vnto you.

2 And ye shal make a burnt offering for a sweete sauour vnto the Lorde: one young bullocke, one ramme, and seuen lambes of a yeere olde, without blemish.

3 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

b Which must be offred in the beginning of euery moneth.

6 Beside the burnt offering of the b moneth, and his meate offring, and the continual c burnt offring, and his meate offring, and the drinke offrings for the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

c Which is for morning and euening. *Leuit.*16.30,31. *and* 23.27.

7 ¶ And ye shall haue in the tenth day of the seuenth moneth, an holy d conuocation: and ye shal *humble your soules,* and shal not doe any worke therein:

d Which is the feast of reconciliation. *Leuit.*16.29.

8 But ye shall offer a burnt offring vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offring shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the attonement and the continuall e burnt offring and the meate offering thereof) and their drinke offrings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth ye shal haue an holy f conuocation: ye shall doe no seruile worke therein, but ye shal keepe a feast vnto the Lord seuen dayes.

f Meaning the feast of the Tabernacles.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene young bullockes, two rammes, & fourteene lambes of a yeere old: they shall be without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continual burnt offring, his meate offring and his drinke offring.

† The second day of the feast of Tabernacles.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meat offring & their drink offerings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offring, (beside the continual burnt offring, and his meate offring) and their drinke offrings.

† The third day.

20 ¶ Also the † third day ye shal offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

21 With their meat offring & their drink offrings, for the bullockes, for the rammes, and for the lambes, after their number according to the g maner.

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

† The fourth day.

23 ¶ And the † fourth day ye shall offer ten bullocks, two rammes, & fourteene lambes of a yeere old without blemish,

24 Their meat offring and their drinke offrings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continual burnt offring, his meate offring and his drinke offring.

† The fift day.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

27 And their meat offring & their drinke offrings for the bullocks, for the rammes, & for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

† The sixt day.

29 ¶ And in the † sixt day ye shal offer eight bullocks, two rammes, & fourteene lambes of a yeere old without blemish,

30 And their meat offring & their drinke offrings for their bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continual burnt offring, his meat offring, and his drinke offrings.

† The seuenth day.

32 ¶ In the † seuenth day also ye shall offer seuen bullockes, two rammes and fourteene lambes of a yeere old without blemish,

33 And their meat offring & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offering, beside the continual burnt offring, his meate offring, and his drinke offring.

† The eight day. *Leuit.*23.36.

35 ¶ In the † eight day, ye shall haue * a solemne assemblie: yee shall doe no seruile worke therein,

36 But ye shal offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, & seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offring, and his drinke offring.

39 These things ye shal do vnto the Lord in your feasts, beside your [h] vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shall vowe or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the mayd, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel, according to all that the Lorde had commanded [‡] him,

‡ Ebr. Moses.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lorde hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to bind [‡] himselfe by a bond, he shall not [‡] breake his promise, but shal doe according to all that proceedeth out of his mouth.

‡ Ebr. his soule.

4 If a woman also vowe a vowe vnto the Lord, & bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shal stand, and euery bond, wherewith she hath bound herselfe, shall stand.

b For in so doing, he doeth approoue her.

6 But if her father [c] disallow her the same day that he heareth all her vowes and bonds, wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when she voweth or [d] pronounceth ought with her lips, wherewith she bindeth herselfe,

d Either by othe, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds where with she bindeth her selfe, shall stand in effect.

9 But if her husband disallowe her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lips, wherewith she bound her[e]self, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith shee hath bound her self) shal stand in [f] effect with her.

f For they are not vnder the authoritie of the man.

11 And if shee vowed in her husbands [g] house, or bound her selfe straightly with an othe,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceedeth out of her lips, concerning her vowes or concerning [‡] her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ Ebr. the bonds of her soule.

14 So euery vow, and euery othe or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercises,

15 But if her husband hold his peace concerning her from [i] day to day, then he stablisheth all her vowes and all her bonds which she hath made: he hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if he [k] breake them after that he hath heard them, then shall he beare her iniquitie.

k Not the same day hee heard them, but some day after, the sinne thalbe imputed to him, and not to her.

17 These are the ordinances which the Lord commanded Moses, betweene a man & his wife, & betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Fiue kings of Midian and Balaam are slaine. 18 Only the maids are reserued aliue. 27 The praie is equally diuided. 49 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 [*] Reuenge the children of Israel of the Midianites, and afterward shalt thou be [*] gathered vnto thy people.

Chap.25.17.

Chap.27.13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let thē goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

a As he had commanded, Chap. 25.17: declaring also that the iniurie done against his people, is done against him.

5 So there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that hee bare to the Lord, Chap.25.13.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slew also the Kings of Midian among them that were slaine: [*] Eui, & Rekem, and Zur, & Hur, and Reba, fiue kings of Midian, & they slew [c] Balaam the sonne of Beor with the sword:

Iosh.13.21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattel, & all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their [‖] villages with fire.

‖ Or, palaces and gorgeous buildings.

11 And they tooke all the spoyle, and all the praye both of men and beasts.

12 And they brought the [d] captiues and that which they had taken, & the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iordan toward Iericho.

d As the women & little children.

13 ¶ Then Moses and Eleazar [§] Priest, & all the princes of the Congregation went out of the campe to meete them.

§ Or, chiefe Priest.

14 And Moses was angrie with the captaines of the hoste, with the captaines ouer thousandes, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the [e] women?

e As though he sayd, Ye ought to haue spared none.

16 Behold, [*] these caused the children of Israel through the [*] counsell of Balaam to commit a trespasse against the Lorde, [f] as concerning Peor, and there came a plague among

Chap.25.2. 2. Pet.2.15.

f For worshipping of Peor.

among the Congregation of the LORD.

17 Nowe therefore, * slay all the males among the children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe alme for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goats hayre, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the LORD * commanded Moses.

22 As for golde, and siluer, brasse, yron, tinne, and leade:

23 Euen all that may abide the fire, ye shall make it goe through the fire, and it shall be cleane: yet it shall bee [h] purified with * the water of purification: and all that suffereth not the fire, yee shall cause to passe by the [i] water.

24 Yee shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the LORD spake vnto Moses, saying,

26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the praye † betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the LORD of the [k] men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the LORD.

30 But of the halfe of the children of Israel thou shalt take [l] one, taken out of fiftie, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the LORD.

31 And Moses and Eleazar the Priest did as the LORD had commanded Moses.

32 And ỹ bootie, to wit, the rest of the praye which the men of war had spoiled, was fiue hundreth seuentie and fiue thousand sheepe,

33 And seuentie and two thousand beeues,

34 And threescore and one thousand asses,

35 And two and thirtie thousand persons in all, of women that had ‡ lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.

37 And the * LORDS tribute of the sheepe was fiue hundreth and seuentie and fiue:

38 And the beeues were fiue and thirtie thousand, whereof the LORDS tribute was seuentie and two.

39 And the asses were thirtie thousand and fiue hundreth, whereof the LORDS tribute was threescore and one:

40 And [n] of persons sixteene thousand, whereof the LORDS tribute was two and thirtie persons.

41 And Moses gaue the tribute of the LORDS offering vnto Eleazar the Priest, as the LORD had commanded Moses.

42 And of the * halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheep and fiue hundreth,

44 And fiue and thirtie thousand beeues,

45 And thirtie thousand asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the [p] children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the LORD, as the LORD had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayde to Moses, Thy seruants haue taken the summe of the men of warre which are vnder ‡ our authoritie, and there lacketh not one man of vs.

50 [q] We haue therefore brought a present vnto the LORD, what euery man found of iewels of gold, bracelets, and chaines, rings, earings, and ornaments of the legs, to make an atonement for our soules before the LORD.

51 And Moses ‡ Eleazar the Priest tooke the golde of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the LORD (of the captaines ouer thousands and hundreds) was sixteene thousand seuen hundreth and fiftie shekels,

53 (For the men of warre had spoyled, euery man for [r] himselfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [s] memoriall of the children of Israel before the LORD.

CHAP. XXXII.

The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer and builde cities on this side Iordan.

NOwe the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, ‡ spake vnto Moses

a Reuben came of Leah, and Gad of Zilpah her handmaide.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen.31.47.

Judges 21.11. g That is, all the men children.

Chap.19.11.

‖Or, conteined in the Lawe. Chap.19.12.

h The third day, and before it be molten. Chap.19.9. i It thalbe washed.

† The praye is first diuided equally among al,

k Of the praye that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the souldiers, one of euery fiue hundreth.

‡Ebr. not knowen the bed of man.

m That is, the portion that the souldiers gaue to the Lord.

n Meaning, of the maides, or virgins which had not companied with man.

o Of that part which was giuen vnto them, in diuiding the spoyle.

p Which had not bene at warre.

‡Ebr. vnder our hands.

q The captaines by this free offering, acknowledge the great benefite of God in preseruing his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Israel.

and to Eleazar the Prieſt, and vnto the princes of the Congregation, ſaying,

3 The land of Ataroth, † Dibon, † Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord ſmote before the Congregation of Iſrael, is a land meete for cattell, and thy ſeruants haue cattell:

5 Wherefore, ſaid they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Iorden.

6 And Moſes ſayd vnto the children of Gad, and to the children of Reuben, ſhall your brethren go to warre, and ye tary here?

‡ Ebr. breake.

7 Wherefore do we ‡ diſcourage yee the heart of the children of Iſrael, to go ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.

Chap. 13.24. ‖ Or, valley.

9 For * when they went vp euen vnto the ‖ riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the ſame day, and he did ſweare, ſaying,

‡ Ebr. if any of the men, Chap. 14.28, 29. ‖ Or, perſecured and continued.

11 ‡ None of the men that came out of Egypt * from twentie yeere olde and aboue, ſhall ſee the land for the which I ware vnto Abraham, to Iſhak, and to Iaakob, becauſe they haue not ‖ wholly followed me:

12 Except Caleb the ſonne of Iephunneh the Kenezite, and Joſhua the ſonne of Nun: for they haue conſtantly followed the Lord.

13 And the Lord was very angry with Iſrael, and made them wander in the wildernes fourtie yeeres, vntill all the generation that had done † euill in the ſight of the Lord were conſumed.

† Becauſe they murmured, neither would beleeue their report which told the trueth, as concerning the land,

14 And beholde, yee are riſen vp in your fathers ſtead as an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord toward Iſrael.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wildernes, and † ye ſhall deſtroy all this folke.

† By your occaſion.

16 And they went neere to him, and ſaid, Wee will builde ſheepefoldes here for our ſheepe, and for our cattell, and cities for our children.

17 But wee our ſelues will bee ready armed to goe before the children of Iſrael, vntill we haue brought them vnto their * place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.

* In the land of Canaan.

18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.

Ioſh. 1.13.

20 ¶ * And Moſes ſaid vnto them, If ye will doe this thing, and goe armed † before the Lord to warre:

† Before the arke of the Lord.

21 And will goe euery one of you in harneys ouer Iorden before the Lord, vntill hee hath caſt out his ‖ enemies from his ſight:

‖ That is, the inhabitants of the land.

22 And vntill the land be ſubdued before the Lord, then yee ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhall be your poſſeſſion † before the Lord.

† The Lord will graunt you this land, which ye require, Ioſh. 1, 15.

23 But if yee will not doe ſo, behold, yee haue ſinned againſt the Lord, and be ſure, that your ſinne ‡ will finde you out.

‡ Ye ſhall aſſuredly be puniſhed for your ſinne,

24 Builde you then cities for your children, and folds for your ſheepe, and doe that ye haue ſpoken.

25 Then the children of Gad, and the children of Reuben ſpake vnto Moſes, ſaying, Thy ſeruants will doe as my lord commandeth:

26 Our children, our wiues, our ſheepe, and all our cattell ſhall remaine there in the cities of Gilead,

27 But * thy ſeruants will goe euery one armed to warre before the Lord for to fight, as my lord ſaith.

Ioſh. 4.12.

28 So concerning them, Moſes † commaunded Eleazar the Prieſt, and Joſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael:

† Moſes gaue charge that his promiſe made to the Reubenites and others, ſhould be performed after his death, ſo that they brake not theirs.

29 And Moſes ſayde vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, yee ſhall giue them the land of Gilead for a poſſeſſion:

30 But if they will not goe ouer with you armed, then they ſhall haue their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the ‖ Lord hath ſayd vnto thy ſeruants, ſo will we doe.

‖ That is, attributed to the Lord, which his meſſenger ſpeaketh.

32 Wee will goe armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance may bee to vs on this ſide Iorden.

33 * So Moſes gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Joſeph, the kingdome of Sihon king of the † Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſtes, euen the cities of the countrey round about.

Deut. 3.12. Ioſh. 13.8. and 22.4.

† The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10.12. he ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepefolds.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, † tooke it, and put out the Amorites that dwelt therein.

Gen. 50.23.

40 Then Moſes gaue Gilead vnto Machir the ſonne of Manaſſeh, and hee dwelt therein.

41 * And Iair the ſonne of Manaſſeh went and tooke the ſmall townes therof, and called

Deut. 3.14.

called them * Hauoth Iair.

a That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneyes of Israel are numbred. 52 They are cõmanded to kil the Canaanites.

THese were the * iourneyes of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.

b From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneyes according to the commaundement of the Lorde: so these are the iourneyes of their going out.

3 Now they * departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

Exod.12.37.

4 (For the Egyptians buried all their first borne, which the Lorde had smitten among them: vpon their * gods also the Lord did execution.)

b Either meaning their idoles or their men of authoritie.

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernes.

Exod.13.20.

7 And they remooued from Etham, and turned againe vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod. 14.2.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah.

Exod.15.22.

9 And they remooued from Marah, and came vnto * Elim, & in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

Exod.15.27.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red sea, and lay in the * wildernesse of Sin.

Exod.16.1.

12 And they tooke their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

Exod.17.1.

15 And they departed from Rephidim, and pitched in the * wildernes of Sinai.

Exod.19.1.

16 And they remooued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

Chap.11.34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

Chap.11.35.

18 And they departed from Hazeroth, and pitched in Rithmah.

Chap.13.1.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Terah.

28 And they remooued from Terah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.

Chap.20.22.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor at the commaundement of the Lorde, and died there, in the fourtieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the d fifth moneth.

Chap.20.25. deut.32.50.

39 And Aaron was an hundreth & three and twentie yeere olde, when he died in mount Hor.

d Which the Hebrewes call Ab, and answereth to part of Iuly and part of August.

40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Israel)

Chap.21.1.

41 And they departed from mount * Hor, and pitched in Zalmonah.

Chap.21.4,10,

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab.

Chap.21.11.

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iordan toward Iericho.

‖ Or, fielde.

49 And they pitched by Iordan, from Beth-iesh-himoth vnto * Abel-shittim, in the plaine of Moab.

Chap.25.1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake

Deut.7.2. ioſh. 11.11,12.

51 Speake vnto the children of Iſrael, and ſay vnto them, * When yee are come ouer Iorden to enter into the lande of Canaan,

52 Ye ſhall then driue out all the inhabitants of the land before you, and deſtroy all their ᵉ pictures, and breake aſunder all their images of mettall, & plucke downe all their hie places.

ᵉ Which were ſet vp in their high places to worſhip.

53 And ye ſhal poſſeſſe the land and dwel therein: for I haue giuen you the lande to poſſeſſe it.

54 And yee ſhall inherite the lande by lot according to your families: * to the moe ye ſhal giue moze inheritance, and to the fewer the leſſe inheritance. Where the lot ſhal fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherite.

Chap.26.53,54.

55 But if yee will not driue out the inhabitants of the lande before you, then thoſe which yee let remaine of them, ſhall bee * ‖pickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein ye dwell.

Joſh.23.13. Iudges 2.3.

‖Or, *kniues.*

56 Moreouer, it ſhall come to paſſe, that I ſhal doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coaſtes and borders of the land of Canaan.
17 Certaine men are aſſigned to diuide the land.

AND the Lord ſpake vnto Moſes, ſaying,
2 Commaund the children of Iſrael, and ſay vnto them, When yee come into the land of Canaan, this is the ª land that ſhall fall vnto your inheritance: that is, the land of Canaan with the coaſtes thereof.

ª Meaning, the deſcription of the land.

3 *And your Southquarter ſhalbe from the wilderneſſe of Zin to the borders of Edom: ſo that your Southquarter ſhall bee from the ſalt Sea coaſt Eaſtward.

Joſh.15.1.

4 And the border ſhal compaſſe you from the South to ‖Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it ſhal ſtretch to Hazar-addar, and goe along to Azmon.

‖Or, *aſcending vp by ſcorpions.*

5 And the border ſhall compaſſe from Azmon vnto the ᵇ riuer of Egypt, and ſhall goe out to the Sea.

ᵇ Which was Nilus, or as ſome thinke, Rhinocorura.

6 And your Weſt quarter ſhall bee the great ᶜ Sea: euen that border ſhall be your Weſt coaſt.

ᶜ Which is called, Mediterraneum.

7 And this ſhall be your Northquarter: ye ſhall marke out your border frō the great Sea vnto mount ᵈ Hor.

ᵈ Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor, ye ſhal point out til it come vnto Hamath, and the ende of the coaſt ſhall be at Zedad.

9 And the coaſt ſhall reach out to Ziphron, and goe out at Hazar-enan: this ſhal be your Northquarter.

10 And yee ſhall marke out your Eaſtquarter from Hazar-enan to Shepham.

11 And the coaſt ſhall goe downe from Shepham to Riblah, and from the Eaſtſide of Ain: and the ſame border ſhall deſcend and goe out at the ſide of the Sea of ᵉ Chinnereth Eaſtward.

ᵉ Which in the Gospel is called the lake of Genazareth.

12 Alſo that border ſhall goe downe to Iorden, and reache at the ſalt Sea: this ſhall be your land with the coaſtes thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the lande which yee ſhall inherite by lotte, which the Lord commaunded to giue vnto nine tribes and halfe the tribe.

14 *For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholdes, and halfe the tribe of Manaſſeh, haue receiued their inheritance.

Chap.32.33. ioſh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this ſide of Iorden toward Jericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 These are the names of the men which ſhall diuide the land vnto you: *Eleazar the Prieſt, and Joſhua the ſonne of Nun.

Ioſh.19.51.

18 And yee ſhall take alſo a ᶠ prince of euery tribe to deuide the land.

ᶠ One of the heads or chiefe men of euery tribe.

19 The names alſo of the men are theſe: of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the ſonne of Chiſlon.

22 Alſo of the tribe of the ſonnes of Dan, the prince Bukki, the ſonne of Jogli.

23 Of the ſonnes of Ioſeph: of the tribe of the ſonnes of Manaſſeh, the prince Haniel the ſonne of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the Prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the Prince Elizaphan, the ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Paltiel the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Shelomi.

28 And of the tribe of the ſonnes of Naphtali, the prince Pedahel, the ſonne of Ammihud.

29 These are they, whom the Lord commanded to ª diuide the inheritance vnto the children of Iſrael, in the land of Canaan.

ª Because they had no inheritāce aſſigned them in ſ land of Canaan

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and ſuburbs.
11 The cities of refuge. 16 The law of murther. 30 For one mans witneſſe ſhall no man be condemned.

AND the Lorde ſpake vnto Moſes in the plaine of Moab by Iorden, toward Jericho, ſaying,

Ioſh.21.2.

2 *Commaund the children of Iſrael that they giue vnto the ª Leuites of the inheritance of their poſſeſſion, ᵇ cities to dwell in: yet ſhall giue alſo vnto the Leuites the ſuburbes of the cities round about them.

ª Because they had no inheritāce aſſigned them in ſ land of Canaan
ᵇ God would haue them ſcattered thorow all the land, becauſe the people might be preſerued by their obedience in ſ

3 So they ſhall haue the cities to dwell in, and their ſuburbes ſhall be for their cattell, and for their ſubſtance, and for all their beaſtes.

4 And the ſuburbes of the cities, which God and his law.

ye shal giue vnto the Leuites, from the wall of the citie outward, shall bee a thousand cubites round about.

5 And ye shall measure without the citie of the East side, two thousand cubites: and of the South side, two thousand cubits: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the midst: this shall be the measure of the suburbes of their cities.

6 And of the cities which yee shall giue vnto the Leuites, there shal be sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shal adde two and forty cities mor.

7 All the cities which ye shal giue to the Leuites, shall be eight and fortie cities: them shall ye giue with their suburbes.

8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: euery one shal giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, When ye be come ouer Iorden into the land of Canaan,

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the d auenger, that her which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Yee shall appoynt three on this side Iorden, and ye shall appoynt three cities in the land of Canaan which shall be cities of refuge.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth any person vnwares may flee thither.

16 And if one smite another with an instrument of iron that he die, hee is a murtherer, and the murtherer shall die the death.

17 And if hee smite him by casting a stone, wherewith he may be slaine, and he die, he is a murtherer, and the murtherer shal die the death.

18 Or if he smite him with an handweapon of wood, wherewith hee may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer: when he meeteth him, he shall slay him.

20 But if he thrust him of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if he pushed him suddenly, and not of hatred, nor cast vpon him any thing, without laying of waite,

23 Or any stone (wherewith he might hee slaine) and sawe him not, & caused it to fall vpon him, and hee die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the i hie Priest, which is anoynted with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the auenger of blood slay the k murtherer, he shalbe guiltlesse,

28 Because hee should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne to the land of his possession.

29 So these things shall bee a l lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through m witnesses: but one witnesse shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recompenst for the life of the murtherer, which is n worthy to die: but he shalbe put to death.

32 Also yee shall take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwel in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherein ye shal dwel: for o blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the midst thereof: for I the Lord dwel among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen a the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,

2 And said, The Lord commanded b my lord to giue the land to inherite by lot to the children of Israel: and my lorde was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall be: so shall it be taken

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e So that in all were three thousand: and in the compasse of these two thousand, they might plant and sow.

Deut.4.41. iosh.20.2.&21.3.

Exod.21.13. deut.19.2. iosh.20.2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

Iosh.20.7. & 21.32. among the 48. Exod.21.14.

f Wittingly, and willingly.

g That is, with a big and dangerous stone: in Hebr. with a stone of his hand.

Deut.19.11.

h That is, his next kinsman.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

k By the sentence of the Iudge.

l A law to iudge murthers done, either of purpose or vnaduisedly.

Deut.17.6. and 19.15. Matth.18.16. 2.cor.13.1.

m Which purposely hath committed murther.

n Or, murther.

o So God is mind full of the blood wrongfully shed, that hee maketh his dumme creatures to demaund vengeance thereof.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.

Chap.27.1. iosh.17.3.

b Meaning, Moses.

ken away from the lot of our inheritance.

4 Also when the [a] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance bee taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue [d] well.

6 This is the thing that the Lord hath commaunded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shal sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 For [f] Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers sonnes, *Chap. 27.1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the [g] commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan toward Iericho.

a Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes,

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof should haue bene abalienated to others.

e When there is no male to inherite.

f Touching the ceremoniall and iudiciall law.

The fift Booke of Moses called *Deuteronomie.

THE ARGVMENT.

THE wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourty yeeres, Deut. 9.7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy Word, and Sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherfore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, & goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his word hee would bee knowen to be their God, and they his people: by his Word he would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse & detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse & vice, and whatsoeuer offendeth the Maiestie of God. And as he had before instructed their fathers in all things apperteining both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessary for a common weale: appointing vnto euery estate and degree, their charge & dutie: as well how to rule & liue in the feare of God, as to nourish friendshippe toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obserue and obey them.

* That is, a second law: so called, because the Law, which God gaue in mount Sinai, is here repeated, as though it were a newe Law: and this Booke is a commentarie or exposition of the ten commandements.

CHAP. I.

1 *A briefe rehearsall of things done before from Horeb, vnto Kadesh-barnea.* 32 *Moses reproueth the people of their incredulitie.* 44 *The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.*

THese be the words which Moses spake vnto all Israel, on [a] this side Iordan in the wilderness, in the plaine, ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from [b] Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And [c] came to passe in the first day of the eleuenth moneth, in the fourtieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine [d] Sihon the

c In Horeb, or Sinai, fourtie yeeres before this: but because all that were then of age and iudgement, were now dead, Moses repeateth the

a In the countrey of Moab.

b So that the wildernesse was betweene the Sea, and this plaine of Moab.

d By these examples of Gods fauour, their minds are prepared to receiue his Law. Num. 21.24.

king of the Amorites which dwelt in Heſhbon, and Og king of Bashan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Iordan in the lande of Moab • began Moſes to declare this law, ſaying,

6 The Lorde our God ſpake vnto vs in f Horeb, ſaying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places nere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Behold, I haue ſet the land before you: go in and * poſſeſſe that land which the Lord ſware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their ſeede after them.

9 ¶ And I ſpake g vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

10 The Lord your God hath h multiplied you: and beholde, yee are this day as the ſtarres of heauen in number:

11 (The Lord God of your fathers make you a thouſand times ſo many mo as ye are, and bleſſe you, as he hath promiſed you)

12 How can I alone i beare your cumbrance, and your charge, and your ſtrife?

13 Bring you men of wiſedome and of vnderſtanding, and k knowen among your tribes, and I will make them rulers ouer you:

14 Then ye anſwered me, and ſaid, The thing is good that thou haſt commanded vs to doe.

15 So I tooke the chiefe of your tribes l wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that ſame time, ſaying, Heare ye controuerſies betweene your brethren, * and iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

17 Ye ſhall haue no reſpect of perſon in iudgement, * but ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man: for the iudgement is m Gods: and the cauſe that is too hard for you, bring vnto me, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, and went thorow all that great q terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And • I ſaid vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath layd the land before thee: goe vp & poſſeſſe it, as the Lord the God of thy fathers hath ſayde vnto thee: feare not, neither be diſcouraged,

22 ¶ • Then ye came vnto me euery one, and ſayd, Wee will ſende men before vs to ſearch vs out the land, and to bring vs word againe, what way wee muſt goe vp by, and vnto what cities we ſhall come.

23 So the ſaying pleaſed mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eſhcol, and ſearched out the land.

25 And tooke of the fruite of the lande in their handes, and brought it vnto vs, and brought vs word againe, and p ſayd, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding, yee would not goe vp, but were diſobedient vnto the commandement of the Lorde your God, •

27 And murmured in your tents, ſ ſayd, Becauſe the Lord q hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to deſtroy vs.

28 Whither ſhall wee goe vp? our • brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then wee, the cities are great and walled vp to heauen: and moreouer we haue ſeene the ſonnes of the * Anakims there.

29 But I ſayd vnto you, Dread not, nor be afraid of them.

30 The Lord your God, t who goeth before you, he ſhall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wildernеſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God,

33 * Who went in the way before you, to ſearch you out a place to pitch your tent in, in fire by night, that ye might ſee what way to goe, and in a cloud by day.

34 Then the Lorde heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this frowarde generation ſee that good land, which I ſware to giue vnto your fathers,

36 Saue Caleb the ſonne of Iephunneh: hee ſhall ſee it, * and to him will I giue the land that hee hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

37 * Alſo the Lord was angry with mee for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

38 But Joſhua the ſonne of Nun which ſtandeth • before thee, he ſhall goe in thither: incourage him: for hee ſhall cauſe Iſrael to inherite it.

39 Moreouer, your • children, which yee ſayd ſhould bee a praye, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it,

and

f In the ſecond yeere, and ſecond moneth, Numb. 10.11.

‖ Or, Euphrates.

Gen. 15.18. and 17.7,8.

g By the counſel of Iethro my father in lawe, Exod. 18.19.

h Not ſo much by the courſe of nature, as miraculouſly.

i Signifying how great a burden it is, to gouerne the people.

k Whoſe godlineſſe & vprightneſſe is knowen.

l Declaring what ſort of men ought to haue publike charge: reade Exod. 18. 21.

Iohn 7.24.

Leuit. 19.15. chap. 16.19. 1. Sam. 16.7. 2. Chron. 19.6, 7. Ecclus. 42.1. Iames 2.2.

m And you are his Lieutenants.

n So that the euill was in them then that they ſhould ſooner poſſeſſe the inheritance promiſed.

o Reade Numb. 13.1,3.

Numb. 13.24.

‖ Or, valley of the cluſter of grapes.

p To wit, Caleb and Ioſhua: Moſes preferreth the better part to the greater, that is, two to ten.

q Such was the lewes vnthankefulneſſe, that they counted Gods eſpeciall loue, hatred.

r The other ten, not Caleb and Ioſhua. Numb. 13.29.

ſ Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord in the true boldneſs, and agreeable to God.

Exod. 13.21.

Numb. 14.23.

Ioſh. 14.6.

Numb. 20.12. and 27.14. Chap. 3.26. and 34.4.

t Which miniſtreth vnto thee.

u Which were vnder twentie yeere olde, as Numb. 14.31.

and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye answered and said vnto me, Wee haue sinned against the Lord, [x] we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you every man to the warre, & were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when yee came againe, yee wept before the Lorde, but the Lorde would not [z] heare your voyce, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

4. Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Hesbon is discomfited.

THen [a] were turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lorde spake vnto mee: and wee compassed mount Seir a [b] long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long ynough: turne you Northward.

4 And warne thou the people, saying, Yee shall goe through the [c] coast of your brethren the children of Esau, which dwell in Seir, and they shalbe afraid of you: take yee good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, [d] because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lorde thy God hath [d] blessed thee in all the workes of thine hande: hee knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plaine, from Elah, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

9 Then the Lord sayde vnto me, Thou shalt not [e] vexe Moab, neither prouoke them to battell: for I will not giue thee of their lande for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whom the Moabites call Emims.

12 The [g] Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer [*] Zered: and we went ouer the riuer Zered.

14 The [i] space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the [k] hand of the Lorde was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lorde spake vnto me, saying,

18 Thou shalt goe through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the lande of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a lande of Giants: for Giants dwelt therein afore time, whom the Ammonites called Zamzummims:

21 A people that was great, and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwelt in Seir, when hee destroyed the Horims before them, and they possessed them and dwelt in their stead vnto this day.

23 And the Anims which dwelt in Hazarim euen vnto [l] Azzah, the Caphtorims which came out of Caphtor destroied them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hande Sihon the [k] Amorite, king of Hesbon, and his lande: begin to possesse it, and prouoke him to battel.

25 This day will I [l] beginne to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Hesbon, with words of peace, saying,

27 ¶ Let

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commaundeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 21. Gen. 36. 8.

d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.

*Or, wildernesse.

*Or, besiege.

e Which were the Moabites, & Ammonites.

f Signifying, that as these Giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyde Gods plagues. Gen. 36. 20.

*Numb. 21. 12.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere olde and aboue.

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable

*Or, Gaza.

k According to his promise made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

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Num.21.22.

27 ¶ * Let me passe thorow thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue me water for money for to drinke: onely I will go thorow on my foote,

29 (As the a children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Iorden, into the land which the Lorde our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lorde thy God had b hardened his spirite, & made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord sayd vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Jahaz.

33 But the Lorde our God deliuered him vnto our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and c women, and children: wee let nothing remaine.

35 Only d cattell we tooke to our selues, and the spoile of the cities which we tooke.

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Jabboke, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

CHAP. III.

3 Og king of Bashan is slaine. 11 The bigneſſe of his bed. 18 The Reubenites & Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosh̃ua is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, albeit hee deſired it.

THen we turned and went vp by the way of Bashan: * and Og King of Bashan a came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Bashan, and all his people: and we smote him, vntill none was left him alive.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside b vnwalled townes a great many.

6 And wee ouerthrew them as wee did vnto Sihon King of Heshbon, destroying euery citie, with men, c women, and children.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, & all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, d whose bed was a bed of iron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

13 And the rest of Gilead, & all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: & called them after his own name, Bashan, * Hauoth Iair vnto e this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the border, euen vnto the riuer f Jabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

18 ¶ And I commanded g you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shal goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely and your children, and your cattell, (for I know we that ye haue much cattel) shal abide in your cities, which I haue giuen you,

20 Until the Lorde haue giuen rest vnto your brethren as vnto you, & that they also possesse the lande, which the Lord your God hath giuen them beyond Iorden: then shall yee * returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Iosh̃ua the same time, saying, Thine eyes haue seene all that the h Lorde your God hath done vnto these two kings: * so shall the Lorde doe vnto all the kingdoms whither thou goest.

22 Ye shall not feare them: for the Lord your

a Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

b God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

Num.21.23.

‖ Or, before vs.

c God hath cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

‖ Or, into our hand.

‖ Or, ford.

Num.21.33. Deut.29.7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

Num.21.24.

Num.21.33.

b As villages and small townes.

c Because this was Gods appointment, therefore it may not be iudged cruell.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

Num.32.33.

e Meaning, when he wrote this historie.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Ashdothpisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num.32.31.

Iosh.22.4. Num.27.18,19, 23.

h So that the victories came not by your owne wisdom, strength, or multitude. Iosh.1.5.& 10, 8,25.

your

i He speaketh according to the common & corrupt speach of them which attribute y power vnto idoles that onely appertaineth vnto God.

Or, wonders.

k He meaneth Zion, where the temple should be built, and God honoured.

l As before hee saw by the spirit of prophesie the good mountaine which was Zion so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

your God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy power?

25 I pray thee let mee goe ouer, and see the good lande that is beyond Iorden, that goodly k mountaine and Lebanon.

26 But the Lorde was angry with mee for your sakes, and would not heare me: and the Lorde sayde vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and l lift vp thine eyes Westwarde, and Northward, and Southwarde, and Eastwarde, and beholde it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Iosua, and incourage him, & holden him: for he shal goe before this people, and hee shall diuide for inheritance vnto them the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-peor.

CHAP. IIII.

1 *An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 The threatnings against them that forsake the lawe of God. 37 God chose the seede because hee loued their fathers. 43 The three cities of refuge.*

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a doe, that yee may liue & goe in, and possesse the lande, which the Lorde God of your fathers giueth you.

2 *Ye shall b put nothing vnto the word which I commaund you, neither shal ye c take ought therefrom, that yee may keepe y commandements of the Lorde your God which I commaund you.

3 Your d eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is g neere vnto vs, in al that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this daye?

9 But take heede to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto mee, Gather me the people together, and I will cause them to heare my wordes, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere & * stood vnder the mountaine, and the mountaine i burnt with fire vnto the middes of heauen, and there was darkenesse, cloudes and mist.

12 And the Lorde spake vnto you out of the middes of the fire, and ye heard the voice of the wordes, but sawe no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which hee commanded you to k doe, euen the ten ‖ commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which yee should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your ‡ selues: for ye saw no l image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that flieth in the ayre,

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone & the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lorde thy God hath m distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the n iron furnace: out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not go ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this lande, and shall not goe ouer Iorden: but * ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest yee forget the couenant of the Lorde your God which hee made with you, and lest yee make you any grauen image, or likenesse of any thing, as the Lorde thy God hath charged thee.

24 For the Lorde thy God is a p consuming fire, and a iealous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

Exod. 19.18.

i The law was giuen with fearefull miracles to declare both that God was the author thereof, and also that no flesh was able to abide the rigor of the same.

k God ioyneth this condition to his couenant.

Or, wordes.

‡ *Ebr. soules.*

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n Hee hath deliuered you out of most miserable slauerie, and freely chosen you for his children.

o Moses good affection appeareth in that, that he, being deputed of such an excellent treasure, doeth not enuie them that must enioy it.

p To those that come not vnto him with loue & reuerence, but rebell against him, Heb. 12.29.

a For this doctrine standeth not in bare knowledge, but in practise of life. *Chap. 12.32.*

b Thinke not to be more wise then I am.

c God wil not be serued by halfes, but wil haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Num. 25.3,4.

e And were not idolaters.

f Because all men naturally desire wisedome, he sheweth how to attaine vnto it.

‖ *Or, surely.*

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7.23.

h He addeth all these wordes to shew that we can neuer be carefull ynough to keepe the law of God, and to teach it to our posterity.

q Meaning he by all superstiti on and corrupt on of the true seruice of God.

r Though men would absolue you, yet the insensible creatu shalbe witnesse of your diso e dence.

s So that his euse shall make his former bles sings of none effect.

t Not with out ward shew or ceremony, but with a true confession of thy faults.

‡ *Ebr. in the last e dayes.*

u To certifie them the more of the assurance of their saluation

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles,

a Freely and not of their deserts.

b God promiseth forward not for our merites, but to incourage vs and to allure vs to loue our lawes: our labour shall not be lost.

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long in the land, if ye q corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heauen and earth to record against you this day, ye shall shortly perish from the land, whereunto you goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shal scatter you among the people, and ye shall be left fewe in number among the nations, whither the Lorde shall bring you:

28 And there ye shall serue gods, euen the worke of mans hand, wood, & stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine s heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, & at the length, if thou returne to the Lord thy God, and be obedient vnto his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he t sware vnto them.

32 For inquire nowe of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z knowe, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voyce out of the mids of the fire.

37 And because a hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mighty power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord, hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I commaund thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayest prolong thy daies vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, c Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasseh. *c Iosh.20.8.*

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the d witnesses, & the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt, *d* The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the lande of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel e smote, after they were come out of Egypt: *e Num.21.24. chap.1.4.*

47 And they possessed his lande, and the land of f Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising: *f Num.21.33. chap.3.3.*

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto g the Sea of the plaine, vnder the h springs of Pisgah. *g* That is, the salt sea. *h chap.3.17.*

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and sayde vnto them, Heare, O Israel, the ordinances and the lawes which i I propole to you this day, that ye may learne them, and take heede to obserue them. *i Ebr. I speake in your eares.*

2 k The Lord our God made a couenant with vs in Horeb. *Exod.19.5,6.*

3 The Lorde l made not this couenant with our fathers onely, but with vs, euen with vs all heere alme this day. *l* Some reade God made not this couenant, that is, in such ample sort, and with such signes and wonders,

4 The Lorde talked with you m face to face in y mount, out of the mids of the fire, *m* So plainely that you needed not to doubt thereof.

5 (At that time I stoode betweene the Lord and you, to declare vnto you the word of the Lord: for ye were afrayd at the fight of the fire, and went not vp into the mount) and he sayd, *Exod.20.2. Iewit.26.1. psal.97.7,9.*

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of n bondage. *n Or, seruaunt.*

7 Thou shalt haue none o other Gods before my face. *o* God hindereth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth. *Exod.34.7.*

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for p I the Lord thy God am a q ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me: *Ieremi.32.18.* *p* That is, of his honour, not permitting it to be giuen to others. *q Exod.20.5.*

q Meaning hereby all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the infallible creatures shalbe witnesses of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremony, but with a true confession of thy faults.

u Ebr. in the latter dayes.

x To certifie them the more of the assurance of their saluation.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles,

a Freely and not of their deserts.

b God promiseth forward not for our merites, but to incourage vs and to assure vs that our labour shall not be lost.

10 And shewing mercie vnto thousands of them that c loue me, and keepe my commandements.

c The first degree to keepe the commandements is to loue God.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lorde will not hold him guiltles, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

13 Sixe dayes f thou shalt labour, and shalt doe all thy worke:

14 But the seuenth day is the Sabbath of the Lorde thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruaunt, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lorde thy God commanded thee to obserue the Sabbath day.

g Not for a shew, but with true obedience, and due reuerence.

16 g Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go wel with thee vpon the land, which the Lord thy God giueth thee.

Matth.5.21. Luke 18.20. Rom.13.9.

17 * Thou shalt not kil.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

Rom.7.7.

21 * Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

h He forbiddeth not onely of that resolute wil, but that there be no motion or affection.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the midst of the fire, the cloude and the darkenesse with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

23 And when yee heard the voyce out of the midst of the darkenesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And ye sayd, Beholde, the Lorde our God hath shewed vs his glorie and his greatnesse, and * we haue heard his voyce out of the midst of the fire: wee haue seene this day that God doth talke with man, and he * liueth.

Exod.19.19.

Chap.4.33.

25 Nowe therefore, why should wee die? for this great fire will consume vs: if wee heare the voyce of the Lorde our God any more, we shall die.

26 For what ‖flesh was there euer, that heard the voyce of the liuing God, speaking out of the midst of the fire as wee haue, and liued?

‖Or, man.

27 Goe thou neere, and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lorde our God sayth vnto thee, * and we will heare it, and doe it.

Exod.20.19.

28 Then the Lorde heard the voyce of your wordes, when yee spake vnto me: and the Lord said vnto me, I haue heard ‖ the voyce of the words of this people, which they haue spoken vnto thee: they haue wel said, all that they haue spoken.

‖Or, iudgement.

29 Oh k that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commaundements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that ye doe as the Lorde your God hath commanded you: l turne not aside to the right hand nor to the left,

l Ye shal neither adde nor diminish, Chap.4.2.

33 But walke in all the wayes which the Lord your God hath commaunded you, that ye may m liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

m As by obedience, God giueth vs all felicitie: so of disobeying God proceede all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the law.

1 Nese now are the commandements, ordinances, ‖ and lawes, which the Lord your God commaunded me to teach you: that yee might doe them in the land whither yee goe to possesse it:

‖Or, iudgements.

2 That thou mightest n feare the Lorde thy God, and keepe all his ordinances, and his commaundements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

n A reuerent feare and loue of God is the first beginning to keepe Gods commandements.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that yee may encrease mightily o in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

o Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God is Lord onely,

5 * And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

Matth.22.37. mar.12.29.30. luke 10.27.

6 * And these words which I commaund thee this day, shalbe in thine heart.

Chap.11.18.

7 And thou shalt p rehearse them continually vnto thy children, and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

p Some read, thou shalt whet them vpon thy children: to wit, that they may print them more deeply in memorie.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betweene thine eyes.

‖Or, signes of remembrance.

9 Also thou shalt write them vpon the q postes of thine house, and vpon thy gates.

q That whē thou entrest in, thou mayest remember them.

10 And when the Lorde thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Isaak, & Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and wels digged, which

which thou biggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 [a] Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt [c] sweare by his Name.

14 Yee shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among you:) lest the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not [d] tempt the Lord your God, as ye did tempt him in [e] Massah:

17 But yee shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

18 And thou shalt doe that which is right and good in the [f] sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When [g] thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

23 And [h] brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs alme as at this present.

25 Moreouer, this shall be our [i] righteousnesse before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatrie.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, [a] and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them [b] before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no [c] couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For [d] they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hote against you, and destroy thee suddenly.

5 But thus shall ye deale with them, [e] Ye shall ouerthrowe their altars, and breake downe their pillars, and yee shall cut downe their groues, and burne their grauen images with fire.

6 [f] For thou art an holy people vnto the Lord thy God, [g] the Lord thy God hath chosen thee, to bee a peculiar people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for yee were the fewest of all people:

8 But because the Lord [h] loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou mayest knowe, [i] that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thousand generations,

10 And rewardeth [k] them to their face that hate him, to bring them to destruction: hee will not deferre to reward him, that hateth him to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I [l] command thee this day to doe them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the [m] mercy which hee sware vnto thy fathers,

13 And hee will loue thee, and blesse thee, and multiply thee: he wil also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the encrease of thy kine, and the flocks of thy sheepe in the land which hee sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: [n] there shall be neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of [o] Egypt (which thou knowest) vpon thee, but wil send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: [p] thine eye shall not spare them, neither shalt thou serue their gods, for that shall bee thy [q] perdition.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, but

R.ij. remember

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e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here hee condemneth al mans good intentions,

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

[Chap.31.8.

[thy power.

[23.32.

[34.13.

[a] Exod.23.23. Deut.20.17.

[b] Iosh.24.12.

[c] Exod.23.32. Exod.34.12.

[d] Exod.34.16. Deut.7.3.

[e] Exod.23.24. Exod.34.13. Deut.12.3.

[f] Chap.14.2. and 26.18,19. Exod.19.5. 1.Pet.2.9.

[g] Ezek.16.3.

[h] Exod.6.6. Deut.9.26.

[i] Exod.34.6. Psal.103.8. Psal.145.8. 1.Iohn 4.9.

[k] Exod.20.5. Deut.24.16. Ezek.18.20.

[l] Chap.6.1.

[m] Exod.20.6. Deut.5.10.

[n] Exod.23.26.

[o] Exod.9.14. and 15.25.

[p] Deut.13.8.

[q] Exod.23.33.

[Or, stay of them.

b God would haue his seruice pure without all idolatrous ceremonies, & superstitions, Chap. 12.3.

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercy and not to their merites.

g We ought not to be mercifull where God commandeth seuerity.

remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareſt.

20 * Moreouer, the Lord thy God will send [h] hornets among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayeſt not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God will giue them before thee, and shal destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou bee accursed like it, but vtterly abhorre it, and count it most abominable; for it is * accursed.

‖ Or, plagues, or, triall, as *chap.* 22. 3. *exod* 15. 25. *and* 16. 4.

Exod. 23. 28. *Iosh.* 24. 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accompliſh not his promiſe so soone as you would wish.

Chap. 12. 3. *exod.* 23. 24. *Iosh.* 7. 1, 21. 2 *mac.* 12. 40.

k And be entised to idolatrie.

Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be proud for Gods benefits. 19 The forgetfulneſse of Gods benefits cauſeth deſtruction.

YE shall keepe all the commandements which I command thee this day, for [a] to doe them: that yee may liue, and bee multiplied, and goe in, and poſſeſſe the land which the Lord ſware vnto your fathers.

a Shewing that it is not ynough to heare the word, except wee expreſſe it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wilderneſſe, for to humble thee, and to [b] prooue thee, to knowe what was in thine heart, whether thou wouldeſt keepe his commandements or no.

b Which is declared in afflictions, either by patience or by grudging against Gods viſitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers knowe it, that he might teach thee, that man liueth not by [c] bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely; but by the power of God, which giueth it ſtrength to nouriſh vs.

4 Thy rayment waxed not olde vpon thee, neither did thy foote [d] ſwell these fortie yeeres.

d As they that goe barefooted.

5 Know therefore in thine heart, that as a man nourtereth his ſonne, ſo the Lord thy God [e] nourtereth thee.

e So that his afflictions are ſignes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayeſt walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that ſpring out of valleys and mountaines:

‖ Or, meres.

8 A land of wheat and barley, and of vineyards, and fig-trees, and pomegranates: a land of oyle oliue and hony:

9 A land wherein thou shalt eate bread without ſcarſitie, neither shalt thou lacke any thing therein: a land [f] whoſe ſtones are yron, and out of whoſe mountaines thou shalt digge braſſe.

f Where there are mines of metall,

10 And when thou haſt eaten and filled thy ſelfe, thou shalt [g] bleſſe the Lord thy God for the good land which he hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances which I command thee this day:

12 Leſt when thou haſt eaten and filled thy ſelfe, and haſt built goodly houſes and dwelt therein,

13 And thy beaſtes, and thy sheepe are increaſed, and thy siluer and golde is multiplied, and all that thou haſt is increaſed,

14 Then thine heart [h] bee lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage,

h By attributing Gods benefits to their owne wiſedome and labour or to good fortune.

15 Who was thy guide in the great and terrible wilderneſſe (wherein were fiery ſerpents, and ſcorpions, and drought, where was no water) * who brought forth water for thee out of the rocke of flint:

Num. 20. 11.

16 Who fed thee in the wilderneſſe with * MAN, which thy fathers knewe not, to humble thee, and to proue thee, that he might doe thee good at thy latter end.

Exod. 16. 15.

17 Beware leſt thou say in thine heart, My power, and the ſtrength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giueth thee power to get ſubſtance to eſtabliſh his couenant which hee ſware vnto thy fathers, as appeareth this day.

i If things concerning this life proceede only of Gods mercie: much more ſpirituall gifts and life euerlaſting.

19 And if thou forget the Lord thy God, and walke after other gods, and ſerue them and worſhip them, I [k] teſtifie vnto you this day, that ye ſhall ſurely periſh.

k Or, take to witneſſe the heauen & the earth, as Chap. 4. 26.

20 As the nations which the Lord deſtroyeth before you, ſo yee ſhall periſh, becauſe yee would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteouſneſſe, but for his owne ſake. 7 Moſes putteth them in remembrance of their ſinnes. 17 The two tables are broken. 26 Moſes prayeth for the people.

HEare, O Iſrael, Thou shalt paſſe ouer Iorden [a] this day, to goe in and to poſſeſſe nations greater and mightier then thy ſelfe, and cities great and walled vp to heauen,

a Meaning ſhortly.

2 A people great and tall, euen the children of the Anakims, whom thou knoweſt, and of whom thou haſt [b] heard ſay, Who can ſtand before the children of Anak?

b By the report of the ſpies, Num. 13. 29.

3 Vnder-

e To guide thee and gouern thee.

3 Understand therefore that this day the Lord thy God is he which e goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath sayd vnto thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

4 Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my d righteousnesse the Lorde hath brought me in, to possesse this land: but for the wickednesse of these nations the Lorde hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lorde thy God doeth cast them out before thee, and that he might performe the worde which the Lorde thy God sware vnto thy fathers, Abraham, Izhak and Iaakob.

e Like stobburne men which will not endure their maisters yoke.

6 Understand therefore, that the Lord thy God giueth thee not this good land, to possesse it for thy righteousnesse: for thou art a e stifnecked people.

f He prooueth the length of time that their rebellion was both great and intolerable.

7 ¶ Remember, & forget not, how thou prouokedst the Lorde thy God to anger in the wilderness: f since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant which the Lorde made with you: and g I abode in the mount fortie dayes and forty nights, and I neither ate bread nor dranke water:

Exod. 24.18. and 34.28.

10 h Then the Lord deliuered me two tables of stone, written with the i finger of God, and in them was contained according to all the words which the Lord had sayd vnto you in the mount out of the mids of the fire, in the day of the assembly.

Exod. 31.18. g That is, miraculously, and not by the hand of man.

11 And when the fortie dayes and fortie nights were ended, the Lord gaue me the two tables of stone, the tables, I say, of the couenant.

12 And the Lord sayd vnto me, k Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue l corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

Exod. 32.7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

i Signifying that the prayers of the faithfull are there to stay Gods anger, that he consume not vs.

14 i Let mee alone, that I may destroy them, & put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two tables of the couenaunt were in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee had made you a molten calfe, and had turned quickly out of the k way which the Lord had commanded you.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord fortie dayes, & fortie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afrayd of the wrath and indignation, wherewith the Lorde was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lorde was very angry with Aaron, euen to l destroy him: but at that time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, & resist not wickednes.

21 And I tooke your sinne, I meane the calfe which ye had made, & burnt him with fire, and stamped him, and grownd him small, euen vnto very dust: and I cast y dust thereof into the riuer, that descended out of the m Mount.

m Horeb, or Sinai. Num. 11.1,3. Exod. 17.7. Numb. 11.34.

22 Also n in Taberah, and in n Massah, n and in Kibroth-hattaauah ye prouoked the Lord to anger.

n At the returne of the spies.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee n rebelled against the commaundement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto y Lord, since the day that I knew you.

25 Then I fell downe before the Lorde o forty dayes & forty nights, as I fel downe before, because the Lord had sayd, that hee would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, & sayd, O Lord God, destroy not thy people, & thine inheritaunce, which thou hast redeemed through thy greatnesse, whome thou hast brought out of Egypt by a mighty hand.

27 p Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbornnes of this people, nor to their wickednes, nor to their sinne,

p The godly in their prayers ground on Gods promise, & confesse their sinnes. Num. 14.16.

28 Lest the countrey whence thou broughtest them, say, q Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out, to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the service of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the prayse of Israel.

AT the same time the Lord sayd vnto mee, a Hewe thee two tables of stone like vnto the first, and come vp vnto mee into the Mount, and make thee an Arke of wood,

a Exod. 34.1.

2 And I will write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the midst of the fire, in the day of the [b] assembly) and the Lorde gaue them vnto me.

5 And I departed, & came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became priest in his stead.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to [d] minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, fourty dayes and fourty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his waies, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule:

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the [g] earth with all that therein is.

15 [h] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.

16 [i] Circumcise therefore the foreskin of your heart, and harden your necks no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no [*] persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [*] Thou shalt feare the Lord thy God: thou shalt serue him, & thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

21 He is thy prayse, & he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went down into Egypt with [*] seuentie persons, and nowe the Lord thy God hath made thee, as the [*] starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, & keep his law. 10 The praise of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the Lorde thy God, and shalt keep that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And [a] consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

3 And his signes, and his acts, which he did in the midst of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what he did vnto the host of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And [b] what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what hee did vnto Dathan & Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households and their tents, and all their substance that [‡] they had in the midst of all Israel.

7 For your eyes haue seene all the great acts of the Lord which he did.

8 Therefore shall ye keepe [c] all the commandements, which I command you this day, that ye may bee strong, and goe in and possesse the land whither yee goe to possesse it:

9 Also that yee may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and watereddst it with thy [‖] feete, as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountains and valleis, & drinketh water of the raine of heauen.

12 This land doeth the Lorde thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commaund you this day, that yee loue the Lord your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

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a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 20. 28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Iakob, Gen. 49. 7. vnto blessing.

f For all our sinnes and transgressions, God requireth nothing but to turne to him and obey him.

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut off all your euil affections, Iere. 4. 4. 2. Chro. 19. 7. Iob. 34. 19. Rom. 2. 11.

Chap. 6. 13. matt. 4. 10.

i Read Chap. 6. 13.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

b A swel concerning his benefits as his corrections.

‡ Ebr. was at their feete.

c Because ye haue felt both his chastisement and his benefits.

‖ Or, labour.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

Their co

e In the seed time, and tow harueſt,

f By deuising your selues fo ſith deuotion cording to yo owne fantasie

Chap. 6. 6, 8.

Chap. 4. 10. and 6. 6, 7.

g As long as t heauens endu

Pſa. 1. 3.

h This was ac complished in Dauids and Salomons time.

i Called Mediterraneum.

Chap. 28. 2. and 30. 1.

Chap. 28. 15.

h He reproueth the malice of them which leme that whic is certaine to fo low that which is vncertaine. Chap. 27. 12, 13. Iſa. 8. 33.

i Meaning, in Samaria.

Or, plaine,

e In the seede time, and toward haruest.

in due time, e the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

f By deuising to your selues fooli sh deuotions according to your owne fantasies.

16 But beware lest your heart f deceiue you, and lest yee turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and yee perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shall yee lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hande, that they may be as a frontlet between your eyes:

Chap.6.6,8.

19 And yee shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

Chap.4.10. and 6.6,7.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if ye keepe diligently all these commandements, which I commaund you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde cast out all these nations before you, and ye shall possesse great nations, and mightier then you.

24 * All the places whereon the soles of h your feete shall treade, shalbe yours: your coast shall be from the wildernesse and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermost i Sea.

Iosh.1.3.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

25 No man shall stand against you: for the Lorde your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath sayd vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if ye obey the commandementes of the Lorde your God which I command you this day:

Chap.28.2. and 30.1.

28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I commaund you this day, to goe after other gods, which yee haue not k knowen.

Chap.28.15.

k He reproueth the malice of them which leue that which is certaine to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore hath brought thee into the lande, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

Chap.27.12,13.

30 Are they not beyonde Iorden on that part, l where the sunne goeth downe in the lande of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

Iosh.8.33.

l Meaning, in Samaria.

‖ Or, plaine.

31 For yee shall passe ouer Iorden, to goe in to possesse the lande, which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that yee * doe al the commandements and the lawes, which I set before you this day.

Chap.5.32.

CHAP. XII.

2 To destroy the idolatrous places. 5.8 To serue God where he commandeth, and as hee commandeth, and not as men fantasie. 19 The Leuites must bee nourished. 31 Idolaters burne their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances and the lawes, which yee shall obserue and doe in the land (which the Lorde God * of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

a Whereby they are admonished to seeke none other God.

Chap.7.5.

2 * Ye shall vtterly destroy al the places wherein the nations which yee shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Iudg.2.2.

3 * Also ye shall ouerthrow their altars, and breake downe their pillars, and burne their b groues with fire: and yee shall hewe downe the grauen images of their gods, and abolish their names out of that place.

b Wherein they sacrificed to their idoles.

4 Ye shall c not so do vnto the Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But yee shall seeke the place which the Lorde your God shall * chuse out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

1.King.8.29. 2.chron.6.5. and 7.12,16.

6 And ye shall bring thither your burnt offerings, d your sacrifices, and your tithes, and the e offering of your handes, and your vowes, and your free offerings, and the first borne of your kine, and of your sheepe.

d Meaning, the first fruites.

7 And there ye shal eate * before the Lord your God, and ye shall reioyce in all that yee put your hand vnto, both ye, and your households, because the Lord thy God hath blessed thee.

e Where his Arke shall be.

8 Yee shall not doe after all these things that we do f here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrified after their fantasies, but that God would be serued more purely in the land of Canaan.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and when hee hath giuen you rest from all your enemies round about, and ye dwel in safetie,

g It had not bene enough to conquere, except God had maintained them in rest vnder his protection.

11 Then there shall be a place which the Lord your God shall chuse to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offerings, and your sacrifices, your tithes, and the offering of your handes, and all your ‖ speciall vowes which ye vowe vnto the Lord:

‖ Or, that which yee chuse out for your vowes.

12 And yee shall reioyce before the Lorde your God, yee, and your sonnes and your daughters, and your seruants, and your maidens, and the l cuite that is within your gates: * for he hath no part nor inheritance with you.

Chap.10.9.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write, more then 300. yeeres, and in other places till the Temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lorde shall h chuse in one of thy tribes, there thou

shalt offer thy burnt offerings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tythe of thy corne, nor of thy wine, nor of thine oyle, nor of the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands:

18 But thou shalt eate it before the Lord thy God in the place which the Lorde thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lorde thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lorde thy God hath chosen to put his Name there, bee farre from thee, then thou shalt kil of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be ‡ sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lorde thy God, and the blood of thine offering shall bee powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lorde thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwel in their land,

30 Beware, lest thou bee taken in p a snare after them, after that they be destroied before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you, take heede you do it: *thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must bee slaine, seeme they neuer so holy, 6 So neere of kinred or freendship. 12 Or great in multitude or power.

If there arise among you a prophet or a dreamer of r dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which hee hath told thee, come to passe) saying, s Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of the prophete, or vnto that dreamer of dreames: for the Lord your God t proueth you, to knowe whether yee loue the Lorde your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voice, and ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall u be slaine, because hee hath spoken to turne you away from the Lorde your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euil away fourth of the middes of thee.

6 ¶ If x thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne y soule, intice thee secretly, saying, Let vs goe and serue other gods (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kill him: z thine hande shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because hee hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 That al * Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If

i As God hath giuen thee power and abilitie.

k Euery one might eate at home, as well the beast appointed for sacrifice as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.

Eccles.7.32.

Gen.28.14. exod.19.8.

‡ Hebr. strong, or constant.

m Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles. Chap.4.2. iosh.1.7. prou.30.6. reuel.22.18.

r Which sayth that hee hath things reuealed vnto him in dreames.

s He sheweth whereunto the false prophets tend.

t God ordeineth all these things, that his may be knowen,

u Being conuict by testimonies, and condemned by the Iudge.

x All naturall affections must giue place to Gods honour.

y Whom thou louest as thy life.

z As the witnesse is charged, Chap.17.7.

* Hebr. all Israel.

Chap.17.13.

‡ Hebr. children of Belial.

h Which are pointed to se faults punishe

i Signifying, so idolatrie is execrable, no more grieuou to be punishe then of them which once p fessed God.

k Of the spoy of that idolatr and ourfed citi reade Chap.7. and Iosh.7.11

Lauit.19.28.

Chap.7.9. and 26.18,19.

a Therfore th oughest not t follow the sup stitions of the Gentiles.

b This ceremo niall Law inst ted the Iewes seeke a spiritua pureneſſe, euen in their meate and drinke.

Lauit.11.9.

12 ¶ If thou shalt heare say, (concerning any of the cities which the Lorde thy God hath giuen thee to dwell in)

13 ‡ Wicked men are gone out frō among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods, which ye haue not knowen,

14 Then [b] thou shalt seeke, & make search and inquire diligently: and if it bee true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sworde: destroy it vtterly and all that is therein, & the cattell thereof with the edge of the sworde.

16 And [i] thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie & all the spoyle thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer: it shall not be built againe.

17 And there shall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercie, and haue compassion on thee, and multiplie thee, as he hath sworn vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commaundements which I commaund thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meates are cleane to be eaten, and what not. 29 The tithes for the Leuite stranger, fatherlesse and widow.

YE are the children of the Lorde your God. * Yee shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a [a] peculiar people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 [b] These are the beasts, which ye shall eate: the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the vnicorne, and the wilde ore, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the cliffe into two clawes, and is of the beastes that cheweth the cud, that shal ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe onely, the camell, nor the hare, nor the conie: for they chew the cud, but diuide not the hoofe: therefore they shall bee vncleane vnto you:

8 Also the swine, because hee diuideth the hoofe and cheweth not the cud, shall bee vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ * These ye shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, yee shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate:

12 But these are they, whereof ye shal not eate: the Eagle, nor the gothawke, nor the osprey,

13 Nor the gleade, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the night crowe, nor the seamewe, nor the Hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The stroke also and the heron in his kinde, nor the lapwing, nor [c] the backe.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that [d] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not [e] seethe a kidde in his mothers milke.

22 Thou shalt [a] giue the tithe of all the increase of thy seede, that commeth foorth of the fielde yeere by yeere.

23 And thou shalt eate before the Lorde thy God (in the place which ye shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the firstborne of thy kine and of thy sheepe, that thou mayest learne to feare the Lorde thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, & ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & and shalt eate it there before the Lorde thy God, and reioyce, both thou, and thine houshold.

27 And the Leuite that is within thy gates shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the ende of three yeere thou shalt [b] bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then the Leuite (that come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates, and shall eate, and be filled, that the Lorde thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth them that keepe his Commaundements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

‡ *Or, children of Belial.*

[b] Which are appointed to see faults punished.

[i] Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

[k] Of the spoyle of that idolatrous and curssed citie, reade Chap. 7. 26 and Iosh. 7. 11.

Leuit. 19. 28.

Chap. 7. 9. and 26. 18, 19.

[a] Therfore thou oughtest not to follow the superstitions of the Gentiles.

[b] This ceremoniall Law instructed the Iewes to seeke a spirituall purenesse, euen in their meate and drinke.

Leuit. 11. 3.

[c] Because their blood was not shed, but remaineth in them.

[d] Which is not of thy religion. *Exod. 23, 19. and 34. 26.*

[e] The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

[f] When he shall giue thee abilitie.

‖ *Or, binde vp.*

[g] After the priest hath received the Lords part.

[h] Besides the yeerely tithes that were giuen to the Leuites, these were layd vp in store for the poore.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery a creditour shall quite the losse of his hand which hee hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the LORDS freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shall bee no poore with thee: for the LORD shal blesse thee in the land, which the LORDE thy GOD giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the LORDE thy GOD to obserue and doe all these commandements, which I command thee this day.

6 For the LORDE thy GOD hath blessed thee, as hee hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee bee poore, within any of thy gates in thy lande, which the LORDE thy GOD giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, and shalt lende him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hande: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee cry vnto the LORDE against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the LORDE thy GOD shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 c Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt d open thine hande vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew sell himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt * giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the LORD thy GOD hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the LORD thy GOD deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because hee loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant for euer: and vnto thy maide seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres: which is the double worth of an hired seruant: ¶ the LORDE thy GOD shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the LORDE thy GOD. h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the LORD thy GOD yeere by yeere, in the place which the LORD shall chuse, both thou, and thine household.

21 * But if there bee any blemish therein, as if it be laime, or blinde, or haue any euill fault, thou shalt not offer it vnto the LORDE thy GOD,

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, i as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood therof, but powre it vpon the ground as water.

CHAP. XVI

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles, 18 What officers ought to bee ordained. 21 Idolatrie forbidden.

THou shalt keepe the moneth of a Abib, and thou shalt celebrate the Passeouer vnto the LORDE thy GOD: for in the moneth of Abib the LORDE thy GOD brought thee out of Egypt by night.

2 Thou shalt therefore b offer the Passeouer vnto the LORDE thy GOD, of sheepe and bullocks * in the place where the LORDE shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seuen dates shalt thou eate vnleauened bread therewith, euen the bread of c tribulation: for thou camest out of the lande of Egypt in haste: that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy life.

4 And there shal be no leauen seene with thee in all thy coast seuen dayes long: neither shall there remaine the might any of the flesh which thou offeredst the first day at euen.

5 Thou maiest d not offer the Passeouer within any of thy gates, which the LORDE thy GOD giueth thee:

6 But in the place which the LORDE thy GOD shall chuse to place his Name, there thou shalt offer the * Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the LORDE thy GOD shall chuse, and shalt returne on the morow, and go vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shalbe a solemne assembly to the LORDE thy GOD: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

10 And thou shalt keep the feast of weekes vnto

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a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap.28.12.

¶ Or, any of thy cities.

Matth.5.42. Luke 6.34.

‡ Ebr. thine eye is euill.

‡ Ebr. let not thine heart be euill.

c To try your charity, Matth. 26.11.

d Thou shalt be liberal. *Exod.21.2. Ier.34.14.*

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

Exod.21.6.

f To the yeere of Iubile, Leuit. 25.40.

g For the hired seruant serued but three yeeres, and he sixe. *Exod.34.19.*

h For they are the Lords.

Leuit.22.20,&c. chap.17.1. eccliu.35.12.

i Thou shalt as well eate them, as the roe bucke and other wilde beasts.

a Reade Exod, 13.4.

b Thou shalt eate the Easter Lambe. *Chap.12.5. Exod.12.14,15.*

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was builte.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit.23.15. Exod,13.4.

¶ Or, as thou shalt be willing!

Exod.23.15. 34.23.

Eccles.35.4.

h According the abilitie that God hath giuen him.

i He gaue authoritie to the people for a time to chuse their owne magistrates,

k The magistrate must constraine and follow the tenour of the Law, & nothing decline from iustice,

¶ Or, image.

Chap.15.21.

l Thou shalt serue God for Sions sake, and not for hypocrites do

vnto the Lorde thy God, euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates, and the stranger, and the fatherles, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a seruaunt in Egypt: therefore thou shalt obserue and do these ordinances.

13 ¶ Thou shalt e obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lorde thy God in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, & in all the works of thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weeks, and in the feast of the Tabernacles: & they shal not appeare before the Lord * emptie.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which hee hath giuen thee.

18 ¶ i Iudges & officers shalt thou make thee in al thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with rightfull iudgement.

19 Wrest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grooue of any trees neere vnto the altar of the Lorde thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth,

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the King. 16. 17 What things hee ought to auoid, 18 And what he ought to embrace.

THou shalt offer vnto the Lorde thy God no bullocke nor sheepe wherein is * blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not commanded,

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently, and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 * At the mouth of two or three witnesses shall hee that is worthy of death, die: but at the mouth of one witnesse he shall not die.

7 The hands of the l witnesses shall be first vpon him to kil him: and afterward the hands of all the * people, so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea & plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shal chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the m iudge that shal be in those dayes, and aske, & they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lorde thy God, to n minister there) or vnto the iudge, that man shal die, and thou shalt take away euill from Israel.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lorde thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whome the Lorde thy GOD shall chuse: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a o stranger ouer thee, which is not thy brother.

16 Neither shall he multiply horses to himself, nor cause the people to return to Egypt, for to increase the number of horses, seeing the Lorde hath said vnto you, Ye shall henceforth goe no more againe that

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Or, as thou art able willingly.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

Exod. 23. 15. and 34. 23.

Deut. 35. 4.

h According to the abilitie that God hath giuen him.

i He gaue authoritie to that people for a time to chuse themselues magistrates,

k The magistrate must constantly follow the tenor of the Law, & in nothing decline from iustice,

Or, image.

Chap. 15. 21.

l Thou shalt not serue God for fashions sake, as hypocrites do.

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

Num. 35. 30. chap. 19. 15. Matt. 18. 16. 2. Cor. 13. 1.

‡ *Ebr. of two witnesses, or three witnesses.*

d Whereby they declared that they testified the trueth.

e To signifie a common consent to maintaine Gods honour and true religion.

f Who shal giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

Or, marieth not.

i Who is not of thy nation, least he change true religion into idolatry, and bring thee to slauery.

k To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

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that way.

17 Neither shal he take him many wiues, least his heart turne away, neither shall he gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdom, then shall he write him this [m] Law repeated in a booke, by the [n] Priests of the Leuites.

19 And it shalbe with him, & he shal read therein all dayes of his life, y he may learne to feare the Lord his God, and to keep all the words of this Law, and these ordinances to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that hee turne not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyde the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, & all the tribe of Leui [a] shall haue no part nor inheritance with Israel, [b] but shal eate the offrings of the Lorde made by fire, and his [c] inheritance.

2 Therefore shall they haue no inheritance among their brethren: [d] for the Lorde is their inheritance, as hee hath sayd vnto them.

3 ¶ And this shall be the Priests duetie of the people, that they which offer sacrifice, whether it be bullock or sheep, shal giue vnto the Priest the [e] shoulder, & the two cheekes, and the mawe.

4 The first fruits also of the corne, of the wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of any of the cities of all Israel, where hee remained, and come with [f] all the desire of his heart vnto the place, which the Lorde shall chuse,

7 Hee shall then minister in the name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [g] beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to [h] goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

11 Or [i] a charmer, or that counselleth with spirits, or a soothsayer, or that [k] asketh counsell at the dead.

12 For all that do such things are abomination vnto the Lord, & because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be [l] vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: [m] as for thee, the Lord thy God hath not suffred thee so.

15 ¶ The Lord thy God will raise vp vnto thee a [n] Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, when thou saydest, [o] Let mee heare the voyce of my Lord God no more, nor let this great fire any more, that I die not.

17 And the Lord said vnto me, They haue well spoken.

18 [p] I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his [q] mouth, and hee shall speake vnto them all that I shall commaund him.

19 And whosoeuer wil not hearken vnto my wordes which hee shall speake in my Name, I will [r] require it of him.

20 But the Prophet that shal presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same Prophet shall die.

21 And if thou think in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a prophet speaketh in [s] y Name of the Lord, if the thing [t] folow not nor come to passe, that is the thing which the Lorde hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afrayd of him.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lorde thy God [u] shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 [x] Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt [y] prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery [z] manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: whoso killeth his neighbour ignorantly, and hated him not in time past:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe the tree, & the head slip from the helue, & hit his neighbour that he dieth, the same [a] shall flee vnto one of the cities, and liue,

6 Least [b] the auenger of the blood follow after the manslayer, while his heart is chafed,

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[l] From the law of God.

[m] Meaning, the Deuteronomie.

[n] He shall cause it to be written by them, or, he shall write it by their example.

[o] Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Num. 18.20. Chap. 10.9. 1.cor.9.13.

[a] That is, the Lords part of his inheritance.

[b] The right shoulder, Num. 18.18.

[c] Meaning, to serue God vnfainedly, and not to seeke ease.

[d] Not constrained to liue of himselfe.

[e] Signifying they were purged by the ceremonie of passing betweene two fires. Leuit. 18.21. Leuit. 20.27. 2.Sam.21.6.

[f] Without hypocrisie, or mixture of false religion.

[g] Heb. but thou not so.

[h] Ebr. giuen or appointed. Acts 7.37.

[i] Meaning a continuall succession of Prophets, till Christ the end of all Prophets come. Exod.20.19.

Ioel.2.32. Acts 2.21.

[k] Which promise is not onely made to Christ, but to all that teach in his name, Isa. 59.21.

[l] By executing punishment vpon him.

[m] Vnder this sure note he compriseth all the other tokens.

Chap.12.29.

[x] Exod.21.13. num.35.9,11. Ioshu.20.2.

[y] Make an open and ready way.

[z] Which killeth against his will, and bare no hatred in his heart.

[a] That murther be not committed vpon murther. Num.35.12.

[b] Meaning, vpon instant occasion: for God permitteth his people

chased, and ouertake him, because the way is long, and slay him, although hee bee not worthy of death, because hee hated him not in time past.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commaundements to do them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then shalt thou adde three cities moe for thee besides those three,

10 That innocent blood be not shed within thy land which the Lord thy God giueth thee to inherite, [e] lest blood be vpon thee.

11 But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the [f] Elders of his city shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine [e] eye shal not spare him, but thou shalt put away the crie of innocent blood from Israel, that it may goe well with thee.

14 Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 *One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offendeth in, * but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be stablished.

16 If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the [h] Lord, euen before the Priests and the Iudges, which shal be in those dayes,

18 And the iudges shall make diligent inquisition: and if the witnes be found false, and hath giuen false witnesse against his brother,

19 *Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euil away from the middes of thee.

20 And the rest shal heare this, and feare, and shal hencefoorth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battel. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

WHen [a] thou shalt goe foorth to warre against thine enemies, and shalt see horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come foorth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor bee amased, nor afraid of them.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not [c] dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his house, lest hee die in the battel, and another eate the fruite.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battel, and another man take her.

8 And let the officers speake further vnto the people, and say, *Whosoeuer is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the army to gouerne the people.

10 When thou comest nere vnto a city to fight against it, * thou shalt offer it peace.

11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, euen all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But thou shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

Or, ...worthy of death.

d When thou goest ouer Iorden to possesse the whole land of Canaan.

Iosh.20.7.

e Lest thou be punished for innocent blood.

f The Magistrates.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

Chap.17.6. matt. 18.16.iohn 8.17. 2.Cor.13.1.hebr. 10.28.

h Gods presence is where his true ministers are assembled.

Prou.19.5.dan. 13.62.

Exod.21.23.leuit. 24.20.mat.5.38.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good vnto them.

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefite by his grace.

d The Ebrewe worde signifieth to make common or prophane, Leuit.19.25. *Iudg.7.3.*

Numb.21.13. chap.2.26.

e If it accept peace.

Iosh.8.2.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, Chap.7.1.

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees therof by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

g Some reade, For man shalbe in steade of the tree of the field, to come out in the siege against thee.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedy be found.

IF one be found a slaine in the land, which the Lorde thy God giueth thee to possesse it, lying in the fielde, and it is not knowen who hath slaine him,

2 Then thine Elders & thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that city, which is next vnto the slaine man, take out of the drowne an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stone b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

‖Or, rough.

b That the bloodshed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priestes the sonnes of Leui, (whome the Lorde thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their worde shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this bloud, neither haue our eyes seene it.

c This was the prayer, which the Priest made in the audience of the people.

8 c O Lord, be merciful vnto thy people Israel whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiuen them.

9 So shalt thou take away the crie of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

d Signifying that her former life must be changed, before she could be ioyned to the people of God.

e As hauing renounced parents and country.

f This onely was permitted in the warres: otherwise the Israelites could not marry Gentiles.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, & thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and shee shall shaue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy f wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee wil, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another g hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him h double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

g This declareth that the pluralitie of wiues came of a corrupt affection.

‖Or, while the sonne of the hated liueth.

h As much as to two of the others.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his h mother, and they haue chastened him, and hee would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a royoter, and a drunkard.

i Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

21 Then al the men of his city shal i stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

m For Gods law by his death is satisfied, and nature abhorreth cruelitie. *Galat.3.13.*

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shal not remaine m all night vpon the tree, but thou shalt burie him the same day: for the k curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her young birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 22 The punishment of adultery.

THou a shalt not see thy brothers oxe or his sheepe goe astray, and b withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

Exod.23.4.

a As though thou sawest it not.

2 And if thy brother be not b neere vnto thee, or if thou know him not, then thou shalt bring it vnto thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing that brotherly affection must be shewed not onely to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

c Much more art thou bound to do for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse or

not his oxe fall down by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

d For that were to alter the order of nature, and to despise God.

5 ¶ The d woman shall not weare that which pertaineth vnto the man, neither shal a man put on womans raiment: for all that doe so, are abomination vnto the Lorde thy God.

e If God detest crueltie done to litle birds, how much more to man, made according to his image?

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yoong or egges, and the damme sitting vpon the yong, or vpon the egges, e thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

f The tenour of this Law is, to walke in simplicitie, and not to be curious of new inuentions.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on the roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not f sowe thy vineyard with diuers kindes of seedes, lest i bou defile the increase of the seed which thou hast sowen, and the fruit of the vineyard.

10 ¶ Thou shall not plough with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

Num.15.38.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueredst thy selfe.

g That is, be an occasion that she is slandered.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay g slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the mayd and her mother take and bring the signes of the maids virginitie vnto the Elders of the city to the gate.

h Meaning, the sheete, wherein the signes of her virginitie were.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And loe he layeth slanderous things vnto her charge, saying, I found not thy daughter a mayd: loe, these are the tokens of my daughters virginity: & they shall spread the h vesture before the Elders of the citie.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, & giue them vnto the father i of the mayd, because he hath brought vp an euill name vpon a mayd of Israel: and she shalbe his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayd be not found a virgine,

21 Then they shall bring foorth the maid to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

Leuit.20.10.

22 ¶ * If a man bee found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne, and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because she cried not, being in the citie, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ Or, defiled.

25 ¶ But if a man finde a betrothed mayd in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the mayd thou shalt doe nothing, because there is in the mayd no ‖ cause of death: for as when a man riseth against his neighbour and woundeth him to death, so k is this matter.

‖ Or, no sinne worthy death.

27 For he found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

k Meaning, that the innocent can not be punished.

28 ¶ * If a man finde a mayd that is not betrothed, and take her, and lie with her, and they be found,

Exod.22.16.

29 Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because hee hath humbled her: hee cannot put her away all his life.

l He shal not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit.18.

30 ¶ No man shal l take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not bee admitted to office. 6 What they ought to auoyde when they goe to warre. 15 Of the fugitive seruant. 17 To see all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

a Either to beare office, or to marrie a wife.

NOne that is hurt by burstling, or that hath his priuie member cut off, a shal enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected. Nehem.13.1.

2 b A bastarde shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

c Hereby he condemneth all, that further not the children of God in their vocation. Num.22.5,6.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they c mette you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuertheless, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

d Thou shalt haue nothing to doe with them.

6 Thou d shalt not seeke their peace nor their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

e If the fathers haue renounced their idolatry, and receiued circumcision.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, hee shall goe out of the hoste, and shal not enter into the hoste,

11 But at euen he shall wash himselfe with water, and when the sunne is downe, he shal enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning thou shalt [g] couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthie thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place he shall choose, in one of thy [i] cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ [*] Thou shalt not giue to vsury to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a [k] stranger thou mayest lende vpon vsury, but thou shalt not lende vpon vsurie vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should bee sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt [m] keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessel.

25 When thou comest into thy neighbours corne, [*] thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning here by, that his people should bee pure both in soule and body.

h This is meant of the heathen who fled for their masters cruelty, and imbraced the true religion.

i Ebr. gates.

k Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Micah 1.7. *Exod.* 22.25. *Leuit.* 25.36.

l This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour,

o To bring home to thine house. *Matth.* 12.1.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly married, is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the bad.* 17 *The care of the stranger, fatherlesse and widow.*

WHen a man taketh a wife, [p] marieth her, if so be she finde no fauour in his eyes, because hee hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to bee his wife, after that shee is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man hath a newe wife, hee shall not goe a warfare, [c] neither shall bee charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the [*] plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lorde thy God did vnto [*] Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske aught of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge.

11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousnesse vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 [*] Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ [g] The fathers shal not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of [h] the stranger, nor of the fatherlesse, nor take

a Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience, Matth. 19 7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13.3.

Num. 12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though he would be vnthankefull, yet God will not forget it. *Leuit.* 19.13. *reb.* 4.14. *2.King.* 14.6. *2.chron.* 25.4. *iere.* 31.29,30. *ezek.* 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes raiment to pledge.

18 But remember that thou waſt a ſeruant in Egypt, and how the Lorde thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

Leuit. 19. 9. and 23. 22.

19 ¶ *When thou cuttest downe thine haruest in thy field, & haſt forgotten a sheafe in the field, thou ſhalt not go againe to fet it, but it ſhalbe for the ſtranger, for the fatherleſs, & for the widow: that the Lord thy God may bleſſe thee in all the workes of thine hands.

Or, gatherest thine olives.

20 When thou *beatest thine olive tree, thou ſhalt not go ouer the boughes againe, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

Or, the grapes of thy vineyard.

21 When thou gatherest thy ‖ vineyard, thou ſhalt not gather the grapes clean after thee, but they ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

22 And remember that thou waſt [b] a ſeruaunt in the lande of Egypt: therefore I command thee to doe this thing.

b God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp ſeede to the kinſman. 11 In what caſe a womans hand muſt be cut off. 13 Of iuſt weights and meaſures. 19 To deſtroy the Amalekites.

WHen there ſhalbe ſtrife betweene men, and they ſhal come vnto iudgement, [a] and ſentence ſhall be giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned,

a Whether there be a plaintife or none, the Magiſtrates ought to trie our faults and punish according to the crime.

2 Then if ſo be the wicked be worthy to bee beaten, the Iudge ſhall cauſe him to lie downe, [b] and to bee beaten before his face, according to his treſpaſſe, vnto a certaine number.

b When the crime deſerueth not death.

3 [c] Fourtie ſtripes ſhall hee cauſe him to haue and not paſſ, leaſt if hee ſhould exceede and beat him aboue that with many ſtripes, thy brother ſhoulde appeare diſpiſed in thy ſight.

c The Iewes of ſuperſtition afterward tooke one away, 2. Cor. 11. 24.

1. Cor. 9. 9. 1. Tim. 5. 18. Deut. 4. 3. matth. 22. 24. mar. 12. 19. luk. 20. 28.

4 ¶ Thou ſhalt not mouſell the oxe that treadeth out the corne.

5 ¶ If brethren dwel together, and one of them die and haue no ſonne, the wife of the dead ſhall not marrie without, that is, vnto a ſtranger, but his [d] kinſman ſhall goe in vnto her, and take her to wife, and doe the kinſmans office to her.

d Because the Ebrew word ſignifieth not the naturall brother, & the word that ſignifieth a brother, is taken alſo for a kinſman: it ſeemeth that it is not meant that the naturall brother ſhould marrie his brothers wife, but ſome other of the kindred that was in that degree which might marrie.

6 And the firſt borne which ſhe beareth, ſhall ſucceede in the name of his brother which is dead, that his name bee not put out of Iſrael.

7 And if the man will not take his kinſwoman, then let his kinſwoman goe vp to the gate vnto the Elders, and ſay, My kinſman refuſeth to raiſe vp vnto his brother a name in Iſrael: he will not doe the office of a kinſman vnto me.

8 Then the Elders of his citie ſhall call him, and commune with him: if hee ſtand and ſay, I will not take her,

9 Then ſhall his kinſwoman come vnto him in the preſence of the Elders, and looſe his ſhoo from his foote, and ſpitte in his face, and anſwere, and ſay, So ſhall it be done vnto that man, that will not builde vp his brothers houſe.

10 And his name ſhalbe called in Iſrael, The houſe of him whoſe ſhoo is put off.

11 ¶ When men ſtriue together, one with another, if the wife of the one come neere, for to rid her huſband out of the hands of him that ſmiteth him, and put foorth her hand, and take him by his priuities,

e This law importeth, that godlie ſhamefaſtneſſe be preſerued: for it is an horrible thing to ſee a woman paſt ſhame.

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

13 ¶ Thou ſhalt not haue in thy bag two maner of ‡ weights, a great and a ſmall,

‡ *Ebr. ſtone and ſtone.*

14 Neither ſhalt thou haue in thine houſe diuers ‡ meaſures, a great and a ſmall:

‡ *Ebr. Ephah and Ephah: reade Exod. 16. 36.*

15 But thou ſhalt haue a right and iuſt weight: a perfite & iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that do ſuch things, and all that doe vnrighteouſly, are abomination vnto the the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

Exod. 17. 8.

18 How he met thee by the way, & ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and weary, and he feared not God.

19 Therefore when the Lorde thy God hath giuen thee reſt from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritãce to poſſeſſe it, then ſhalt thou put out the [f] remembrance of Amalek from vnder heauen: forget not.

f This was partly accompliſhed by Saul, about 450 yeere afterward.

CHAP. XXVI.

3 The offering of the firſt fruites. 5 What they muſt proteſt when they offer them. 12 The tithe of the third yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALſo when thou ſhalt come into the land which the Lord thy God giueth thee for an inheritance, thou ſhalt poſſeſſe it and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruit of the earth, & bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & go vnto the place, which the Lord thy God ſhall chuſe to [b] place his Name there.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God,

b To be called vpon, ſerued, and worſhipped ſpiritually, Cha. 12. 5.

3 And thou ſhalt come vnto the Prieſt, that ſhalbe in thoſe dayes, and ſay vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lorde ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhall take the basket out of thine hand, and ſet it downe before the altar of the Lord thy God.

5 And thou ſhalt anſwere and ſay before the Lorde thy God, [c] A Syrian was my father, who being ready to periſh for hunger, went downe into Egypt, and ſojourned there with a ſmall company, and grew there vnto a nation great, mightie, [d] and full of people.

c Meaning, Iacob who ſerued 20 yeere in Syria.

d Only by Gods mercy, & not by their fathers deſeruings.

6 And the Egyptians vexed vs, and troubled vs, and laied vs with cruell bondage.

e Alledging the promiſes made to our fathers, Abraham, Iſaak and Iaakob.

7 But when wee [e] cried vnto the Lorde

God of our fathers, the Lorde heard our voyce, and looked on our aduerſitie, and on our labour, and on our oppreſſion.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a ſtretched out arme, with great terribleneſs, both in ſignes and wonders.

9 And hee hath brought vs into this place, and hath giuen vs this lande, euen a land that floweth with milke and honie.

10 And now, lo, I haue [e] brought the firſt fruits of the land, which thou, O Lord, haſt giuen mee, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine houſhold, thou and the Leuite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all [f] tithes of thine increaſe, the third yere, which is the yere of tithing, and haſt giuen it vnto the Leuite, to the ſtranger to the fatherleſſe, and to the widow, that they may eate within thy gates, and be ſatisfied,

13 Then thou ſhalt [h] ſay before the Lord thy God, I haue brought the hallowed thing out of mine houſe, and alſo haue giuen it vnto the Leuites and to the ſtrangers, to the fatherleſſe, and to the widowe, according to all thy [k] commaundements which thou haſt commanded me: I haue [l] tranſgreſſed none of thy commaundements, nor forgotten them.

14 I haue not eaten therof in my [m] mourning, nor ſuffered ought to periſh [n] through vncleanneſſe, nor giuen ought therof for the dead, but haue hearkened vnto the voice of the Lorde my God: I haue done [o] after all that thou haſt commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, and the lande which thou haſt giuen vs (as thou ſwareſt vnto our fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doeth command thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with [p] all thine heart, and with all thy ſoule.

17 Thou haſt ſet vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 [q] And the Lord hath ſet thee vp this day, to be a [r] peculious people vnto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

19 And to make thee [s] high aboue all nations (which he hath made) in praiſe, and in name, and in glorie, [t] and that thou ſhouldeſt bee an holie people vnto the Lorde thy God, as he hath ſaid.

CHAP. XXVII.

2 They are commanded to write the Law vpon ſtones for a remembrance, 5 Alſo to builde an altar. 13 The curſings are giuen on mount Ebal.

THen Moſes with the Elders of Iſrael [a] commanded the people, ſaying, Keepe all the commaundements, which I command you this day.

2 And when ye ſhall [b] paſſe ouer Iorden vnto the land which the Lorde thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

3 [c] And ſhalt write vpon them all the wordes of this Lawe, when thou ſhalt come ouer, that thou mayeſt goe into the lande which the Lord thy God giueth thee: a land that floweth with milke & hony, as the Lord God of thy fathers hath promiſed thee.

4 Therefore when yee ſhall paſſe ouer Iorden, yee ſhall ſet vp theſe ſtones which I command you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 [d] And there ſhalt thou builde vnto the Lorde thy God an altar, euen an altar of ſtones: thou ſhalt lift none [e] iron inſtrument vpon them.

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there, and reioyce before the Lord thy God:

8 And thou ſhalt write vpon the ſtones all the wordes of this Lawe [f] well and plainely.

9 ¶ And Moſes and the Prieſtes of the Leuites ſpake vnto all Iſrael, ſaying, Take heed, and heare, O Iſrael: this day thou art become the people of the Lord thy God.

10 Thou [g] ſhalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtande vpon mount Gerizzim, to bleſſe the people when yee ſhall paſſe ouer Iorden: Simeon, and Leui, and Iudah, and Iſſachar, and [h] Ioſeph, and Beniamin.

13 And theſe ſhall ſtand vpon mount Ebal to [i] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 And the Leuites ſhall anſwere and ſay vnto all the men of Iſrael with a loude voyce,

15 ¶ Curſed be the man that ſhall make any carued or molten [k] image, which is an abomination vnto the Lord, the worke of the hands of the craftes man, and putteth it in a ſecret place: And all the people ſhal anſwere, and ſay: So be it.

16 Curſed be hee that [l] curſeth his father and his mother: and all the people ſhall ſay: So be it.

17 Curſed be he that remoueth his neighbours [m] marke: And all the people ſhall ſay: So be it.

18 Curſed be he that maketh the [n] blinde goe out of the way: And all the people ſhall ſay: So be it.

19 Curſed be he that hindreth the right of the ſtranger, the fatherleſſe, and the widow: and all the people ſhall ſay: So be it.

20 Curſed bee he that lieth with his fa-

thers

a As Gods miniſter, and charged with the ſame. *Ioſh.4.1.*

b God would that his Lawe ſhould be ſet vp in the borders of the land of Canaan, that all the looked thereon, might know that the land was dedicate to his ſeruice. *Exod.20.25, Ioſh.8.31.*

c The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may wel reade it, & vnderſtand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou muſt keepe his lawes.

f Meaning, Ephraim and Manaſſeh.

g Signifying, that if they would not obey God for loue, they ſhould be made to obey for feare.

h Vnder this he conteineth all the corruption of Gods ſeruice, and the tranſgreſſion of the firſt table.

i Or, contemneth: and this appertaineth to the ſecond Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counſelleth not his neighbour.

[e] In token of a thankfull heart, and mindfull of this benefite,

[f] Signifying, that God giueth vs not goods for our ſelues onely, but for their vſes alſo, which are committed to our charge,

[h] Without hypocriſie.

Chap.14.27.

[i] Of malice and contempt.

[k] Or, for any neceſſitie.

[l] By putting them to any prophane vſe.

[m] As farre as my ſinfull nature would ſuffer: for elſe, as Dauid & Paul ſay, there is not one iuſt, Pſal. 14.3. rom.3.10.

[n] With a good and ſimple conſcience.

[o] Signifying, that there is a mutuall bond betweene God and his people. *Chap.7.6.& 14.2. Cha.4.7.& 28.1. Cha.7.6.& 14.2.*

Curſings.

[g] In commiſerating villany againſt him, Le. 19.20. 21.cha. 22.30. Ezek.22. 10.

[a] Meaning, his wiues mother.

[o] For God threſheth in ſecrete, will reuenge it. *Exo.22.22.*

Galu.3.10.

Leuit.26.3.

[p] He will make thee the moſt excellent of all people.

[q] When thou thinkeſt thy ſelfe forſaken.

[r] Thou ſhalt liue wealthily.

[s] Thy children and ſucceſſion.

[t] All thine enterprises ſhall haue good ſucceſſe.

[f] Meaning, many wayes.

[g] God wil bleſſe vs, if we doe our dutie, and not be idle.

[h] In that he is thy God, & thou art his people.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

Chap.28.6.

thers wife: for hee hath vncouered his fathers [m] skirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in lawe: And all the people ſhall ſay: So be it.

24 Curſed be he that ſmiteth his neighbour [o] ſecretly: And all the people ſhall ſay: So be it.

25 [*] Curſed be hee that taketh a reward to put to death innocent blood: And all the people ſhall ſay: So be it.

26 [*] Curſed be he that confirmeth not all the wordes of this Lawe to doe them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 The promiſes to them that obey the commandements. 15 The threatnings to the contrary.

IF [*] thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commandements which I command thee this day, then the Lorde thy God will [a] ſet thee on high aboue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou bee in the [c] citie, and bleſſed alſo in the fielde.

4 Bleſſed ſhal bee the fruit [d] of thy body, and the fruite of thy ground, and the fruit of thy cattell, the increaſe of thy kine, and the flockes of thy ſheepe.

5 Bleſſed ſhalbe thy baſket and thy dough.

6 Bleſſed ſhalt thou be when thou [e] commeſt in, and bleſſed alſo when thou goeſt out.

7 The Lord ſhal cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhal flee before thee [f] ſeuen wayes.

8 The Lord ſhall command the bleſſing to be with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hande to, and will bleſſe thee in the lande which the Lorde thy God giueth thee.

9 The Lorde ſhal make thee an holy people vnto himſelfe, as hee hath ſworne vnto thee, if thou ſhalt keepe the commaundements of the Lorde thy God, and walke in his wayes.

10 Then all people of the earth ſhall ſee that the Name of the Lorde is [h] called vpon ouer thee, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of thy ground, in the lande which the Lorde ſware vnto thy fathers, to giue thee.

12 The Lord ſhall open vnto thee his good treaſure, euen the [i] heauen to giue raine vnto thy land in due ſeaſon, and to bleſſe all the worke of thine handes, and [*] thou ſhalt lend vnto many nations, but ſhalt not borowe thy ſelfe.

13 And the Lord ſhal make thee the head, and not the [k] taile, and thou ſhalt bee aboue onely, and ſhalt not be beneath, if thou obey the commandements of the Lorde thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the wordes, which I command you this day, either to the [*] right hand or to the left, to goe after other gods to ſerue them.

15 [¶] [*] But if thou wilt not obey the voice of the Lorde thy God, to keepe and to doe all his commaundements and his ordinances, which I commaunde thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy baſket bee, and thy [l] dough.

18 Curſed ſhall be the fruite of thy body, and the fruite of thy land, the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou bee when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſende vpon thee curſing, trouble, and [p] ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou bee deſtroyed, and periſh quickely, becauſe of the wickednes of thy workes whereby thou haſt forſaken me.

21 The Lord ſhall make [q] peſtilence cleaue vnto thee, vntil he hath conſumed thee from the land, whither thou goeſt to poſſeſſe it.

22 [*] The Lorde ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heate, and with the ſword, and with blaſting, and with the mildewe, and they ſhall purſue thee vntill thou periſh.

23 And thine heauen, that is ouer thine heade, ſhall bee [r] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhall giue thee for the raine of thy lande, duſt and aſhes: euen from [s] heauen ſhall it come downe vpon thee, vntil thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wales before them, and ſhalt be [t] ſcattered through all the kingdomes of the earth.

26 And thy [u] carkaſs ſhall be meate vnto all foules of the ayre, and vnto the beaſtes of the earth, and none ſhall fray them away.

27 The Lorde will ſmite thee with the botch of Egypt, and with the emerodes, and with the ſcabbe, and with the itch, that thou canſt not be healed.

28 And the Lorde ſhall ſmite thee with madneſſe, and with blindnes, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone dayes, as the [x] blind gropeth in darkenes, and ſhalt not proſper in thy wayes: thou ſhalt neuer but be oppreſſed with wrong, and bee pouled enermore, and no man ſhall ſuccour thee.

30 Thou ſhalt betroth a wife, [y] another man ſhall lie with her: thou ſhalt builde an houſe and ſhalt not dwel therein: thou ſhalt plant a vineyard, [y] ſhalt not [z] gate the fruit.

[m] In committing villany againſt him, Leuit.20.11.chap. 21.30.Ezek.22.10.

[n] Meaning, his owne mother.

[o] For God that ſeeth in ſecrete, will reuenge it. Exod.22.12.

Galat.3.10.

Leuit.26.3.

[a] He will make thee the moſt excellent of all people.

[b] When thou thinkeſt thy ſelfe forſaken.

[c] Thou ſhalt liue wealthily.

[d] Thy children and ſucceſſion.

[e] All thine enterpriſes ſhall haue good ſucceſſe.

[f] Meaning, many wayes.

[g] God wil bleſſe vs, if we doe our duetie, and not be idle.

[h] In that he is thy God, & thou art his people.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

Chap.15.6.

[k] It ſhall giue thee no more moyſture, then if it were of braſſe.

[s] Or, *out of the aire, as duſt raiſed with winde.*

[t] Some reade, thou ſhalt be a terrour and feare when they ſhall heare how God hath plagued thee.

[u] Thou ſhalt be curſed both in thy life and in thy death: for the burial is a teſtimonie of the reſurrection, which ſigne for thy wickednes thou ſhalt lacke.

[x] In things moſt euident & cleare thou ſhalt lacke diſcretion and iudgement.

[y] Ebr. *make it common.*

[z] Or, *ſtore.*

[p] Or, *reuoke.*

[q] Or, *drought.*

Leuit.26.14. Iamen.2.17. malac.2.2. Baruch.1.20.

Leuit.26.16.

31 Thine oxe shall bee slaine before thine eyes, & thou shalt not eate thereof: thine asse shall be violently taken away before thy face, and shall not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shall relieue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, & thine eies * shal still looke for them, euen til they fail out, and there shalbe no power in thine hand.

33 The fruit of thy lande and all thy labours shal a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shal smite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee & thy p king (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods, euen wood, and stone:

37 And thou * shalt be a wonder, a prouerbe & a common talke among all people, whither the Lord shall carie thee.

38 * Thou shalt carie out much seed into the field, and shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue olme trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine olives shall ‖ fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All the trees and fruit of thy land shal the q grashoppers consume.

43 The stranger that is among you, shall clime aboue thee vp on hie: & thou shalt come downe beneath alow.

44 He shall lende thee, and thou shalt not lend him: he shall be the head and thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shal pursue thee and ouertake thee, till thou bee destroyed, because thou obeyedst not the voyce of the Lorde thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shalbe vpon r thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not the Lord thy God with toylsulnes, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednes, and in need of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroied thee.

49 The Lorde shall bring a nation vpon thee frō far, euen from the ende of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land vntil thou be destroyed, and bee shall leaue thee neither wheate, wine, nor oyle, neither the ‖ increase of thy kine, nor the flockes of thy sheepe vntil he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntil thine hie & strong wals fal downe, wherein thou trustedst in all the lande: and he shall besiege thee in al thy cities throughout all thy lande, which the Lorde thy God hath giuen thee.

53 * And thou shalt eate the fruite of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding deintie among you) * shal be grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shal eat, because hee hath nothing left him in that siege and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie ſ woman among you, which neuer would venture to set the sole of her foote vpon the grounde (for her softnesse and tendernesse) shal be grieued at her husband, that lieth in her bosome, and at her sonne and at her daughter,

57 And at t her afterbirth (that shal come out from betweene her feete) and at her children, which shee shall beare: for when all things lacke, shee shall eat them secretly, during the siege & straitnesse, wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Law (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, wherof thou wast afraide, and they shall cleaue vnto thee.

61 And euery sickenes, and euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be destroyed.

62 And yee shall bee left few in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioice ouer you, to destroy you, and bring you to nought, and yee shall bee rooted out of the lande, whither thou goest to possesse it.

64 And the Lorde shall y scatter thee among all people from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt find

* When they shall returne from their captiuitie.

p As he did Manasseh, Ioachim, Zedechias and others.

Exo.24.9. and 25.9. 2.king.9.7. Mich.6.15. haggi.1.6.

‖ *Or, be shaken before they be ripe.*

q Vnder one kinde he conteineth all the vermine which destroy the fruites of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that he is offended with thee.

‖ *Or, barbarous, cruel or impudent.*

‖ *Or, first borne of thy bullocks.*

‖ *Or, gates.*

Leuit.26.29. 2.king.6.29. Lament.4.10. baruk.2.3.

Chap.15.9.

s As came to passe in the daies of Ioram king of Israel, 2.king.6. 29. and when the Romanes besieged Ierusalem.

t Hunger shall so bite her, that she shalbe ready to eare her childe before it be deliuered.

u For bee that offendeth in one is guilty of all, Iames 2.10.

x Declaring that God hath infinite means to plague the wicked, besides them that are ordinary or written.

Chap.10.22.

y Signifying, that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith & religion.

‖ *Or, thou shalt be in doubt of thy life.*

x Because they were vnmindfull of that mira- when the Se- gaue place fo- them to pas- thorow.

a That is, the ticles, or con- ons.

b At the first wing of the La- which was fou- yeeres before.

c The proofes my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God if it be not giuen him from aboue.

e Made by man arte, but Mann- which is called the bread of An- gels.

Chap.4.6. 1.king.2.3.

f Who knoweth your hearts, and therefore ye may not thinke to dis- semble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, *Gen.15.10.*

finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorowfull mind.

Or, thou shalt be in doubt of thy life.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with [a] ships by the way, wherof I said vnto thee, Thou shalt see it no more againe: and there ye shal sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

a Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the cõmandements. 10 The whole people from the biggest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

a That is, the articles, or conditions.

THese are the [a] wordes of the couenant, which the Lord commaunded Moses to make with the children of Israel in the land of Moab, beside the couenant which hee had made with them in [b] Horeb.

b At the first giuing of the Law, which was fourty yeeres before.

2 ¶ And Moses called all Israel, & sayd vnto them, Yee haue seene all that the Lord did before your eyes in the lande of Egypt vnto Pharaoh, and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yere in the wildernesse; your clothes are not waxed old vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither drunk wine, nor strong drink, that ye might know, how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels,

7 After, ye came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, & gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

Chap. 4.6. 1.king. 2.3.

9 [f] Keepe therefore the wordes of this couenant, and doe them, that yee may prosper in all that ye shall doe.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

10 Yee stand this day euery one of you before the Lord your [g] God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, *Gen.15.10.*

11 Your children, your wiues, and thy stranger that is in thy campe, frõ the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [h] passe into the couenant of the Lord thy God, and into the othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isaak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But aswell with him that standeth here with vs this day before the Lorde our God, as with him [h] that is not here with vs this day.

h Meaning, their posterite.

16 For ye knowe how we haue dwelt in the land of Egypt, and how we passed thorow the mids of the nations which ye passed by.

17 And yee haue seene their abominations, and their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not bee among you man nor woman, nor familie, nor tribe which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there shoulde not bee among you [i] any roote that bringeth foorth [k] gall and wormewood,

i Such sinne, as the bitter fruit thereof might choke and destroy you. *Act.8.23.*

[Or, flatter.

19 So that when he heareth the wordes of this curse, he [l] blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnes of mine owne heart, thus adding [k] drunkennesse to thirst.

k For as he that is thirstie, desireth to drinke much, so he that followeth appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, & the Lorde shal put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shall rise vp after you, & the stranger that shall come from a farre land, shal say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonied.

23 (For al that land shal burne with brimstone and salt: it shal not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the ouerthrowing of [m] Sodome, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen.19.24,25.

24 Then shall all nations say, [n] Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1.King.9.8. Jerem.22.8.

25 And they shall answere, Because they haue forsaken the couenant of the Lorde God of their fathers, which hee had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and [o] which had giuen them nothing,

[Or, which had not giuen them to land to possesse.

27 Therefore the wrath of the Lord was hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their lande in anger, and in wrath, and in

m Moses hereby reprooueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

great indignation, and hath cast them into another land, as appeareth this day.

29 The m secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the words of this law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lorde thy God hath driuen thee,

a By calling to remembrance, both his mercies, and his plagues.

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine b heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lorde thy God had scattered thee.

4 Though thou weresst cast vnto the vtmost part of c heauen, from thence will the Lord thy God gather thee, and from thence will he d take thee.

c Euen to the worlds end.

d And bring thee into thy country.

5 And the Lord thy God will bring thee into the lande which thy fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lord thy God will e circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

e God wil purge all thy wicked affections: which thing is not in thine owne power to doe.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 f Returne thou therefore, and obey the voice of the Lord, and do all his commandements, which I command thee this day.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy bodie, and in the fruit of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe and g reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers,

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speech to declare the loue that he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, & his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lorde thy God with all thine heart, and with all thy soule.

11 ¶ For this commandement which I command thee this day, is h not hid from thee, neither is it farre off.

h The law is so euident that none can pretend ignorance. Rom. 10.6.

12 It is not in heauen, that thou shouldest say, i Who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that wee may doe it?

i By heauen and the sea hee meaneth places most farre distant.

13 Neither is it beyonde the k Sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the l woorde is very neere vnto thee: euen in thy mouth and in thine heart, for to m doe it.

k Euen the law and the Gospel.

l By faith in Christ.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day, n to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, and his lawes, that thou mayest o liue and bee multiplied, & that the Lorde thy God may blesse thee in the land whither thou goest to possesse it.

m So that to loue and obey God, is only life and felicitie.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Jorden to possesse it.

19 * I call heauen and earth to recorde this day against you, that I haue set before you life and death, blessing and cursing. Therefore p chuse life, that both thou and thy seede may liue,

Chap. 4.26.

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwel in the land which the Lord sware vnto thy fathers, Abraham, Isaak, and Iaakob, to giue them.

o That is, loue & obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

CHAP. XXXI.

2.7 Moses preparing himselfe to die, appointeth Iosua to rule the people. 9 He giueth the Lawe to the Leuites, that they shoulde reade it to the people. 19 God giueth them a song as a witnes between him and them. 23 God confirmeth Iosua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I q can no more goe out and in: also the Lorde hath said vnto me, r Thou shalt not goe ouer this Jorden.

q I can no longer execute mine office.

Num. 20.12. chap. 3.26.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. s Jehoshua, hee shall goe before thee, as the Lorde hath saide.

Num. 27.18.

4 And the Lorde shall do vnto them, as hee did to t Sihon and to Og kings of the Amorites, and vnto their land, whome hee destroyed.

Num. 21.24.

5 And the Lorde shal giue them u before you, that yee may doe vnto them according vnto x euery commandement, which I haue commanded you.

b Into your hands.

Chap. 7.2.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor be afraide of them: for the Lorde thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

‖ *Or, be of good courage.*

7 ¶ And Moses called Jothua, and said vnto him in the sight of all Israel, Bee y of a good courage and strong: for thou shalt goe with this people vnto the lande which the Lorde hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

c For he that must gouerne the people hath need to be valiant to represse vice, and constant to maintaine vertue.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

8 And the Lord himselfe doeth d goe before thee: he will be with thee: hee will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui, (which bare the arke of the Couenant of the Lorde) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euery seuenth yeere * when the yeere of freedome shall bee in the feast of the Tabernacles:

Nehemiah 8.2. Deut.15.1.

11 When all Israel shall come to appeare e before the Lorde thy God in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

e Before ‡ Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and obserue all the words of this Lawe,

f Which were not borne when the Law was giuen.

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iordan to possesse it.

14 ¶ Then the Lorde sayde vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosuha, and stande ye in the Tabernacle of the Congregation that I may giue him a ‖ charge. So Moses and Iosuha went, and stoode in the Tabernacle of the Congregation.

‖ Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle.

g In a cloud that was fashioned like a pillar,

16 ¶ And the Lorde sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange lande (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will h hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Nowe therefore write yee this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

i To preserue you and your childrē from idolatrie, by remembring Gods benefites.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselues, and waxe fatte: k then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant,

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shall come vpon them, this song shall l answere them to their face, as a witnesse: for it shall not bee forgotten out of the mouthes of their posteritie: for I know their imagination, which they goe about euen nowe, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Iosuha the sonne of Nun a charge, and sayd, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

Iosh.1.6.

24 ¶ And when Moses had made an end of writting the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a m witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein.

27 For I know thy rebellion and thy stiffe neche: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your n officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

n As gouernors, iudges, and magistrates.

29 For I am sure that after my death ye will vtterly be corrupt, and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because ye wil commit euil in the sight of the Lorde, by prouoking him to anger through the o worke of your handes.

o By idolatrie, and worshipping images, which are the worke of your handes.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses concerning Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 41 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children, 49 God forewarneth Moses of his death.

HEarken ye * heauens, and I will speake: and let the earth heare the words of my mouth.

a As witnesses of this peoples ingratitude.

2 My b doctrine shall drop as the raine, and my speech shall still as the dewe, as the showre vpon the herbs, & as the great raine, vpon the grasse.

b Hee desireth ‡ he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dew of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory to our God.

4 Perfect is the worke of the * mighty God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

c The Ebrewe word is rocke: noting that God onely is mighty, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a frowarde and crooked generation.

6 Doe yee so reward the Lord, O foolish

L.iiij. people

people and vnwise? is not hee thy father, that hath bought thee? he hath d made thee, and proportioned thee.

7 Remember the dates of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God deuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the e people, according to the number of the children of Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 Hee found him in the land of the wilderneſſe, in a waſte and roaring wilderneſſe: he led him about, hee taught him, and kept him as the apple of his eye.

11 As the Egle stirreth vp her nest, f flootereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no ‖ strange god with him.

13 Hee caried him vp to the hie places of the g earth, that he might eate the fruites of the fieldes, and he caused him to sucke h hony out of the stone, and oyle out of the harde rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheat, and the red ‡ liquor of the grape hast thou drunke.

15 But he that should haue bin i vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with k strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to Gods whome they knew not: l newe gods that came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry for the prouocation of his m sonnes & of his daughters.

20 And he sayd, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked mee to anger with their vanities: * and I will moove them to ielousie with those which are no n people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, & shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall o kill them without, and in the chambers feare: both the young man and the yong woman, the suckling with the man of gray haire.

26 I haue sayd, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, least their aduersaries should p waxe proude, and least they should say, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyde of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would q consider their latter end.

30 Howe should * one chase a thousande, and two put ten thousand to flight, except their strong God had solde them, and the Lord had ‖ shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their r wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this layed in store with mee, and sealed vp among my treasures?

35 * Vengeance & recompence are mine: their foote shall slide in due time: for the day of their destruction is at hande, and the things that shall come vpon them, make haste.

36 For the Lorde shall iudge his people, and ‖ repent towardes his seruantes, when he seeth that their power is gone, and none s shut vp in hold nor left abroad

37 When men shall say, Where are their gods, their mighty God in whome they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Beholde nowe, for I, I am he, & there is no gods with me: * I kill and giue life: I wounde, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I t lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hande take holde on iudgement, I wil execute vengeance on mine enemies, and wil reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Bee nations, prayse his people: for he will auenge the u blood of his seruantes, and will execute vengeance vpon his aduersaries, and wil be merciful vnto his land, and to his people.

d Not according to the common creation, but he hath made thee a new creature by his Spirit.

e When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israell.

f To teach them to flie.

‖ *Or, god of strange nation.*

g Meaning, of the land of Canaan, which was hie in respect of Egypte.

h That is, abundance of all things euen in the very rockes.

‡ *Ebr. blood.*

i He sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture called new, whatsoeuer man inuenteth, be the error neuer so olde.

m He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

Rom. 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioicing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

q They would consider the felicitie that was prepared for the, if they had obeyed God.

Iosh. 23. 10.

‖ *Or, deliuered them to their enimie.*

r The fruites of the wicked are as poyson, detestable to God, and dangerous for man.

Eccluſ. 38. 1. rom. 12. 19. heb. 10. 30.

‖ *Or, change his minde.*

s When neither strong nor weake in a manner remaine.

1. Sam. 2. 6. tob. 13. 2. Wisd. 16. 13.

t That is, I sweare, reade Gen. 14. 22.

Rom. 15. 10.

u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

UMI

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

‖ Or, Iosuah.

45 When Moses had made an ende of speaking all these wordes to all Israel,

chap. 6.6. and 11.18.

46 Then he sayd vnto them, * Set your hartes vnto all the wordes which I testifie against you this day, that ye may commaund them vnto your children, that they may obserue and doe all the wordes of this Lawe.

47 For it is no [a] vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the lande, whither ye goe ouer Iorden to possesse it.

a For I will performe my promise vnto you, Ia. 55.10. Numb. 27.12.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

Gene. 25. 8. Num. 20.25,28. and 33.38.

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Num. 20.12, 13. and 27.14. ‖ Or, of strife.

51 Because yee * trespalled against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye [y] sanctified me not among the children of Israel.

y Ye were not earnest and constant to maintaine mine honour.

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, I meane, into the lande which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.

NOwe this is the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

2 The Lord came from Sinai, and rose vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with tenne [b] thousandes of Saints, & at his right hand a fiery Lawe for them.

b Meaning, infinite Angels.

3 Though hee loue the people, yet [c] all thy Saintes are in thine handes: and they are humbled at [d] thy feete, to receiue thy wordes.

c Ebr. his saints, that is, the children of Israel.

d As thy disciples.

4 Moses commanded vs a Lawe for an * inheritance of the Congregation of Iaakob.

e To vs and our successours.

5 Then ‖ he was among the [e] righteous people, as King, when the heades of the people, and the tribes of Israel were assembled.

‖ Or, Moses.

6 ¶ Let [f] Reuben liue, and not die, though his men be a small number.

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.

7 ¶ And thus he blessed Iudah, and sayd, Heare, O Lorde, the voyce of Iudah, and bring him vnto his people: his hands shall bee [g] sufficient for him, if thou helpe him against his enemies.

g Signifying that he should hardly obteine Iaakobs promes, Ge. 49.8. Exo. 28.30.

8 ¶ And of Leui he sayd, Let thy * Thummim and thine Urim bee with thine holy one, whom thou diddest proue in Massah, and didst cause him to strine at the waters of Meribah.

9 Who sayde vnto his father and to his mother, [h] I haue not seene him, neither knewe hee his brethren, nor knewe his owne children: for they obserued thy worde, and kept thy couenant,

h He preferred Gods glorie to all naturall affection, Exod. 32,29.

10 They shall teach Iaakob thy iudgments, and Israel thy lawe: they shall put incense before thy face, and the burnt offering vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: [i] smite thorow the lomes of them that rise against him, and of them that hate him, that they rise not againe.

i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

12 ¶ Of Beniamin he sayd, The beloued of the Lorde shall [k] dwell in safetie by him: the Lord shall couer him all the day long, and dwell betweene his shoulders.

k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

13 ¶ And of Ioseph he sayde, Blessed of the Lorde is his lande, for the sweetenesse of heauen, for the dewe, and for the ‖ Depth lying beneath,

‖ Or, fountaines.

14 And for the sweete increase of the sun, and for the sweete increase of the moone,

15 And for the sweetenesse of the top of the ancient mountaines, and for the sweetenesse of the olde hilles,

16 And for the sweetnes of the earth, and abundance therof: and the good wil of him that [l] dwelt in the bush, shall come vpon the heade of Ioseph, and vpon the toppe of the heade of him that was * separated from his brethren.

l Which was God appearing vnto Moses, Exod. 3. 2. Gen. 49.26.

17 His beauty shall bee like his first borne bullocke, and his ‖ hornes as the hornes of the Vnicorne: with them he shall smite the people together, euen the ends of the worlde: these are also the ten thousandes of Ephraim, and these are the thousands of Manasseh.

‖ Or, strength.

18 ¶ And of Zebulun hee sayde, Reioyce, Zebulun, in thy [m] going out, and thou, Issachar, in thy tents.

m In thy prosperous voyages vpon the sea, Gene. 49.13.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for [n] they shall lucke of the abundance of the sea, and of the treasures hid in the sand.

‖ Or, mount Zion. n The tribe of Zebulun.

20 ¶ Also of Gad hee sayd, Blessed be he that enlargeth Gad: he dwelleth as a lyon, that catcheth for his praye the arme with the head.

o So that the portion of the Gadites and others on this side Iorden, was Gods, though it was not so knowen.

21 And hee looked to himselfe at the beginning, because there was a portion of the * Lawgiuer hid: yet her shall come with the heads of the people, to execute the iustice of the Lorde, and his iudgementes with Israel.

p Meaning, nere the sea.

22 ¶ And of Dan, he said Dan is a lyons whelpe: he shall leape from Bashan.

q Thou shalt be strong, or thy countrey full of mettall. It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Ios. 19.9.

23 ¶ Also of Naphtali he said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, possesse [p] the West and the South.

24 ¶ And of Asher he sayd, Asher shall be blessed with children: he shall be acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shooes shall be [q] yron and brasse, and

and thy strength shal continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel [e] the fountaine of Iaakob shall dwell alone in safety in a lande of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shield of thine helpe, and which is the swoorde of thy glory? therefore [f] thine enemies shall be in subiection to thee, and thou shalt tread vpon their hie places.

[e] Who was plentifull in issue as a fountaine.

[f] Thne enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 *Moses seeth all the lande of Canaan.* 5 *Hee dieth.* 8 *Israel weepeth.* 9 *Iosh. succeedeth in Moses roome.* 10 *The praise of Moses.*

THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lorde shewed him [*] all the lande of Gilead, vnto Dan,

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the lande of Iudah, vnto the vtmost [b] Sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

[a] Which was a part of mount Abarim, Num. 27.12. *Chap.* 3.27. 2.*mac.* 2.4.

[b] Called Mediterraneum.

4 And the Lord sayd vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

Gen. 12.7. *and* 13.15.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

[c] To wit, the Angel of the Lord, Iude 9.

[d] That the Iewes might not haue occasion thereby to commit idolatrie.

7 Moses was now an hundreth [e] twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

[e] Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

9 And * Iosh. the sonne of Nun was full of the spirit of wisedome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe [f] face to face)

[f] Vnto whom the Lord did reueale himselfe so plainely, Exod. 33.11.

11 In all the miracles [g] wonders which the Lorde sent him to doe in the lande of Egypt before Pharaoh and before all his seruants, and before all his land.

[g] Meaning, the power of God working by Moses in the wilderneſſe.

12 And in all that mighty [g] hand and all that great feare, which Moses wrought in the sight of all Israel.

The Booke of Iosh.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raysed vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee raiseth vp Iosh. to be ruler and gouernor ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh. might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approued of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the lande of Canaan: the which according to Gods ordinances he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, & putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This history doth represent Iesus Christ the true Iosh., which leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2576. yeeres. For from Adam vnto the flood are 1556. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140, the other three bookes of Moses 40. Iosh. 27: So the whole make 2576. yeeres.

CHAP. I.

The Lorde encouraged Iosh. to inuade the land. 4 *The borders and limits of the land of the Israelites.* 5 *The Lord promiseth to assist Iosh., if he obey his word.* 11 *Iosh. commandeth the people to prepare themselues to passe ouer Iorden,* 12 *and exhorteth the Reubenites to execute their charge.*

NOw after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Iosh. the sonne of Nun, Moses minister, saying,

[a] The beginning of this booke dependeth on the last chapter of Deut. which was written by Iosh. as a preparation to his history.

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people vnto the lande which I giue them, that is, to the children of Israel.

Chap. 14.9. *Deut.* 11.24.

3 * Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I sayd vnto Moses.

4 * From the [b] wildernesse, and this Lebanon euen vnto the great riuer, the riuer [c] Perath: all the lande of the * Hittites, euen vnto the great [d] Sea towarde the

[b] Or, *grow strong and stronger* *Deut.* 5.32. *and* 28.14.

[c] He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

[c] Shewing that it was not possible to gouerne well without continuall study of Gods word.

[b] Or, *gouerne wisely.*

[c] Meaning, from the day that this was proclaimed Chap 3.2.

Num. 32.20.

[b] Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

[c] Or, *beyond Iordan, from Iericho.*

[d] By your request, but yet by Gods secret appointment, Deut. 33.21.

[e] They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

[a] Or, *Euphrates.*

[b] Of Zin, called Kadesh & Paran.

[c] Meaning the whole lande of Canaan.

[d] Called Mediterraneum.

the going downe of the sunne, shall bee your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee nor forsake thee.

Heb.13.5.

Deut.31.23.

6 *Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their father to giue them.

‖Or, grow stronger and stronger. Deut.5.32. and 28.14.

7 Onely be thou strong, ‖& of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my seruant hath commaunded thee: * thou shalt not turne away from it to the right hand nor to the left, that thou mayest ‖prosper whithersoeuer thou goest.

c He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and ‖night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy waye prosperous, and then shalt thou ‖haue good successe.

‖Shewing that it was not possible to gouerne well without continuall study of Gods word.

9 Haue I not commaunded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee, whithersoeuer thou goest.

‖Or, conserue wisely.

10 ¶ Then Iosshua commanded the officers of the people, saying,

11 Passe thorow the hoste, and command the people, saying, Prepare you vitailes: for ‖ after three dayes yee shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

‖ Meaning, from the day that this was proclaimed, Chap 3.2.

12 ¶ And vnto the Reubenites, & to the Gadites, and to halfe the tribe of Manasseh spake Iosshua, saying,

Num.32.20.

13 *Remember the word, which Moses the seruant of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this ‖ land.

‖ Which belonged to Sihon the king of the Amorites, and Og king of Bashan. ‖Or, beyond Iordan/from Iericho.

14 ¶ Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you on ‖ this side Iorden: but yee shall goe ouer before your brethren armed, al that be men of warre, and shal helpe them,

15 Until the Lorde haue giuen your brethren rest as to you, and vntill they also shall possesse the lande, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shal possesse it, which land Moses the Lords seruant ‖ gaue you on this side Iorden, toward the sunne rising.

‖ By your request, but yet by Gods secret appointment, Deut. 13.21.

16 Then they answered Iosshua, saying, All that thou hast commaunded vs, we will doe, and whithersoeuer thou sendest vs, wee will goe.

17 As wee obeyed Moses in all things, ‖ so will we obey thee: onely the Lorde thy God be with thee, as he was with Moses.

‖ They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

18 Whosoeuer shall rebell against thy commaundement, and will not obey thy wordes in all that thou commaundest him, let him be put to death: onely be strong, and of good courage.

CHAP. II.

1. Iosshua sendeth men to spie Iericho, whom Rahab hideth, 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosshua with comfortable tidings.

THen Iosshua the sonne of Nun sent out of ‖ Shittim two men to spie secretely, saying, Go view the land, and also Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

‖ Or, harborowed.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, ‖ Bring forth the men that are come to thee, & which are entred into thine house: for they become to search out all the land.

‖ Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and pollicie resist his working.

4 (But the woman had taken the two men, and hid them) therefore said she thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shall ouer take them.

6 (But shee had brought them vp to the * roofe of the house, and hid them with the stalkes of flaxe which she had spread abroad vpon the roofe)

‖ Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, ‖ they came vp vnto them vpon the roofe,

‖ For so God promised, Deut. 28.7. chap 5.1.

9 And sayd vnto the men, I know that the Lord hath giuen you the lande, and that the * feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

Exod.14.31,32. Chap.4.23.

10 For wee haue heard howe the Lorde * dried vp the water of the red Sea * before you, when ye came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom yee vtterly destroyed:

Num.21.24.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for * the Lorde your God, he is the God in heauen aboue, and in earth beneath.

‖Or, melted. ‖Or, spirit.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercy, ye will also shew mercie vnto my fathers house, and giue me a true token,

‖ Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

13 And that yee will saue alive my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

‖Or, liues.

14 And ‖ men answered her, ‖ Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the lande, we will deale mercifully & truely with thee.

‖ We warrant you on paine of our liues.

15 Then shee let them downe by a corde thorow the window: for her house ‖ was vpon the towne wall, and shee dwelt vpon the wall.

‖ Which was neere vnto the citie.

16 And she sayd vnto them, Goe you into the ‖ mountaine, least the pursuers meete with you, and hide your selues there three dayes,

dayes, vntill the pursuers be returned: then afterward may ye go your way.

h We shalbe discharged of our oth, it thou doest performe this condition that followeth: for so shalt thou and thine be deliuered,

17 And the men said vnto her, h We will be blameles of this thine othe, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this corde of red threde in the window, wherby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home to thee.

i He shalbe guilty of his owne death.

19 And whosoeuer then doeth goe out at the doores of thine house into the street, i his blood shalbe vpon his head, and we will bee guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

k So that others should thinke to escape by the same meanes.

20 And if thou vtter this our k matter, we will bee quit of thine othe, which thou hast made vs sweare.

21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bound the red cord in the window.

*Or, skarlet coloured.

22 ¶ And they departed, and came into the mountaine, & there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Iosh'ua the sonne of Nun, and told him all things that came vnto them.

24 Also they sayd vnto Iosh'ua, Surely the Lord hath deliuered into thine hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Iosh'ua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh'ua before the people. 9 Iosh'uas exhortation to the people. 16 The waters put asunder whiles the people passe.

THen Iosh'ua rose very earely, and they remooued from Shittim, and came to * Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

* Which according to the Ebrewes was in March, & about 40. dayes after Moses death.

2 And after b three dayes the officers went thorowout the hoste,

b Which time was giuen for to prepare them vitailes, Chap. 1. 11

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about ‖ two thousand cubites by measure: ye shall not come neere vnto it, that ye may knowe the way, by the which yee shall goe: for ye haue not gone this way in times past.

‖ Or, a mile.

5 (Now Iosh'ua had said vnto the people,) * Sanctifie your selues: for to morowe the Lord will doe wonders among you)

Leuit. 20. 7. Numb. 11. 18. chap. 7. 13. 1. Sam. 16. 5.

6 Also Iosh'ua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde sayd vnto Iosh'ua, This day will I beginne to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I bee with thee. Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still c in Iorden.

c Euen in the chanel, where the streame had run, as verse. 17.

9 ¶ Then Iosh'ua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh'ua said, d Hereby yee shall knowe that the liuing God is among you, and that hee will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the girgashites, & the Amorites, and the Iebusites.

d By this miracle in diuiding the water.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

e Which should set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priestes (that beare the Arke of the Lord God the Lord of all the world) shal stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shall stand still vpon an heapr.

* Psal. 114. 3.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the couenant, went before the people.

* Acts 7. 45.

15 And as they that bare the Arke came vnto Iorden, & the feete of the Priestes that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his ‖ bankes all the time of haruest)

* 1. Chron. 12. 15. eccles. 24. 36.

‖ Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, & were cut off: so the people went right ouer against Iericho.

f Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the drie land.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood dry within Iorden g ready prepared, and all the Israelites went ouer dry, vntil all the people were gone cleane ouer thorow Iorden.

g Because the Arke testified Gods presence, and the tables of the Law conteined therein, figured Gods will toward his people.

CHAP. IIII.

2 God commandeth Iosh'ua to set vp twelue stones in Iorden. 18 The waters return to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This Miracle must be declared to the posteritie.

AND when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Iosh'ua, saying,

* Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place, where the Priests stood in a * readinesse, twelue stones, which yee shall take away with you, and leane them in the b lodging, where you shall lodge this night)

a As Chap. 3. 17.

b Meaning, the place where they should campe.

4 Then Iosh'ua called the twelue men, whome hee had prepared of the children

of Israel, out of euery tribe a man,

5 And Iosua sayd vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your c children shall aske their fathers in time to come, saying, What meane you by these stones?

c God commandeth, that not onely wee our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his name,

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lorde: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosua had commaunded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had sayde vnto Iosua, according to the number of the tribes of the children of Israel, and carried them away with them vnto the lodging, and laid them downe there.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

9 And Iosua set vp d twelue stones in the mids of Iorden, in the place where the feete of the Priestes, which bare the Arke of the Conenant, stoode, and there haue they continued vnto this day.

10 ¶ So the Priestes, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lorde had commaunded Iosua to say vnto the people, according to all that Moses charged Iosua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lorde went ouer also, and the Priests before the people.

e Meaning, in the presence or sight of the people. *Num.32.27,29,*

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the e Lorde vnto battell, into the plaine Iericho.

f That is, before the Arke.

14 That day the Lorde magnified Iosua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

Or, reuerenced him.

15 And the Lord spake vnto Iosua, saying,

16 Command the Priests that beare the g Arke of the Testimonie, to come vp out of Iorden.

g Because the Arke testified Gods presence, and the tables of the Law conteined therein, signified Gods will toward his people.

17 Iosua therefore commanded the Priestes, saying, Come yee vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priestes feete were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

h Called Abib, or Nisan, conteining part of March and part of Aprill.

19 ¶ So the people came vp out of Iorden the tenth day of the h first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also, the twelue stones, which they tooke out of Iorden, did Iosua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lorde your God dried vp the waters of Iorden before you, vntil ye were gone ouer, as the Lord your God did the red sea, * which hee dried vp before vs, till wee were gone ouer,

Exod.14.21,22,

24 That al the people of the i world may knowe that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

i Gods benefites serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

1 *The Canaanites are afraide of the Israelites,* 2 *Circumcision is commanded the second time.* 10 *The Passeouer is kept.* 12 *Manna ceaseth.* 13 *The Angel appeareth vnto Iosua.*

NOwe when all the Kings of the a Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side towarde Moab,

2 ¶ That same time the Lord sayd vnto Iosua, * Make thee sharpe knives, b and returne, and circumcise the sonnes of Israel the second time.

Exod.4.25.

b For now they had left it off, about 40. yeeres.

3 Then Iosua made him sharpe knives and circumcised the sonnes of Israel in c the hill of the foreskins.

c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Iosua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were d not circumcised.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger. *Num.14.23.*

6 For the children of Israel walked fourtie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lorde: vnto whome the Lord sware, that hee would not shewe them the land, * which the Lorde had sworne vnto their fathers, that hee would giue vs, euen a lande that floweth with milke and honie.

7 So their sonnes whome hee raised vp in their stead, Iosua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of e circumcising all the people, they abode in the places in the campe till they * were whole.

e For their sore was so grieuous that they were not able to remoue,

9 After the Lord said vnto Iosua, This day

day I haue taken away the f shame of Egypt from you: wherfore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the lande, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MANNA ceased on the morowe after they had eaten of the corne of the land, neither had the children of Israel MANNA any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Iosh. was by Iericho, he lift vp his eyes and looked: and beholde, there stoode a * man against him hauing a sworde drawen in his hande: And Iosh. went vnto him, & sayde vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lorde am I nowe come: then Iosh. fel on his face to the earth, and g did worship, and sayde vnto him, What sayth my Lord vnto his seruant?

15 And the captaine of the Lordes hoste sayde vnto Iosh. * Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Iosh. did so.

CHAP. VI.

3 The Lord instructeth Iosh. what hee should doe, as touching Iericho. 6 Iosh. commandeth the Priests and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was a shut vp, & b closed, c because of the children of Israel: none might goe out nor enter in.

2 And the Lorde sayd vnto Iosh. Behold, I haue giuen into thine hand Iericho and the king therof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going rounde about the citie d once: thus shall you doe sixe dayes:

4 And seuen Priestes shall beare seuen trumpets of * rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

5 And when they make a long blast with the rammes horne, and yee heare the sounde of the trumpet, all the people shall shoute with a great shoute: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Iosh. the sonne Nun called the Priests and sayde vnto them, Take vp the Arke of the Couenant, and let seuen Priestes beare seuen trumpets of rammes hornes before the Arke the Lord.

7 But he sayd vnto the people, h Goe and compasse the citie: & let him that is armed, goe forth before the Arke of the Lord.

8 ¶ And when Iosh. had spoken vnto the people, the seuen Priestes bare the seuen trumpets of rammes hornes, & went forth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lorde followed them.

9 ¶ And y men of armes went before the Priestes that blewe the trumpets: then the e gathering hoste came after the Arke, as they went and blewe the trumpets.

10 (Now Iosh. had commaunded the people, saying, Yee shall not shoute, neither make any noyse with your voyce, neither shall a worde proceede out of your mouth, vntill the day that I say vnto you, Shoute, then shall ye shoute)

11 So the Arke of the Lord compassed the citie, & went about it f once: then they returned into the hoste, and lodged in the campe.

12 And Iosh. rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priestes bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the e gathering hoste came after the Arke of the Lorde, as they went and blewe the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner g seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Iosh. sayd vnto the people, Shoute: for the Lorde hath giuen you the citie.

17 And the citie shalbe h an execrable thing, both it, and all that are therin, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that we sent.

18 Notwithstanding, be yee ware of the execrable thing, lest yee make your selues execrable, & in taking of the execrable thing make also the hoste of Israel * execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasse, and yron, shall be i consecrate vnto the Lord, and shal come vnto the Lords treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sounde of the trumpet, they shouted with a great shoute: and * the wall fell downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man & woman, young, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Iosh. had sayde vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

Exod. 23. 25.

g In that that Iosh. worshippeth him, he acknowledgeth him to be God: and in that that he calleth himself the Lords captaine, he declareth himselfe to be Christ.

Exod. 3. 5. *ruth.* 4. 7. *actes* 7. 33.

a That none could goe out.
b That none could come in.
c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseth.

g Meaning, the rereward, where in was the standerd of the tribe of Dan, *Num.* 10, 25.

h For the day.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

k Besides euery day once for the space of sixe dayes.

l That is, appointed wholy to be destroyed. *Chap.* 2. 4.

Leuit. 27, 21. *num.* 21. 2. *deut.* 13. 15, 17.

m And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle. *Heb.* 11. 30. 2. *Mac.* 12. 15, 16

Chap. 2, 24. *heb.* 11. 31.

Israel rep

a For it was lawfull for t gers to dwell moog the Isr tes: til they pueged.
o Meaning, Tabernacle.
p For the w married to Sa mon, prince o the tribe of I dah, Matth. 1
q He shal bu it to the dest ction of all hi flocke, which thing was fulf led in Hiel of Beth el, 1. Kin 16. 34.

a In taking t which was co manded to be destroyed. *Chap.* 22. 20, 1. *chro.* 2. 7.

b This was a tie of the Amo rites: for there was another fa called among Ammonites, I 49. 3. The first Ai is called Ai Isa. 10. 28,

c God would this ouerthrow make them m earnest to feare out & punish fiant committ

d This infirmi of his faith she eth how we are inclined of na ture to distrust,
e When thine enemies blasf pheme thee, an say that thouw not able to de- fend vs frō ther

ther, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them a without the host of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and yron, they put into the treasure of the b house of the Lord.

25 So Iosh̄ua saued Rahab the harlot, and her fathers household, and all that she had, and she c dwelt in Israel euen vnto this day, because she had hidde the messengers, which Iosh̄ua sent to spie out Iericho.

26 ¶ And Iosh̄ua sware at that time, saying, Cursed be the man before the Lord, that riseth vp and buildeth this citie Iericho: d he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lorde was with Iosh̄ua, and he was famous throughout all the world.

CHAP. VII.

1 The Lorde is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh̄ua prayeth to the Lord. 16 Iosh̄ua inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the a excommunicate thing: for b Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh̄ua sent men from Iericho to b Ai, which is beside Bethauen, on the East side of Beth el, & spake vnto them, saying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai,

3 And returned to Iosh̄ua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the c men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Iosh̄ua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Iosh̄ua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hande of the Amorites, and to destroy vs? would God we had beene content to d dwell on the d other side Iorden.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie e Name?

10 ¶ And the Lorde saide vnto Iosh̄ua, Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I bee with you any more, except ye f destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee cannot stande against your enemies, vntil ye haue put the g execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the familie which the Lorde shall take, shall come by the households: and the household which the Lord shall take, shal come man by man.

15 And he that is h taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because hee hath transgressed the couenant of the Lorde, & because he hath wrought folly in Israel.

16 ¶ So Iosh̄ua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And hee brought the families of Iudah, and tooke the familie of the Zarhites, and hee brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh̄ua saide vnto Achan, My sonne, I beseech thee giue glorie to the Lord God of Israel, and make i confession vnto him, and shewe mee nowe what thou hast done: hide it not from me.

20 And Achan answered Iosh̄ua, and sayde, Indeede I haue sinned against the Lorde God of Israel, and thus and thus haue I done.

21 I sawe among the spoyle a goodly k Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth, in the midst of my tent, and the siluer vnder it.

22 ¶ Then Iosh̄ua sent messengers which ran vnto the tent, and beholde it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh̄ua, and vnto al the children of Israel, and laid them before the Lord.

24 Then Iosh̄ua tooke Achan the l sonne of Zerah, and the siluer, and the garment, and the l wedge of gold, & his m sonnes, and his

a For it was not lawfull for strangers to dwell among the Israelites, til they were purged.

b Meaning, the Tabernacle.

c For she was married to Salmon, prince of the tribe of Iudah, Matth. 1.5.

d He shal builde it to the destruction of all his flocke, which thing was fulfilled in Hiel of Beth el, 1. King. 16.34.

a In taking that which was commanded to bee destroyed. *Chap. 22.20, 1. Chro. 2.7.*

b This was a citie of the Amonites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.28.

c God would by this ouerthrow make them more earnest to search out & punish the sin committed.

d This infirmitie of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies blaspheme thee, and say that thouwast not able to defend vs frō them.

f Then to suffer wickednes vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27, 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the states of Babylon did weare

[*Or, nephew.*

l Some reade, a plate: others, a rod, and some a tongue.

m This iudgement onely appertaineth to God, & to whom he will reueile it: to man he hath commanded not to punish y child for the fathers fault, Deu. 24.16.

his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Iosh. 7. Iosh. 6. Iosh. 10. Iosh. 11. Iosh. 6. Iosh. 7. Iosh. 8

selues, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wildernesse vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Ioshua commanded that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lorde, and sacrificed peace offerings.

32 Also hee wrote there vpon the stones, a rehearsall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenaunt of the Lorde) as well the stranger, as hee that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lorde had commaunded before, that they should bleſſe the people of Israel.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, aswell before the women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 *Diuers kings assemble themselues against Ioshua.* 3 *The craft of the Gibeonites.* 15 *Ioshua maketh a league with them.* 23 *For their craft they are condemned to perpetual seruitude.*

AND when all the Kings that were beyond Iorden, in the mountaines and in the valleys, & by all the coasts of the great Sea ouer against Lebanon (the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselues embassadours, and tooke old sackes vpon their asses, and olde bottels for wine, both rent and bound vp.

5 And olde shoes and clouted vpon their feete: also the rainment vpon them was old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Ioshua vnto the hoste to Gilgal, & saide vnto him, & vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel sayd vnto the Hiuites, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they saide vnto Ioshua, We are thy seruants. Then Ioshua sayd vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruaunts are come for the Name of the Lorde thy God: for we haue heard his fame and all that hee hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyonde Iorden, to Sihon King of Heshbon, and to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our countrey spake to vs, saying, Take vitailes with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hot with vs for vitailes out of our houses, the day wee departed to come vnto you: but nowe behold, it is dried, and it is mouled.

13 Also these bottels of wine which we filled, were new, and loe, they be rent, & these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted their tale concerning their vitailes, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lorde God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto them by the Lorde God of Israel: nowe therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath bee vpon vs because of the othe which we sware vnto them.

21 And the Princes sayde vnto them againe, Let them liue, but they shall be wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and sayde, Wherefore haue ye

That it could neuer be built againe.

According as was commanded Deut. 21. 23. Chap. 7, 25, 26.

Exod. 20. 25. Deut. 27. 5.

Meaning, the ten commandements, which are the summe of the whole Lawe.

Deut. 11. 29. and 27. 12, 13.

Deut. 31. 12, 13. So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

A trespasse of the plaine of Moab.

The maine sea called Mediterraneum.

Or, one mouth, Exod. 21. 1.

Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

‡ Ebr. in your hand.

f The wicked lacke no arte nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites are of their vitailes, and so made a league with them,

h From Gilgal.

i Fearing lest for their fault, the plague of God should haue light vpon them all.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

beguiled vs, ſaying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for l the houſe of my God.

l For the vſes of the Tabernacle and of the Temple when it ſhall be built. *Deut.7.1.*

24 And they anſwered Ioſhua, and ſaid, Becauſe it was tolde thy ſeruants, that the Lord thy God had *commanded his ſeruant Moſes to giue you all the land, & to deſtroy all the inhabitants of the lande out of your ſight, therfore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

25 And beholde nowe, wee are in thine hande: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

m Who were minded to put them to death for feare of Gods wrath.

26 Euen ſo did he vnto them, and deliuered them out of the m hand of the children of Iſrael, that they ſlew them not.

n That is, for the ſacrifices of the Temple, as verſ. 23.

27 And Ioſhua appointed them that ſame day to bee hewers of wood, and drawers of water for the Congregation, and for the n Altar of the Lord vnto this day, in the place which he ſhould chuſe.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lord rained baileſtones and ſlewe many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOw when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* as he had done to Iericho, and to the King thereof, ſo he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.6.21.

Chap.8,3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeede they be very enemies againſt God and all iuſtice.

3 Wherefore a Adoni-zedek King of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made b warre againſt it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, c Withdraw not thine hande from thy ſeruants: come vp to vs quickely, and ſaue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

c Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord heere ſtrengtheneth him.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lorde ſayde vnto Ioſhua, * Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: for he went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, & ſmote them to Azekah and Makkedah.

11 And as they fled from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the d baile-ſtones, then they whom the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lorde gaue the Amorites before the children of Iſrael, and he ſayd in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

Iſa.28.21. Eccluſ.46.4,5.

13 And the Sunne abode, and the Moone ſtoode ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of e Iaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

e Some reade, in the booke of the righteous: meaning Moſes: the Chalde text reade, in the booke of the Law: but it is like that it was a booke ſo named, which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord f fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with baileſtones.

15 ¶ After, Ioſhua returned and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was told Ioſhua, ſaying, The fiue Kings are found hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtande yee not ſtill: follow after your enemies, and ſ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

ſ *Or, cut off all their traine, & taile.*

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into the walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in g peace: no man mooued his tongue againſt the children of Iſrael.

g Or, in ſafetie, ſo that none put them as much as an euill word.

22 After, Ioſhua ſayd, Open the mouth of the caue, and bring out thoſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him forth of the caue, euen the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the h necks of theſe kings: and they came neere and ſet their feete vpon their necks.

h Signifying what ſhould become of them: of Gods enemies ſeeing that they themſelues were not ſpared.

25 And

Deut.21.23. Iaſh.8.29.

i Ioſhua taketh Makkedah. Or, *euery perſon.*

Chap.6.21.

j Libnah is taken.

Or, *perſons.*

k Lachiſh is taken.

l The king of Gezer is ſlaine.

m Eglon is taken.

n Hebron is taken.

o Debir is taken.

25 And Ioshua sayd vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees. and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they layed great stones vpon the caues mouth, which remaine vntill this day.

Deut.21.23. Iosh.8.29.

28 ¶ And that same day Ioshua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as hee had done vnto the king of Iericho.

† Ioshua taketh Makkedah.

‖ Or, euery person.

* Chap.6.21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

† Libnah is taken.

‖ Or, persons.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

† Lachish is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

† The king of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

† Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein, he left none remaining, according to all as hee had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

† Debir is taken.

39 And when hee had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as hee did to Hebron, so did he to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the ‖ hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

‖ Some reade Ashedoth, which signifieth the descents of the hils.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at † one time, because the Lord God of Israel fought for ‖ Israel.

† In one battell.

‖ Where the Arke was, there to giue thankes for their victories.

43 Afterward, Ioshua & all Israel with him returned vnto the campe in * Gilgal.

CHAP. XI.

1 Diuers Kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin King of Hazor had heard this, then he * sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the Kings that were by the North in the mountaines and plaines toward the Southside of † Cinneroth, and in the valleis, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Gennezereth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder * Hermon in the land of Mizpeh.

c Which was mount Sion, as Deut.4.48.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morowe about this time will I deliuer them all slaine before Israel: thou shalt ‖ hough their horses, and burne their charets with fire.

‖ That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto * Misrephoth-maim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

* Which signifieth hot waters, or, according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all their kingdomes.

11 Moreouer, they smote all the ‖ persons that were therein with the edge of the sword, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

‖ Both men, women and children.

12 So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote them with the edge of the sworde, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Num.33.52. Deut.7.2.

g Which were strong by situation and not hurt by warre.

13 But Israel burnt none of the cities that stoode still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities, and the cattell, the children of Israel tooke for their pray, but they smote euery h man with the edge of the sword, vntill they had destroyed them, not leauing one aliue.

h All mankinde.

Exod.34.11. Deut.7.2.

15 ¶ As the Lord *had commanded Moses his seruant, so did Moses *commaund Ioshua, and so did Ioshua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same,

i That is, Samaria.

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees.

‖ *Or, the valley of Gad.*

18 Ioshua made warre long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, *saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

Chap 9.3.

20 For it came of the Lord, to l harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, & shew them no mercy, but that they shoulde bring them to nought: as the Lord had cõmanded Moses.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God, and seeke their own destruction.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of m mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, m in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17.4

23 So Ioshua tooke the whole land, according to all that the Lord had sayd vnto Moses: and Ioshua gaue it for an inheritance vnto Israel *according to their portions throughout their tribes: then the land was at rest without warre.

Numb.26.53,55.

CHAP. XII.

1. 7 What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the n other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

n From Gilgal where Iosh̃a camped.

2 *Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.

Numb.21.24. deut.3.6.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea, Eastward, the way to Beth-iehimoth, & from the South vnder the ‖ springs of *Pisgah.

‖ *Or, wilderneſſe.*

‖ *Or, hill ſides.*

4 ¶ They conquered also the coast of Og king of Bashan of the *remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

Deut.3.11. and 4.49. Deut.3.11. chap.13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: *Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Numb.32.29. deut.3.12. chap.13.8.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade Chap. 11. verse 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wildernesse, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

‖ *Or, in Aſhdoth*

9 ¶ *The king of Iericho was one: * the king of Ai, which is beside Beth-el, one:

Chap.6.2. Chap.8.29. Chap.10.23.

10 The * king of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

Chap.10.33.

13 The * king of Debir, one: the king of Geder, one:

Chap.10.39.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

Chap.10.29,36.

16 The * king of Makkedah, one: the king of Beth-el, one:

Chap.10.28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

Chap.11.10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam ‖ of Carmel, one:

‖ *Or, neere vnto Carmel.*

23 The king of Dor, in the countrey of Dor, one: the * king of the nations of Gilgal, one:

Gen.14.1.

24 The king of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam was slaine.

NOw when Ioshua was olde, and a stricken in yeeres, the Lord sayd vnto him, Thou art olde, and ‡ growen in age, and

a Being almost an hundreth seuen yeere old.

‡ *Ebr. entred into yeeres.*

b After that the enemies are ouercome.

and there remaineth exceeding much land to be b possessed:

2 This is the land that remaineth, all the ‖regions of the Philistims, and all Geshuri,

3 From ‡Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Anites:

‡Or, border. ‡Ebr. Shihor. ‖Ebr. vpon the face of Egypt.

4 From the South, all the land of the Canaanites, and the ‡cane that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

‡Ebr. Mearah.

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from ‖Baal-gad vnder mount Hermon, vntill one come to Hamath.

‡Ebr. the plaine of Gad.

6 All the inhabitants of the mountaines from ‖Lebanon vnto c Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

c Reade Chap. 11.8.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyonde Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

Num. 32. 33. Deut. 3. 13. Iosh. 22. 4.

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the midst of the ‖riuer, and all the plaine of Medeba vnto Dibon,

‖Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.

Deut. 3. 11. Iosh. 12. 4.

d Because they destroyed not all as God had commaunded, they that remained, were snares and prickes to hurt them, Num. 33. ff. chap. 23. 13. Iudg. 2. 3.

13 But the children of Israel d expelled not the Geshurites, nor the Maachathites: but ‖ Geshurites & the Maachathites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are e his inheritance, as he said vnto him.

e Leui shall liue by the sacrifices, Numb. 18. 21.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, & from the citie that is in the mids of the riuer, and all the plaine that is by Medeba:

17 Heshbon with al the cities therof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

‖Or, his places of Baal.

18 And Jahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:

‖Or, the valley. Deut. 3. 17.

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-jeshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

Numb. 31. 8.

22 And f Balaam the sonne of Beor the Soothsayer, did the children of Israel slay with the sworde, among them that were slaine.

f So that both they which obeyed wicked counsel, and the wicked counseller perished by the iust iudgement of God.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Jazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Jorden and the borders euen vnto the Sea coast of Cinnereth, g beyonde Jorden Eastward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Jair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the h children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

Num. 32. 39. h Meaning, his nephewes and posteritie.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyound Jorden, toward Jericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he sayd vnto them.

Chap. 18. 7. Numb. 18. 20.

CHAP. XIIII.

2 The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel

Num. 34. 17.

distributed to them,

Num.26.55. and 33.54.

2 * By the lot of their inheritance, as the Lorde had commaunded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

a As Reuben and Gad, and halfe the tribe of Manasseh, Num 33.15.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe beyonde Iorden: but vnto the Leuites he gaue none inheritance among them.

b So though Leui lacked, yet were there still twelue tribes by this meanes. Num.35.2. chap.21.2,3.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayde vnto him, Thou knowest what the Lorde sayd vnto Moses the man of God, concerning c me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land, Num.14.24.

7 Fourtie yeere olde was I, when Moses the seruaunt of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him worde againe, as I thought in mine heart.

d Which were the ten other spies.

8 But my d brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alme, as hee promised: this is the fourtie and fifth yeere since the Lorde spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and nowe loe, I am this day fourescore and fiue yeere old:

Eccles.46.9.

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, either for warre, or ‡ for gouernment.

‡Ebr. to go out and come in.

12 Nowe therefore giue mee this mountaine whereof the Lorde spake in that day (for thou heardest in that day, howe the ‖ Anakims were there, and the cities great and walled) e if so bee the Lorde will bee with me, that I may driue them out, as the Lord sayd.

‖Or, giants.

e This he spake of modestie, and not of doubting.

13 Then Iosh ua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he folowed constantly the Lord God of Israel.

Chap.21.12. 1.mac.2.59.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a f great man among the Anakims: thus the lande ceased from warre.

Chap.15.13. f Either for his power or person.

CHAP. XV.

1 The Lot of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: euen * vnto the border of Edom and the wildernesse of a Zin, Southward on the South coast.

Num.34.3. Num.33.36.

2 And their South border was the salt Sea coast, from * the point that looketh Southward.

a The Ebrew word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southside toward Maaleh-akrabbim, and went along to Zin, & ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the b end of Iorden: and the border on the Northquarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: to the borden from thence goeth vp to the c stone of Bohan the sonne of Reuben.

c Which was a marke to part their countreis.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖ En-themeth, and endeth at * En-rogel.

‖Or, the fountain of the same. 1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lieth before the valley of Hinnom Westwarde, which is by the ende of the valley of the ‡ Giants Northward.

‡Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

‖Or, the citie of woods,

10 Then this border compasseth from Baalah Westwarde vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-themeth, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and streccheth vnto Iabneel: and the endes of this coast are to the d Sea.

d Meaning, toward Syria,

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh ua giue a part among the children of Iudah, as the Lord commanded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

Chap.14.15.

14 And Caleb e droue thence three sonnes of Anak, Shethai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Iosh ua, Iudg. 1.10,20.

15 And

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, vnto him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

Or, cousin.

18 And as she went in to him, she mooued him, to aske of her father a field: f & she lighted off her asse, & Caleb said vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then she answered, Giue me a blessing: for thou hast giuen mee the South countrey: g giue mee also springs of water. And hee gaue her the springs aboue, and the springs beneath.

Or, grant me this petition.

g Because her countrey was buren, she desired of her father a field that had springs, Iudg. 1, 14, 15.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward were Kabzeel, & Eder, and Iagur,

22 And Kinah, & Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, & Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

h Which before was called Zephath, Iudg. 1, 17

30 And Eltolad, & Chesil, h & Hormah,

31 And Ziklag, and Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, & Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, & Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, & Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, & Nezib,

44 And Keilah, & Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her i townes and her villages,

Or, daughters.

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the i riuer of Egypt, & the great Sea was their coast.

i Meaning, Nilus, as chap. 13, 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and k Kiriah-sannah (which is Debir)

k Which is also called Kiriath-sepher, verse 15.

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & l Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.

Chap. 14, 15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, & Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

l Of this citie the talk sea hath his name.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, & the m citie of salt, and En-gedi: sixe cities with their villages.

m That is, vtterly though they slew the most part, and burnt their citie, Iudg. 1, 8.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast n out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fell to the a children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasshs portion followeth.

2 And goeth out from Beth-el to b Luz, and runneth along vnto the borders of Archiataroth,

Iudg. 1, 26.

3 And goeth downe Westwarde to the coast of Iaphleti, vnto the coast of Beth-horon the nether, & to Gezer: and the ends c thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh, and Ephraim d tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Ataroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the North side, & this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, e and goeth out at Iorden,

d For so farre the coasts reach.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the f separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

e Because Ephraims tribe was far greater then Manasseh, therefore he had mo cities.

10 And they cast not out the Canaanite

M.uti, that

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THis was also the lot of the tribe of Manasseh: for he was the *first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, hee had Gilead and Bashan.

Gen. 41.51. and 46.20. & 50.23. num. 32.39.

2 And also * of the a rest of the sonnes of Manasseh by their families, euen of b sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Numb. 26.33.

a For the other halfe tribe had their portion beyond Iorden,

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

Numb. 26.33. & 27.1. & 36.2, 11.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, he gaue them an inheritance among the brethren of their father.

b Among them of our tribe,

5 And there fell ten portions to * Manasseh, beside the land of Gilead & Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseh's other sonnes had the land of Gilead.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The lande of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the e Sea.

‖ Or, the brooke of reedes,

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

e That is, toward the maine Sea.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the towns thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countries.

f In the tribe of Asher, and tribe of Issachar.

12 Yet the children of Manasseh g could not destroy those cities, but the Canaanites dwelled still in that land.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement,

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

h According to my father Iacobs prophesie, Gen. 48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, & cut trees for thy selfe there in the lande of the Perizzites, and of the Giants, i if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountaine wil not be enough for vs: and all the Canaanites that dwel in the lowe countrey haue charets of iron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Iezreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, & hast great power, & shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall bee thine, k and thou shalt cast out the Canaanites, though they haue iron charets, & though they be strong.

k So that thou shalt enlarge thy portion thereby,

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whome b they had not diuided their inheritance.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Ioshua sayd vnto the children of Israel, How long are yee so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to c their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen partes, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stand in their coasts at the North)

d For these had their inheritance already appointed,

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to me, and I will cast lots for you here before the e Lord our God.

e Before the arke of the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthood of the Lorde is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe

goe throughe the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed throughe the land, and described it by cities into seuen partes in a booke, and returned to Iosua into the campe at Shiloh.

10 Then Iosua [h] cast lots for them in Shiloh before the Lorde, and there Iosua diuided the land vnto the children of Israel, according to their portions:

11 And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth auen:

13 And this border goeth along from thence to Luz, euen to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southwarde: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of the waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth forth to [l] En-themesh, and streeteth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the [m] stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, & goeth down into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [n] end of Iorden Southward: this is the Southcoast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coasts therof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, & Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, & Ophni, & Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, & Taralah,

28 And Zela, Eleph, and Iebusi, (which is [o] Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possession of Iosua.

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] midst of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Molodah,

3 And Hazar-shual, & Balah, & Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, & Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the parte of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp [c] Westward, euen to Maralah, & reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, & goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah,

14 And this border compasseth it on the Northside to Hannathon, & the endes thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth,

g By writing the names of euery countrey and citie.

h That euery one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, to the Sea.

‖ Or, Rephaim.

‖ Or, Ierusalem.

l Which is in the tribe of Ephraim. Chap. 15. 6.

m To the very strait, where the riuer runneth into the salt Sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

a According to Iaakobs prophesie, that hee should be scattered among the other tribes, Gen. 49. 7.

‖ Or, Ramath-negeb.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea,

d There was an other Beth-lehem in the tribe of Iudah.

sulloth, and Shunem,

19 And Haphara im, and Shion, and Anaharath,

20 And Harabbith, & Kishion, and Abez,

21 And Remeth, and * En-gannim, and Enhaddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shahazimath, & Beth-themesh, & the ends of their coast reach to Jorden: sixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities, & their villages.

24 ¶ Also the xiij lot came out for the tribe of the children of Asher, according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, & Mishseal, and came to Carmel Westward, and to Shihor Libnath,

27 And turned toward the sunne rising to Beth-dagon, and f commeth to Zebulun, and to the valley of Iphtah-el, toward the Northside of Beth-emek, and Neiel, & goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of g Tyr, and this border turneth to Husah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Ummah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.

32 ¶ The iiij lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

33 And their coast was from h Heleph, & from Allon in Zaanannim, and Adamineked, and Jabneel, euen to Lakum, and the ends thereof are at Jorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Judah ‖ by Jorden toward the Sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,

36 And Adamah, and Ramah, & Hazor,

37 And Kedesh, and Edrei, & En-hazor,

38 And Iron, & Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Timnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Jehud, and Bene-berak, & Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before k Japho.

47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went vp to l fight against Leshem, and tooke it, & smote it with the edge of the sword, and possessed it, & dwelt therein, and called Leshem, *Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities, and their villages.

49 ¶ When they had made an end of dividing the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Joshua the sonne of Nun among them.

50 According to the worde of the Lorde they gaue him the city which hee asked, euen *Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.

51 *These are the heritages which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lorde at the doore of the Tabernacle of the Congregation: so they made an ende of dividing the countrey.

CHAP. XX.

2 The Lorde commandeth Ioshua to appoint cities of refuge. 3 The vse thereof, 7 And their names.

THE Lorde also spake vnto Joshua, saying,

2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person a by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the city, & shall shewe his cause ‡ to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place that he may dwel with them.

5 And if the b auenger of blood pursue after him, they shal not deliuer the slayer into his hand, because hee smote his neighbour ignorantly, neither hated her him before time:

6 But he shal dwell in that city vntill he stand before the Congregation in c iudgement, *or vntill the death of the hie Priest that shall bee in those dayes: then shall the slaier returne, and come vnto his owne city, and vnto his owne house, euen vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Judah.

8 And on the other side Jorden toward Jericho Eastwarde, they appointed *Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,

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e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinguished by the tribe only.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong citie in the Sea.

h These cities were in the countrey of Zaanannim,

*Or, ouer vnto Iorden.

i Of the which the lake of Genezareth had his name.

k Called Ioppe

l According as Iaakob had prophesied, Gen. 49. 17. *Iudg.* 18, 29.

*Or, the chiefe of the fathers,

Numb. 35. 2. a By Moses, by whose ministerie God shewed his power.

Chap. 24. 30.

Numb. 34. 17.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great or litle, Num. 35. 8.

Exod. 21. 13. *num.* 35. 6, 11, 14 *deut.* 19. 2.

a At vnwares, and bearing him no grudge.

‡ *Ebr. in the eares of the Elders.*

b That is, the nereest kinsman of him that is slaine.

c Til his cause were proued. *Numb.* 35. 25.

*Or, Gable.

Deut. 4. 43. *1. chron.* 6. 78.

Gilead, out of the tribe of Gad, and Golan in Bathan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger, that sojourned among them, that whosoeuer killeth any person ignorantly, might flee thither, and not die by the hand of the auenger of bloud, vntil he stood before the [e] Congregation.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖ Or, *the chiefe of the fathers,*

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lorde commaunded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes therof for our cattell.

Numb. 35. 2.

a By Moses, by whose ministerie God shewed his power,

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lorde these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great or litle, Num. 35. 8.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commaunded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about.

12 (But the land of the city, and the villages therof, gaue they to [e] Caleb the sonne of Iephunneh to be his possession)

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbes, and Libnah with her suburbes,

Chap. 14. 14. 1. Chron. 6. 56.

e That is, the Priest of the family of the Kohathites, of whō Aaron was chiefe.

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbes, Geba with her suburbes,

f The suburbes were a thousand cubites from the wall of the citie round about, Num. 35. 4.

18 Anathoth with her suburbes, and Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbes in mount Ephraim, and Gezer with her suburbes,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

22 And Kibzaim with her suburbes, and Beth-horon with her suburbes: foure cities.

23 And out of the tribe of Dan, Elteketh with her suburbes, Gibbethon with her suburbes,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbs: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [k] Golan in Bashan with her suburbs, and Beeshterah with her suburbes: two cities.

k Golan and Kedeth were the cities of refuge vnder the Gershonites.

28 And out of ỹ tribe of Issachar, Kishon with her suburbes, Dabereth with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbes,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbes, and Hammoth-dor with her suburbes, and Kartan with her suburbs: three cities.

‖ Or, *Gahle.*

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto ỹ families of the children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbes,

l They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gen. 46. 11.

35 Dimnah with her suburbes, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbes, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbes: foure cities.

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

38 And out of the tribe of Gad they gaue

for a citie of refuge for the slaier, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

n Thus according to Iaakobs prophesie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

41 And all the cities of the Leuites n within the possession of the children of Israel, were eight and fourtie with their suburbs.

42 These cities lay euery one severally with their suburbes rounde about them: so were all these cities.

43 ¶ So the Lorde gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 And the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stoode not a man of all their enemies before them: for the Lorde delinered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lorde had sayd vnto the house of Israel, but all came to passe.

Chap.23.14,15.

CHAP. XXII.

1 *Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions.* 10 *They build an altar for a memoriall.* 15 *The Israelites reproue them.* 21 *Their answere for defence of the same.*

a After that the Israelites enioyed the land of Canaan.

THen a Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

b Which was to go armed before their brethren, Numb.32.29.

2 And sayd vnto them, Ye haue kept all that Moses the seruant of the Lorde b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God:

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iordan.

Num.32.33. chap.13 8.

5 But take diligent heed, to do the commandement & Lawe, which Moses the seruant of the Lorde commaunded you: that is, * that ye c loue the Lord your God, & walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

Deut.10.12.

c He sheweth wherein consisteth the fulfilling of the Lawe.

6 So Iohua d blessed them, & sent them away, and they went vnto their tents.

d He commended them to God, and prayed for them.

7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Iohua among their brethren on this side Iorden Westwarde: therefore when Iohua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great aboundance of raiment: diuide the spoyle of your enemies with your * brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined, according to the worde of the Lorde by the hand of Moses.

e Which remained at home and went not to the warre, Num.31. 27.1.sam.30.24.

10 ¶ And when they came vnto † the borders of Iorden (which are in the lande of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

†*Ebr. Gelilath, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.*

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp to warre against them.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a Prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the † thousands of Israel.

‖*Or, multitude.*

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

h Not onely of the princes, but also of the common people. *Num.25.4.*

17 Haue wee too little for the wickednesse * of Peor, wherof we are not i cleansed vnto this day, though a plague come vpon the Congregation of the Lord?

i Meaning, God is not fully pacified, forasmuch as no punishment can bee sufficient for such wickednesse and idolatrie.

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morowe hee will be wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be k vncleane, come yee ouer vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, & take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 1.Sam.15.23. *Chap.7.1,5.*

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednesse.

m Signifying, that if many suffred for one mans fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben & the children

childzen of Gad, and halfe the tribe of manasseh answered, and sayde vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, & Israel himselfe shall know: if by rebellion, or by transgression against the LORD we haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lorde, either to offer theron burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord a himselfe require it:

a Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lorde hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lorde: so shall your children make our children b cease from fearing the Lord.

b Or, to turne backe from the true God.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice.

27 But it shall be a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

Gen.31.48. chap.24.27. verse 34.

28 Therefore sayd we, If so be that they should so say to vs or to our c generations in time to come, then will we answere, Behold the fashion of the altar of the Lorde, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

c They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against the Lorde, and turne this day away from the Lorde to build an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manasseh spake, ‡ they were well content.

‡ *Ebr. it was good in their eyes.*

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day wee perceiue that the Lord is d among vs, because ye haue not done this trespasse against the Lorde: now yee e haue deliuered the children of Israel out of the hand of the Lord.

d By preseruing vs and gouerning vs.

e Whom if ye had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben and Gad dwelt.

‖ *Or, praised.* ‡ *Ebr. said.*

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

‖ *Or, witnesse.*

CHAP. XXIII.

2 Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles, 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

AND a long season after that the Lorde had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and ‡ striken in age,

‡ *Ebr. comen into yeeres.*

2 Then Ioshua called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and striken in age.

3 Also ye haue seene all that * the Lord your God hath done vnto all these nations * before you, how the Lorde your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Behold, I haue ‖ diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖ *Or, ouerthrowen these nations.* ‡ *Ebr. at the sunne set.*

5 And the Lorde your God shall expell * them before you, and cast them out of your sight, and yee shall possesse their land, as the Lorde your God hath sayde vnto you.

b Which yet remaine and are not ouercome, as Chap.13.2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that ye turne not therefrom to the right hand nor to the left,

Deut.5.32. and 28.14.

7 Neither company with these nations: that is, with them which are * left with you, neither * make mention of the name of their gods, d nor cause to sweare by them, neither serue them nor bowe vnto them:

c And not yet subdued. *Psal 16.4.*

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lorde your God, as ye haue done vntill this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

Leuit.26.8. deut.32.30.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‡ *Ebr. soules.* ‖ *Or, be of their assistre.*

12 Els, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make marriages with them, and ‖ goe vnto them, and they to you,

‖ *Or, haue conuersation with them. Exod.23.33. numb.33.55. deut.7.16.*

13 Know ye for certaine, that the Lorde your God wil cast out no more of these nations from before you: * but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your e eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shall be a continuall griefe vnto you, and so, the cause of your destruction.

14 And behold, this day do I f enter into the way of all the world, and yee know in all

f I die according to the course of nature.

all your s hearts and in all your soules, that *nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

g Most certainly. *Chap.21.45.*

15 Therefore as all ‖good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ‖euill thing, vntill hee haue destroyed you out of this good lande, which the Lorde your God hath giuen you.

‖*Or, promise.*

‖*Or, threatnings, as Chap.24.20.*

16 When ye shall h transgresse the couenant of the Lorde your God, which he commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which he hath giuen you.

h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

Iosh. rehearsith Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Iosh. dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Iosh. assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, & they presented themselues before b God.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to burie Iosephs bones. *Gene.11.31. Iudeth 5.6,7.*

2 Then Iosh. sayd vnto all the people, Thus saith the Lord God of Israel, *Your Fathers dwelt beyond the c flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

c Euphrates in Mesopotamia, Gen.11.26. *Gen.21.2. Gen.25.26. Gen.36.8. Gen.46.6. Exod.3.10.*

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seede, and *gaue him Isaak.

4 And I gaue vnto Isaak *Iaakob and Esau: & I gaue vnto *Esau mount Seir, to possesse it: but *Iaakob and his children went downe into Egypt.

5 *I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I *brought your Fathers out of Egypt, and yee came vnto the Sea, and the Egyptians pursued after your Fathers with charets and horsemen vnto *the red Sea.

Exod.12.37.

Exod.14.9.

7 Then they cried vnto the Lord, and he put ‖a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse d a long season.

‖*Or, a clouds.*

d Euen fourtie yeeres. *Numb.32.29.*

8 After, I brought you into the land of the Amorites, which dwelt beyond Iordan, *and they fought with you: but I gaue them into your hand, and yee possessed their country, and I destroyed them out of your sight.

Numb.22.5. deut.23.4.

9 *Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, & the e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not. *Exod.23.28, deut.7.20. chap.11,20.*

12 And I sent *Hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyards & Oliue trees, which ye planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue ye the Lord.

f This is the true vse of Gods benefits, to learne thereby to feare and to serue him with an vpright conscience.

15 And ‡if it seeme euil vnto you to serue the Lord, choose you this day whom ye will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: ‡but I and mine house will serue the Lord.

‡*Ebr. if it be euill in your sight.*

g This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the lande of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whom wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, h for he is our God.

h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules? *Chap.23.15.*

19 And Iosh. sayd vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a iealous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, *then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people sayde vnto Iosh. Nay, but we will serue the Lord.

22 And Iosh. sayd vnto the people, Ye are witnesses i against your selues, that ye haue chosen you the Lord to serue him: and they sayd, We are witnesses.

i If you doe the contrary, your owne mouthes shall condemne you.

23 Then put away now, sayd hee, the strange k gods which are among you, and bowe your hearts vnto the Lorde God of Israel.

k Out of your hearts and otherwise.

24 And the people sayde vnto Iosh. The Lord our God will wee serue, and his voyce will we obey.

25 So Iosh. l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

l By ioyning God and the people together: also he repeateth the promises and threatnings out of the Law.

26 And Iosh. wrote these words in the booke of the law of God, and tooke a great stone, & pitched it there vnder an ‖Oke that was in the Sanctuarie of the Lord.

‖*Or, plane.*

27 And Iosh. said vnto all the people, Behold,

Behold, this stone shall be a witnesse vnto vs: for it = hath heard all the wordes of the Lorde which hee spake with vs: it shall bee therefore a witnesse against you, least ye denie your God.

28 Then Ioshua let the people depart euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord, died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel = serued the Lorde all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth peeces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

Chap. 19. 50. Iudges 2. 9.

n Such are the people commonly as their rulers are.

Gen. 50. 25. exod. 13. 19.

Gen. 33. 19.

‡ *Ebr. Gibeath Phinehas.*

The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratiude, yet there is nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promise performed, in stead of acknowledging his great benefites, and giuing thankes for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: hee pulled them from libertie, and cast them into slaugrie, to the intent they might feele their owne miseries, and so call vnto him and bee deliuered) so to shewe that his mercies endure for euer, hee raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scriptures calleth Iudges, because they were executers of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first king of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger the common wealth is in, when as God giueth not a Magistrate to reteine his people in the puretie of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 18 The Canaanites are made tributaries, but not destroyed.

a By the iudgement of Vrim: read Exo. 28. 30. Numb. 27. 21. 1 Sam. 28. 6.

b Who shalbe our captaine?

AFter that Ioshua was dead, the children of Israel a asked the Lord, saying, b Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah sayde vnto Simeon his * brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

t For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioshu. 19. 1.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites & the Perizzites into their handes, and they slewe of them in Bezek ten thousand men.

u *Or the Lord of Bezek.*

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slewe the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and * cut off the thumbes of his handes and of his feete.

x This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he requite. Leui. 24. 19, 20.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. So they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sworde, and had set the * citie on fire.)

c Which was afterward builte againe and possessed by the Iebusites, 2. Sam. 5. 6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe country.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slewe ‖ Sheshai, and Ahiman, and Talmai.

Ios. 15. 14.

f These three were gyants, and the children of Anak.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, vnto him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs yonger brother tooke it, to whome hee gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field. ‖ And shee lighted off her asse, and Caleb said vnto her, What wilt thou?

g Reade Ios. 15. 18.

15 And

15 And thee answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, reade Num. 10.29.

16 ¶ And the children of h Keni Moses father in law went vp out of the citie of the palme trees with the children of Iudah into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

Numb. 21.3.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

19 And the Lorde was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayd, and he expelled thence the three sonnes of Anak.

Num.14.24. Iosh.14 13. and 15,14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore vnto this day the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lorde was with them,

23 And the house of Ioseph caused to view Beth-el (and the name of the citie before time was * Luz)

Gene.28.19.

24 And the spies sawe a man come out of the citie, & they said vnto him, Shewe vs, we pray thee, the way into the citie, * and wee will shew thee mercie.

Iosh.2,14.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his household depart.

26 Then the man went into the lande of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

Iosh.17.11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3.4. *Iosh.16.10.*

28 Nevertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did m Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achsib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them * out.

n But made them pay tribute as the others did,

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

‖ *Or, afflicted them.*

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, and in Shaalbim, and when the * hand of Iosephs familie preuailed, they became tributaries:

‖ *Or, would dwell.* o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people, because they had made peace with the Canaanites.* 11 *The Israelites fall to idolatrie after Ioshuas death.* 14 *They are deliuered into the enemies hands.* 16 *God deliuereth them by Iudges.* 22 *Why God suffered idolaters to remaine among them.*

AND an * Angell of the Lorde came vp from Gilgal to Bochim, and sayde, I made you to goe vp out of Egypt, and haue brought you vnto the lande which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

a That is, messenger or Prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Deut.7.2. Deut.12.3.

3 Wherefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall bee your ‖ destruction.

Iosh.23.13. ‖ *Or, snare,*

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ *Or, weeping.*

6 ¶ Now when Iosh ua had q sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

b After that he had diuided to euery man his portion by lot, Iosh.24.28.

7 And the people had serued the Lord all the dayes of Iosh ua, and all the dayes of the Elders that outliued Iosh ua, which had seene all the great r workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Iosh ua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in s Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backeward, is Soreh, as Iosh. 24. 30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

11 ¶ And the children of Israel did wickedly in the sight of the Lorde, and serued t Baalim,

e That is, all manner of idoles.

12 And

12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued *Baal, and [i] Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and he [k] solde them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

15 [l] Whithersoeuer they went out, the [b] hand of the Lorde was sore against them, as the Lord had saide, and as the Lorde had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges, which [+] deliuered them out of the hands of their oppressors.

17 But yet they would not obey their Iudges: so they went a whoring after other gods, and worshipped them, and turned quickely out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lorde had raised them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge, (for the Lorde [‡] had compassion of their groanings, [k] because of them that oppressed them and tormented them)

19 Yet [m] when the Iudge was dead, they returned, and [+] did worse then their fathers, in following other gods, to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, & hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the [l] nations, which Iosua left when he died,

22 That through them I may [n] proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lorde left those nations, and drew them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 *The Canaanites are left to try Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth king Eglon.* 31 *Shamgar killeth the Philistims.*

THese nowe are the nations which the Lorde left, that he might proue Israel by them (euen as many of Israel as had not knowen all the [a] warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew [b] not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hande of Moyse.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke [c] their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim, and [d] Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chushan-rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lorde, the Lord stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the [e] spirite of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim King of ‖ Aram into his hande, and his hande preuailed against Chushan-rishathaim.

11 So the lande had rest [f] fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lorde: and the [g] Lorde strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon King of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lorde, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Iemini, a man [‡] lame of his right hande: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud [+] made him a dagger with two edges, of a cubit length, and he did gird it vpon his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present,

19 But he turned againe from the [h] quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O King. (Who said, Keepe [i] silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a Summer parler, which hee had) and Ehud sayde, I haue a message

*Chap.10.6.
[i] These were idoles, which had the forme of an ewe or Sheepe among the Sidonians.
*Psal.44.12.
[b] Iud.2.10.
[g] In all their enterprises.
[h] The vengeance.
‖Or, *Magistrates*, ‡*Ebr. saued.*
[i] Meaning, from the true religion.
‡*Ebr. repented.*
[k] Seeing their cruelty.
*Chap.3.12.
‡*Ebr. corrupt themselues.*
[l] As the Hiuites, Iebusites, Amorites, &c.
[m] So that both outward enemies & false prophets are but a triall to proue our faith, Deut.13.3. and Chap.3.1.
[a] Which were achieued by the hand of God, and not by the power of man.
[b] For they trusted in God and he fought for them.
[c] Contrary to Gods commandement, Deut.7.3
[d] Trees or woods erected for idolatrie.
‖*Or, Mesopotamia.*
[e] He was stirred vp by the Spirite of the Lord.
‖*Or, Syria.*
[f] That is, 32. vnder Ioshua, and eight vnder Othniel.
[g] So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
‖*Or, Beniamin.*
[‡] *Or, left handed.*
[+] *Or, caused a dagger to be made.*
[h] Or, as some reade, from the places of idoles.
[i] Till all be departed.

vnto thee from God. Then her arose out of his throne,

21 And Ehud put foorth his left hande, and tooke his dagger from his right thigh, and thrust it into his belly,

22 So that the hafe went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parlour vpon him, and locked them.

‖ Or, hall.

24 And when he was gone out, his seruants came: who seeing that the doores of the parlour were locked, they saide, Surely ‡ hee doeth his easement in his Summer chamber.

‡ Ebr. he couereth his feete.

25 And they tarryed till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they tarried, and was passed the quarries, and escaped vnto Seirath.

‖ Or, caused the trumpet to be blowen, Num. 10.2,3.

27 And when he came home, he ‖ blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then sayd he vnto them, Follow me: for the Lorde hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ lusty men, and all were warriours, and there escaped not a man.

‖ Or, strong and bigge bodied. ‡ Ebr. humbled.

30 So Moab was ‡ subdued that day vnder the hand of Israel: and the k land had rest fourescore yeeres.

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims six hundreth men with an oxe l goade, and he also deliuered Israel.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel ‡ began again to doe wickedly in the sight of the Lord when Ehud was dead.

‡ Ebr. added, or continued to doe euill.

2 And the Lord sold them into the hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in b Harosheth of the Gentiles.

a There was another Iabin, who Iosh. killed, & burnt his citie Hazor, Iosh. 11.13.

b That is, in a wood or strong place.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundreth chariots of yron, and twentie yeeres he had vexed the the children of Israel very sore.)

4 ¶ And at that time Deborah a prophetesse, the wife of c Lapidoth ‖ iudged Israel.

c By the spirit of prophesie, resoluing of controuersies, and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, and saide vnto him, Hath not the Lorde God of Israel d commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

d And reuealed vnto me by the spirit of prophesie.

7 And I will draw vnto thee to the * ‖ riuer Kishon Sisera, the captaine of Iabins army with his charets, and his multitude, and will deliuer him into thine hand.

* Psal. 83.9,10. ‖ Or, valley.

8 And Barak sayde vnto her, ‡ If thou wilt go with me, I will goe: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weakenesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods will from time to time.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

‡ Or, be led after him 10000. men.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousand men, and Deborah went vp with him.

‖ Or, posteriis. Num. 10.29. ‡ Ebr. from. f Meaning, that he possessed a great part of the countrey.

11 (Nowe Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the ‡ Kenites, & pitched his tent f vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundreth charets of yron, and all the people g were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah sayde vnto Barak, ‡ Vp: for this is the day that the Lord hath deliuered Sisera into thine hande. Is not the Lorde gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

15 And the Lorde destroyed Sisera and all his charets, and all his hoste with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

* Psal. 83.10.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of * Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite)

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into the tent, shee couered him with a ‖ mantle.

‖ Or, blanket.

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. And shee opened a bottle of milke, and gaue him drinke, and couered him.

Chap. 5.25.

20 Againe, he sayd vnto her, Stand in the doore of the tent, & when any man doeth i come and enquire of thee, saying, Is i any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a k naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote

k That is, the pinne or stake, whereby it was fastened to the ground,

the

the naile into his temples, and fastened it into the ground, (for he was fast a sleepe, and wearie) and so he died.

22 And beholde, as Barak pursued after Sisera, Jael came out to meete him, and said vnto him, Come, and I will shewe thee the man whom thou seekest: and when hee came into her tent, beholde, Sisera lay [l] dead, and the naile in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

CHAP. V.

1 The song of thanksgiuing of Deborah and Barak after the victory.

THen sang Deborah, & Barak, the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offred themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing prayse vnto the Lord God of Israel.

4 Lord, [b] when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 [c] The mountaines melted before the Lord, [d] as did that Sinai before the Lord God of Israel.

6 In the dayes of [e] Shamgar the sonne of Anath, in the dayes of [f] Jael the high wayes were [g] vnoccupied, and the trauelers walked through byewayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [h] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [i] shield or speare seene among fourtie thousand of Israel?

9 Mine heart is [k] on the gouernours of Israel, and on them that are willing among the people: prayse ye the Lord.

10 Speake ye that ride on [l] white asses, ye that dwell [m] by Middin, and that walke by the way.

11 For the noyse of the archers [n] appalled among the [o] drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and lead [p] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim [q] their roote arose against Amalek: and after thee, Ben-iamin shal fight against thy people, O Amalek: of Machir came rulers, & of Zebulun they that handled the pen of the [r] writer.

15 And the Princes of Issachar were with Deborah, and [s] Issachar, and also Barak he was set on his feete in the valley: for the diuisions of Reuben were great thoughts of heart.

16 Why abodest thou among the sheepe folds, to heare the bleatings of the flocks? for the diuisions of Reuben were great thoughts of heart.

17 [t] Gilead abode beyond Jorden: and why did Dan remaine in ships? Aser sate on the sea shore, and taried in his [u] decayed places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The kings came and fought: then fought the kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [x] money.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kishon [y] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hoofes broken with the ost beating together of their mightie men.

23 Curse ye [z] Meroz, (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [a] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote his head, after she had wounded and pierced his temples.

27 He bowed him downe at her feete, he fell downe, & lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there [b] dead.

28 The mother of Sisera looked out at a window, & cryed through the lattesse, Why is his charet so long a comming? why tary the [c] wheeles of his charets?

29 Her wise Ladies answered her: Yea, [d] shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoyle? euery man hath a maide or two, Sisera hath a prayse of diuers coloured garments: a prayse of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [e] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [f] sunne when he riseth in his might. And the land had rest fourtie yeeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to bee their deliuerer. 37 He asketh a signe.

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed

N.ii. against

[l] So he saw that woman had the honour, as Deborah prophesied.

[a] Or, were and willing.

[b] Iudg.4.11. Deut.2.1.

[c] Psal.97.5. Iudg.5.19.18.

[d] Exod.19.18. Chap.3.31. & Chap.4.18.

[e] For feare of the enemies.

[f] Miraculously stirred vp of God to pitie them and deliuer them.

[g] They had no heart to resist their enemies.

[h] Ye Gouerners.

[i] As in danger of your enemies,

[k] For now you may draw water, without feare of your enemies,

[l] To wit, them that kept thy people in captiuitie.

[m] Iudges first fought against Amalek, & Saul destroyed him.

[n] Born the learned did helpe to fight.

[o] Ouer the whole host.

[p] They mainteined that they came not ouer Iorden to helpe them.

[q] She reproueth all them that came not to helpe their brethren in their necessitie.

[r] Either by beating of the sea, or by mining.

[s] They wan nothing, but lost all.

[t] As a besome doeth the filth of the house.

[u] It was a citie neere Tabor, where they fought.

[x] Some reade, churned milke in a great cup.

[y] She destroyed.

[z] Or, seate.

[a] That is, shee comforted her selfe.

[b] Because he was chiefe of the armie.

[c] Shall growe daily more and more in Gods fauour.

a For feare of the Midianites, they fled into the dennes of the mountaines.

‖Or, Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

2. King. 17. 35, 38. Ierem. 10. 2.

‖Or, prepare his flight.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

‖Or, familie.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

against Israel, a and because of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holdes.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the ‖East, and came vpon them,

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto Azzah, and left no food for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattell, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites; therefore the c children of Israel cried vnto the Lord.

7 ¶ And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land,

10 And I said vnto you, I am the Lord your God: feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, & sate vnder the oke which was in Ophrah, that perteined vnto Ioash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, d Ah my Lord, if the Lord bee with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and sayde, Did not the Lorde bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the e Lord looked vpon him, and said, Goe in this thy f might, and thou shalt saue Israel out of the hands of the Midianites: haue I not sent thee?

15 And hee answered him, Ah my Lord, wherewith shall I saue Israel? beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shewe me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and vnleauened bread of an b Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon the stone, and powre out the broth: and he did so.

21 ¶ Then the Angell of the Lorde put forth the ende of the staffe that hee held in his hande, and touched the flesh and the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then sayde, Alas, my Lord God: for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lorde sayd vnto him, Take thy fathers yong bullocke, and another bullocke k of seuen yeeres olde, and destroy the altar of Ball that thy father hath, and cut downe the grone that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers houshold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the grone cut downe that was by it, and the m second bullocke offred vpon the altar that was made.

29 Therefore they sayde one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie sayde vnto Ioash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the grone that was by it.

31 And Ioash sayd vnto all that stood by him, Will ye plead Baals cause? or will ye saue him? n he that will contend for him, let him die yer the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himselfe, because hee hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went and pitched in the valley of Iezreel.

34 But the spirit of the ‡Lord came vpon Gideon,

b Of Ephah reade Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38.

Exod. 33. 20, chap. 13. 22,

Gen. 18. 32.

k That is, as the Chalde text writeth, fed seuen yeeres.

Chap. 8. 35.

Ebr. En-harod

‡Ebr. Hamma

l Which grewe about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal,

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

‡Ebr. clad Gideon,

Gideon, *and he blew a trumpet, and *Abi-ezer was ioyned with him.

35 And he sent messengers thorowout all Manasseh, which also was ioined with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.

36 Then Gideon sayde vnto God, p If thou wilt saue Israel by mine hand, as thou hast sayd,

37 Behold, I will put a fleece of woolle in the threshing place: if the dewe come on the fleece onely, and it be dry vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morow, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a boll of water.

39 Againe Gideon sayd vnto God, Be not angry with me, that I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let dewe be vpō all the ground.

40 And God did so that same night: for it was q dry vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen *Ierubbaal (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside ‡the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ‡Moreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, least Israel make their a vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, & say, *Who so is timorous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at Mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, & I will b try them for thee there: and of whom I say vnto thee, This man shal go with thee, the same shal go with thee, & of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, & euery one that shall bowe downe his knees to c drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred man that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, ‖ and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 And the same night the Lord said vnto him, Arise, e get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruaunt, downe to the hoste,

11 And thou shalt hearken what they say, & so shall thine hands be strong to go downe vnto the hoste. Then went he downe & Phurah his seruaunt vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites, and all *they of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and lo, a f cake of barley bread tumbled from about into the hoste of Midian, and came vnto a tent, & smote it that it fel, and ouerturned it, that the tent fell downe.

14 And his fellow answered, & said, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, and sayd, Vp: for the Lorde hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empte pitchers, and flampes g within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, h For the Lord, and for Gideon.

19 ¶ So Gideon & the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raysed vp the watchmen, and they blew with their trumpets, and broke i pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right handes to blow withall, and they cried, The k sword of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the hoste: and all the hoste ran, and cried, and fled.

22 And

Num. 10.3. chap.3.27.

o The familie of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

Gen.18.32.

q Whereby he was assured that it was a miracle of God.

Chap.8.35.

Ebr. En-harod.

‡Ebr. Hamoreh.

g God will not that any creature depriue him of his glory. Deut.20.8. 1.Mac.3.56.

b I will giue thee a proofe to know them, that shall goe with thee.

c Let them depart, as vnmeete for this enterprise.

d That is, the one and thirtie thousand, & seuen hundred, looke vers.3. and 6.

‡Ebr. in their hands.

‖Or, incouraged.

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.

Chap.6.33.

f Some read, a trembling noyse of barley bread, meaning that one of no reputation should make their great army to tremble.

g Or, gaue God thanks, as it is in the Chalde text.

Or, firebrands.

h Their weake meanes God vsed to signifie that the whole victory came of him.

i That is, the victorie shalbe the Lords, and Gideons his seruant.

k Shall destroy the enemies.

Or, breaking.

Isa 9.4.
l The Lord caused the Midianites to kill one another.

22 And the three hundred blew with trumpets, and the * Lord set euery mans sword vpon his l neighbour, and vpon all the host: so the host fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the m waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

m Meaning, the passages or boordes, that they should not escape.

25 And they tooke * two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at n the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

Psal. 83.11. Isa 10.26.

n These places had their names of the acts that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden, 16 He reuengeth himselfe on them of Succoth and Penuel. 27 Hee maketh an Ephod, which was the cause of Idolatry. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

a They began to cauill, because he had the glory of the victorie.

2 To whom he said, What haue I now done in comparison of b you? is not c the gleaning of grapes of Ephraim better then the vintage of Abiezer?

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe, is more famous, then the whole enterprise of one man of one familie.

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, he, and d three hundred men that were with him, wearie, yet pursuing them.

d Or, some small portion.

5 And he said vnto the men of Succoth, Giue, I pray you, e morsels of bread vnto the people † that follow me (for they be wearie) that I may follow after Zebah, and Zalmunnah kings of Midian.

e Ebr. are at my feete.

6 And the princes of Succoth said, Are the * hands of Zeba and Zalmunna nowe in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therfore when the Lord hath deliuered Zebah and Zalmunnah into mine hand, I will † teare your flesh with thornes of the wildernesse and with briars.

† Ebr. beat in pieces.

8 ¶ And he went by thence to Penuel, and spake vnto them likewise, & the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, When I come againe f in peace, I will breake downe this tower.

f Hauing gotten the victory.

10 ¶ Now Zeba and Zalmunna were g in Karkor, & their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twenty thousand men, that drew swords.

g A citie Eastward beyond Iorden.

11 ¶ And Gideon went thorow them that dwelt in h Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the host was carelesse.

h He went by the wildernes where the Arabians dwelt in tents.

12 And when Zebah & Zalmunna fled, he followed after them, & tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon i sonne of Ioash returned from battell, k the sunne being yet hie,

i Some read, before the sunne rose vp.

k Or, described.

14 And tooke a seruaunt of the men of Succoth, and inquired of him: and he wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

15 And he came vnto l men of Succoth, and said, Behold, Zebah and Zalmunna, by whom ye vpbraided me, saying, Are l hands of Zebah & Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briars, and † did teare the men of Succoth with them.

† Ebr. brake in pieces, as one threshoth corne. 2. Kin. 13.25.

17 Also he brake downe l tower of * Penuel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: euery one was like the children of a king.

‖ Or, they were like vnto thee.

19 And he said, They were my brethren, euen my m mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

m We came all out of one belly: therefore I will be reuenged.

20 Then he sayde vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for n as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

n Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ Or, collers.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy o sonnes sonne: for thou hast deliuered vs out of the hande of Midian.

o That is, thy posteritie.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, p I would desire a request of you, q you would giue me euery man the earings of his praie (for they had golden earings, because they were Ismaelites.)

p His intent was to shew himselfe thankfull for this victory by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

25 And they answered, We will giue them. And they spread a garment, and did cast therein euery man the earings of his praie.

‖ Or, sweet bals.

26 And the weight of the golden earings that he required, was a thousand and seuen hundred shekels of gold, beside collars, ‖ and iewels, and purple rayment that was on the kings of Midian, & beside the chaines that were about their camels necks.

27 And

27 And Gideon made an ᵒ Ephod therof, and put it in Ophrah his cytye: and all Israel went a whorynge there after it, which was the destruction of Gideon & his house.

28 Thus was Madian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Sichem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made ᵍ Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither ʰ shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

ᵒ That is, such things as pertei-ned to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6, & 1. Sam. 2. 18, and 2. Sam. 6. 14 & chap. 17. 5.

‡ Ebr. which came out of his thigh.

ᵖ Which citie belonged to the family of the Ezrites.

ᵍ That is, Baal, to whom they had bound themselues by couenant.

ʰ They were vnmindfull of God, and vnkinde toward him, by whom they had receiued so great a benefit,

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his ⁱ mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your ᵏ bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for they said, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ˡ vaine and light felowes, which followed him.

5 And he went vnto his fathers house at Ophrah, and ᵐ slew his brethren the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ⁿ Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, he went and stoode in the toppe of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

ⁱ To practise with his kinsfolks for the attaining of the kingdome.

ᵏ Of your kinred by my mothers side,

ˡ Or, idle fellowes and vagabonds.

ᵐ Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chro. 21. 4.

ⁿ Which was as the towne house or common hall which he calleth the tower of Shechem, verse 49.

8 ᵒ The trees went foorth to anoynt a King ouer them, and sayde vnto the olme tree, Reigne thou ouer vs.

9 But the olme tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees saide to the figge tree, Come thou, and be King ouer vs.

11 But the figge tree answered them, Should I forsake my sweetenesse, and my good fruit, and go to aduance mee aboue the trees?

12 Then saide the trees vnto the vine, Come, thou, and be King ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance mee aboue the trees?

14 Then said all the trees vnto the ſhambis, Come thou, and reigne ouer vs.

15 And the shamble saide vnto the trees, If ye will in deed anoynt me King ouer you, come, and put your trust vnder my shadow: and if not, the ᵖ fire shall come out of the shamble, and consume the cedars of Lebanon.

16 Now therefore, if ye doe truely and vncorruptly to make Abimelech King, and if ye haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his handes,

17 (For my father fought for you, and ᵠ aduentured his life, and deliuered you out of the handes of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his mayd-seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then ʳ reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeeres ouer Israel.

23 But God ˢ sent an euill spirite betweene Abimelech and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelnesse toward the seuenty sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

ᵒ The trees signifie the people, and the olme, the fig tree, the vine, and the bramble, the gouernours of the people.

ᵖ Or, thistle, or brier.

ᵠ Ebr. he cast his life farre from him.

ʳ That he is your King, and you his subiects.

ˢ Because the people consented with the King in shedding innocent blood: therefore God destroyeth both the one and the other.

25 So the men of Shechem set men in waite for him in the tops of the mountaines: who robbed all that passed that way by the: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the fielde, and gathered in their grapes, and treade them, and made merry, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why shoulde wee serue him?

29 Howe woulde God this people were vnder mine hande: then would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the sonne of Ebed, his wrath was kindled,

31 Therefore he sent messengers vnto Abimelech *subtilly*, saying, Behold, Gaal the sonne of Ebed and his brethren bee come to Shechem, and beholde, they fortifie the citie against thee.

32 Nowe therefore arise by night, thou and the people that is with thee, and lye in wait in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shal come out against thee, doe to him what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal sawe the people, hee sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See there come folke downe *by the middle of the land*, and another bend commeth by the way of the plaine of Meonenim.

38 Then sayd Zebul vnto him, Where is nowe thy mouth, that sayd, Who is Abimelech, that wee should serue him? Is not this the people that thou hast despised? Goe out nowe, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech purmed him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 ¶ And on the morow, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the people, and diuided them into three bands, and layd wait in the fields, and looked, and beheld, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the city: and the two other bands ran vpon al the people that were in the field, and slew them.

45 And when Abimelech had fought against the city all that day, he tooke the city, and slew the people that was therein, and destroyed the citie, and sowed salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with them: so all the men of the towre of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the tower and fought against it, and went hard vnto the doore of the towre.

53 But a certaine woman cast a piece of a milstone vpon Abimelechs head, & brake his braine pan.

54 Then Abimelech called hastily his page that bare his harneys, and sayd vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuenty brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Jerubbaal.

CHAP. X.

1 Tola dieth. 3 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After

d Before they were afraide of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though he had bene present, or to his captaine Zebul.

‡Ebr. craftily.

‡Ebr. what shine hand can finde.

l Thou art afraide of a shadow.

‡Ebr. by the navil.

¶Or, charmers.

m As their captaine.

n Which were of his company.

o That it should be vnfruitful and neuer serue to any vse.

p That is, of Baal-berith, as Chap. 8. 33.

q Meaning that all were destroyed, aswell they in the tower, as the other.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

s For making a tyrant their king.

a Signifying were men of thoritie.

¶Or, the town

Iair, as Deut. 14.

Chap. 2. 11. *and* 3. 7. *and* 4. 1. *and* 6. 1. *and* 13. *Chap.* 2. 13.

¶Or, Syria.

¶Or, deliuered.

b As the Re nites, Gadites halle the trib Manasseh.

c They pray to the Lord a confessed the sinnes.

d By stirrin them vp som Prophet, as C 6. 8.

Deut. 32. 15. *iere.* 2. 13.

e That is, fr this present d er.

f This is tru pentance, to away the evil to serue God aright.

¶Or, he pitied.

AFter Abimelech there arose to defende Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

2 And he iudged Israel three and twentie yere, & died, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gilearite, and iudged Israel two and twentie yeere.

4 And he had thirtie sonnes that * rode on thirtie asse colts, and they had thirtie cities, which are called ‖ Auoth-iair vnto this day, and are in the land of Gilead.

a Signifying they were men of authoritie.

‖ Or, the townes of Iair, as Deut. 3. 14.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednes againe in the sight of the Lorde, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lorde, and serued not him.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

‖ Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and he ‖ solde them into the handes of the Philistims, and into the handes of the children of Ammon:

‖ Or, delivered.

8 Who from that yeere vexed and oppressed * children of Israel eighteene yeres, * euen all the children of Israel that were beyond Iorden, in the lande of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel * cried vnto the Lord, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord and confessed their sinnes.

11 And the Lord * sayd vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, and I saued you out of their hands.

13 Yet yee * haue forsaken me, and serued other gods: wherefore I wil deliuer you no more.

Deut. 32. 15. and 2. 13.

14 Goe, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayde vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs * this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and * serued the Lorde: and ‖ his soule was grieued for the misery of Israel.

* This is true repentance, to put away the euil, and to serue God aright.

‖ Or, he pitied.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead sayd one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall bee * head ouer all the inhabitants of Gilead.

* Chap. 11. 6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the sonne of an ‖ harlot.

‡ Ebr. a man of mightie force.

‖ Or, vnclean.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a * strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of * Tob: and there gathered vile fellowes to Iphtah, & * went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they sayd vnto Iphtah, * Come and bee our Captaine, that wee may fight with the children of Ammon.

d Or, embassadours, sent for that purpose.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, did not ye hate me, and * expell mee out of my fathers house? how then come you vnto mee now in time of your tribulation?

f Oft times those things, which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead sayd vnto Iphtah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, & the Lorde giue them before me, shall I be your head?

10 And the Elders of Israel sayde to Iphtah, The Lord ‡ be witnes betweene vs, if we doe not according to thy words.

‡ Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lorde in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my lande, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands ‡ quietly.

Num. 21. 13.

‡ Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And sayd vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

Num. 20. 14.

17 * And Israel sent messengers vnto the

King

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorowe the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the lande of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

Num.21.13. and 22.24.

19 Also Israel * sent messengers vnto Sihon King of the Amorites, the King of Heshbon, and Israel sayde vnto him, Let vs passe, wee pray thee, by thy land vnto our ‖ place.

Deut.2.26.

‖ Or, countrey.

20 But Sihon ᵍ consented not to Israel, that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

g He trusted them not to goe thorow his countrey.

21 And the Lord God of Israel gaue Sihon ᵍ all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jorden.

Deut.2.36.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the ʰ Lord our God driueth out before vs, them will wee possesse.

h For we ought more to beleeue and obey God, then thou thine Idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them,

Num.22.2. deut.23.4. iosh.24.9.

26 While Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recouer ⁱ them in that space?

ⁱ Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou dost mee wrong to warre against mee. The Lord the Iudge ᵏ bee iudge this day betweene the children of Israel, and the children of Ammon.

ᵏ To punish the offender.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the ˡ Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

ˡ That is, the spirit of strength and zeale.

30 And Iphtah ᵐ vowed a vowe vnto the Lord, and sayd, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32, so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen till thou come to Minnith, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖ Or, the plaine.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with ⁿ timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

n According to the maner after the victory.

35 And when hee saw her, hee ᵒ rent his clothes, and sayde, Alas my daughter, thou hast brought mee lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blinde zeale, & not considering whether the vow was lawful or no.

36 And he said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for mee: suffer me two moneths, that I may goe to the mountaines, and ᵖ bewayle my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, fourr dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousande Ephraimites. 8 After Iphtah succedeth Ibzan. 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went ᵃ Northward and said to Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs ᵇ to goe with thee? ᶜ wee will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8.1.

2 And Iphtah said vnto them, ᵈ I & my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

3 So when I saw that ye deliuered me not, ᵉ I put my life in mine hands, & went vpon the children of Ammon: so the Lorde deliuered them into mine hands. Wherefore then are ye come vpon mee now to fight against me?

e If flesh bee not able to abide the sight of an angel, how much lesse the presence of God?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, Ye Gileadites are runnagates of Ephraim ᶠ among the Ephraimites, and among the Manassites.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite?

phraimite? if he say, Nay,

6 Then layd they vnto him, Say now *Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iordan: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel six yeres: then dyed Iphtah the Gileadite, & was buried in one of the cities of Gilead.

8 ¶ After him †Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, & he iudged Israel ten yeere.

12 Then Elon the Zebulonite dyed, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirty nephewes that rode on seuenty iasse colts: and he iudged Israel eight yeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

* Which signifieth the fall of waters, or an eare of corne.

† Some thinke that this was Boaz the husband of Ruth.

‡ Hebr. *sonnes sonnes.*

‖ Or, *horsecolts.*

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVT the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims forty yere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was a barren, and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and sayd vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasour shall * come on his head: for the childe shal be a * Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, & told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God exceeding * fearefull, but I asked him not whence he was, neither told he me his name:

7 But he said vnto me, Behold, thou shalt conceiue and beare a sonne, & now thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah * prayed to the Lorde, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come again now vnto vs, and teach vs what we shal do vnto the childe when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came again vnto the wife, as she sate in the field: but Manoah her husband was not with her.

10 ¶ And the wife made haste and ran, and shewed her husband, & sayd vnto him, Beholde, the man hath appeared vnto me, that came vnto me * to day.

11 And Manoah arose & went after his wife, and came to the † man, & said vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: but how shal we order the childe, and do vnto him?

13 And the Angel of the Lord sayd vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eat of nothing that cometh of the vinetree: she shal not drinke wine nor strong drinke, nor eat any * vncleane thing: let her obserue all that I haue commaunded her.

15 Manoah then sayde vnto the Angel of the Lorde, I pray thee, let vs retaine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lord sayd vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto * the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord sayde vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah tooke a kid with a meate offring, and offered it vpon a stone vnto the Lord: & the Angel did * wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah sayde vnto his wife, * We shall surely die, because we haue seene God.

23 But his wife said vnto him, If the Lord would kill vs, he would not haue receiued a * burnt offering and a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the host of Dan, betweene Zorah and Eshtaol.

CHAP.

* Chap. 2. 11. & 3. 7. & 4. 1. & 6. 1. and 10. 6.

a Signifying, that their deliuerance came onely of God, and not by mans power. *Num. 6. 2, 3.*

* *1. Sam. 1. 11.*

b Meaning, he should be separated from the world, and dedicated to God.

* If flesh bee not able to abide the sight of an angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know further.

e It seemeth that the Angell appeared vnto her twise in one day.

f He called him man, because he so seemed: but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

‖ Or, *marueilous.*

i God sent fire from heauen to consume their sacrifice to confirme their faith in his promise.

Exod. 33. 20.

chap. 6. 22.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

‖ Or, *to come vpon him at diuers times.*

CHAP. XIIII.

1 Samson desireth to haue a wife of the Philistims, 6 He killeth a lion. 12 He propoundeth a riddle, 19 He killeth thirtie, 20 His wife forsaketh him and taketh another.

NOw Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

2 And he came vp & told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.

3 Then his father and his mother sayde vnto him, Is there a neuer a wife among the daughters of thy brethren, & among all my people, that thou muste goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

4 But his father and his mother knewe not that it came of the LORD, that he should seeke an occasion against the b Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, & came to the vineyards of Timnath: and behold, a yong lion roared vpon him.

6 And the spirit of the LORD c came vpon him, & he tare him, as one should haue rent a kid, and had nothing in his hande, neither tolde he his father nor his mother what hee had done.

7 And he went downe, and talked with the woman which was beautiful in the eies of Samson.

8 ¶ And within a few dayes, when he returned to receiue her, he went aside to see the carkets of the lion: and beholde, there was a swarme of Bees, & hony in the body of the lion.

9 And he tooke thereof in his hands, and went eating, and came to his father & to his mother, and gaue vnto them, & they did eat: but he told not them, that hee had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a ᵉfeast: for so vsed the yong men to doe.

11 And whe they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie ᶠ change of garments.

13 But if ye cannot declare it me, then shall yee giue me thirty sheetes and thirtie change of garments. And they answered him, Put forth thy riddle that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three dayes expound the riddle.

15 And when the seuenth day was ᵍcome, they sayd vnto Samsons wife, Entice thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. Haue ye called vs, to ʰpossesse vs

is it not so?

16 And Samsons wife wept before him, and sayd, Surely thou hatest me and louest me not: for thou hast put forth a riddle vnto the ʰ children of my people, and hast not told it me. And he said vnto her, Behold, I haue not tolde it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him ⁱ seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because shee was importunate vpon him: so she told the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before ᵏ sunne went downe, What is sweeter then hony? and what is stronger then a lion? Then said he vnto them, ᵏ If ye had not plowed with my heifer, yee had not found out my riddle.

19 And the spirit of the LORD came vpon him, and he went downe ˡ to Ashkelon, and slewe thirtie men of them, and spoyled them, and gaue change of garments vnto them which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxe tailes. 6 The Philistims burne his father in law and his wife. 15 With the iawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iaw, God gaue him water.

BVT within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I wil ᵃ goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more ᵇ blameles then the Philistims; therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, & tooke firebrands, and turned them taile to taile, & put a firebrand in the midst between two tailes.

5 And when he had set the brands on fire, hee sent them out into the standing corne of the Philistims, & burnt vp both the ᵉ ricks and the standing corne with the vineyardes and olives.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the ᶜ Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and ᵉ burnt her, and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then will I cease.

8 So he smote them ‖ hip and thigh with a mightie

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If ye had not vsed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

a That is, I will vse her as my wife.

b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

‖ Or, horsemen and footemen.

‡ Or, take her for me to wife.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, vers. 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

‖ Or, to take her to be my wife.

d Meaning, when he was maried.

e That is, her parents or friends.

f To weare at feasts, or solemne dayes.

g Or, drew neere: for it was the fourth day.

h Or, to impouerish vs.

f And so be our prisoner, punish him.

g Such was grosse ignor that they iud Gods great fit to be a pl vnto them.

h Thus they rather betra their brother then vse the meanes that had giuen fo their deliuer

i That is, of late lately sla

k Whereby peareth that did these thin of faith, and with a true z to glorifie G and deliuer h countrey.

Or, the fourth of him that pr ed.

a One of th fiue chiefe cit of the Philist

b That is, h lodged with h

Or, to the lig the morning.

a mightie plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? and they answered, To f binde Samson are we come vp, and to doe to him, as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? g Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto me, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee fast, h and deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirite of the Lorde came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

18 And hee was sore athirst, and k called on the Lorde, and sayde, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the handes of the vncircumcised?

19 Then God brake the cheeketooth, that was in the iawe, and water came thereout: and when he had drunke, his Spirite came againe, and he was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there an harlot, and b went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about and laide waite for him all night in the gate of the city, and were quiet all the night, saying, Abide ‖ till the morning early, and wee shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and carried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth ℓ shekels of siluer.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to doe thee hurt.

7 Samson then answered vnto her, If they bind me with ‖ seuen greene cordes, that were neuer dried, then shal I be weake, and be as another man.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dry, and she bound him therewith.

9 (And she had d men lying in waite with her in the chamber) Then she said vnto him, The Philistims bee vpon thee, Samson. And he brake the cords, as a threede of towe is broken, when ℓ it feeleth fire: so his strength was not knowen.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked me, and told me lies. I pray thee now, f tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde mee with new ropes that neuer were occupied, then shall I bee weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayde vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayd to Samson, Hitherto thou hast beguiled me, & tolde me lies: tell me, how thou mightest be bound. g And he said vnto her, If thou plattedst seuen locks of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and sayde vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe and went away with the ‖ pin of the webbe and the woofe.

15 Againe she sayd vnto him, How canst thou say, h I loue thee, when thine heart is not with mee? Thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his i heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe: therefore

f And so being our prisoner, to punish him.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖Or, the lifting vp of the iaw.

k Whereby appeareth that he did these things of faith, and so with a true zeale to glorifie God and deliuer his country.

‖Or, the fiuetaine of him that prayed.

a One of the fiue chiefe cities of the Philistims.

‖Or, outsider.

b That is, hee lodged with her.

‖Or, to the light of the morning.

‖Or, plaine.

c Of the value of a shekel, reade Gen.23.15.

‖Or, new withs.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshood tended to make him loose his life, yet his affection so blinded him that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

‖Or, beame.

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

therefore if I be shauen, my strength will go from me, and I shalbe weake, and be like all other men.

18 And when Delilah sawe that hee had told her all his heart, she sent, and called for the princes of the Philistims, saying, Come vp once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was k gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the prison house.

22 And the haire of his head beganne to l growe againe after it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they sayd, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they praysed their god: for they sayde, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they sayd, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee m was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the Princes of the Philistims: also vpon the roofe were about three thousand men and women that beheld while Samson ‖ playd.)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time onely, that I may bee ‡ at once n auenged of the Philistims for my two eyes.

29 And Samson layde holde on the two middle pillars whereupon the house stoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, o Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people, that were therein. So the dead which he slew at his death were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buryed him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twentie yeeres.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not full strength againe, till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocations in defending the faithfull.

‖ Or, was mocked.

‡ Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

THere a was a man of mount Ephraim, whose name was Michah.

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were taken from thee, for the which thou curstedst, and spakedst it, euen in mine hearing, beholde, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lorde of mine hand for my sonne, to make b a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * c Ephod, and * d Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 e In those dayes there was no * king in Israel, but euery man did that, which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Iudah, f of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the city, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as he iourneyed, he came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence commest thou? And the Leuite answered him, g I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah said vnto him, Dwell with mee, and be vnto mee a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a suit of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwell with the man, and the young man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be i good vnto mee, seeing I haue a Leuite to my Priest.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Iohua.

b Contrary to the commandement of God, and true religion practised vnder Iohua, they forsooke the Lord and fell to idolatrie. *Chap.8.27.*

c He would serue both God and idoles. *Gen.31.19. hose.3.4.*

d By Teraphim some vnderstand certaine idoles, hauing the likenesse of a man, but others vnderstand thereby, all maner of things and instruments belonging vnto those who sought for any answere at Gods hands, as Chap.18.5,6.

‡ Ebr. filled the hand of one. *Chap.21.25.*

e For where there is no Magistrate fearing God, there can be no true religion, nor order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto. h Not considering that he forsooke the true worshipping of God for to maintaine his owne bellie. i Thus the idolaters perswade themselues of Gods fauour, when indeede hee doeth detest them.

CHAP. XVIII.

The children of Dan ſende men to ſearch the lande. 11 *Then come the ſixe hundreth and take the gods and the Prieſt of Michah away.* 27 *They deſtroy Laiſh.* 28 *They builde it againe,* 30 *They ſet vp idolatrie.*

a Meaning, no ordinary magiſtrate to puniſh vice according to Gods word.

IN thoſe dayes there was no a King in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

b For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.

2 Therefore the children of Dan ſent of their familie, fiue men out of their coaſtes, euen men expert in warre, out of Zorah and Eſhtaol, to viewe the lande, and ſearche it out, and ſaid vnto them, b Goe, and ſearch out the lande. Then they came to mount Ephraim, to the houſe of Michah, and lodged there.

c They knew him by his ſpeech that he was a ſtranger there.

3 When they were in the houſe of Michah, they knew the c voyce of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? & what haſt thou to doe here?

4 And he anſwered them, Thus & thus dealeth Michah with mee, and hath hired me, and I am his Prieſt.

5 Againe they ſaid vnto him, Aſke counſell now of God, that wee may knowe whether the way which we goe, ſhall be proſperous.

d Thus God graunteth the idolaters ſometime their requeſts to their deſtruction that delight in errours.

6 And the Prieſt ſaid vnto them, d Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed & came to Laiſh, and ſawe the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man ‡ made any trouble in the land, or vinped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with other men.

‡ *Ebr. made them aſhamed.*

8 ¶ So they came againe vnto their brethren, to Zorah and Eſhtaol: and their brethren ſayde vnto them, What haue yee done?

9 And they anſwered, Ariſe, that wee may goe vp againſt them: for we haue ſeene the land, and ſurely it is very good, and e doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

e Loſe ye this good occaſion through your ſlouthfulneſſe?

10 (If ye will goe, ye ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, fiue hundreth men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

‖ Or, *the tents of Dan.*

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſaide vnto their brethren, f Knowe yee not that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore conſider what yee haue to doe.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

15 And they turned thitherward & came to the houſe of the yong man the Leuite, euen vnto the houſe of Michah, and ſaluted him peaceably.

16 And the ſixe hundred men appoynted with the weapons of warre, which were of the children of Dan, ſtoode by the entring of the gate.

17 Then the fiue men that went to ſpie out the land, went in thither, and tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundred men that were appoynted with weapons of warre.

g So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, & that they ſhould haue good ſucceſſe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then ſaid the Prieſt vnto them, What doe ye?

19 And they anſwered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Prieſt. Whether is it better that thou ſhouldeſt bee a Prieſt vnto the houſe of one man, or that thou ſhouldeſt bee a Prieſt vnto a tribe and to a familie in Iſrael?

20 And the Prieſts heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the h people.

h With the ſixe hundred men.

21 And they turned and departed, and put the children and the cattell, and the ſubſtance i before them.

i Suſpecting them that did purſue them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and ſaid vnto Michah, What aileth thee that thou makeſt an outcry?

24 And he ſaid, Ye haue taken away my k gods, which I made, and the Prieſt, & goe your wayes: and what haue I more? how then ſay ye vnto me, What aileth thee?

k This declareth what opinion the Idolaters haue of their idoles.

25 And the children of Dan ſayde vnto him, Let not thy voyce be heard among vs, leſt ‡ angry fellowes runne vpon thee, and thou loſe thy life with the liues of thine houſhold.

‡ *Ebr. who haue their hearts hoter.*

26 So the children of Dan went their wayes: and when Michah ſaw that they were too ſtrong for him, he turned and went backe vnto his houſe.

27 And they tooke the l things which Michah had made, and the Prieſt which he had, & came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſworde, and burnt the citie with fire:

l Meaning, the idoles, as verſ. 18.

28 And there was none to ‖ helpe, becauſe = Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

‖ Or, *deliuer them.*

= Which after was called Ceſarea Philippi.

29 m And called the name of the city Dan, after the name of Dan their father, which was

m *Ioſh.19.47.*

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the a grauen image: and Ionathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vntill the day of the * captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shilob.

CHAP. XIX.

1 *A Leuites wife being an harlot, forsooke her husband, and he tooke her againe.* 25 *At Gibeah she was most villenously abused to the death.* 29 *The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.*

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Judah,

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers house to Beth-lehem Judah, & there continued the space of foure moneths.

3 And her husband arose and went after her, to speake ‡ friendly vnto her, & to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the yong womans father saw him, he reioyced ‖ of his comming.

4 And his father in lawe, the yoong womans father retained him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and ‡ he prepared to depart: then the young womans father said vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe, and did eate and drinke both of them together. And the a young womans father saide vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

8 And he arose vp earely the fift day to depart, and the yong womans father sayde, b Comfort thine heart, I pray thee: and they taried vntil after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold nowe, the day ‡ draweth toward euen: I pray you, tary all night: behold, ‖ the sunne goeth to rest: lodge here, that thine heart may be merry, and to morow get you earely vpon your way, and go to thy c tent.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, & his concubine were with him.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant sayde vnto his master, Come I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, d We will not turne into the citie of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And hee said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the fielde at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, hee saw a ‖ wayfaring man in the streetes of the citie: then this old man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from whence am I: and I went to Beth-lehem Judah, and go now to the f house of the Lord: and no man receiueth me to house,

19 Although wee haue straw and prouender for our asses, and also bread & wine for mee and thine handmaide, and for the boy that is with thy seruant: wee lacke nothing.

20 And the olde man sayde, ‖ Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in the streete all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merry, behold, the men of the citie, ‡ wicked men, beset the house round about, and almost at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thine house, that we may know him.

23 And this man the master of the house went out vnto them, and sayde vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, h and humble them, and do with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lorde was, till the

n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

Chap. 17. 6. and 18. 1.

Gen. 25. 6.

‡ *Ebr. besides him: to wit, with others.*

‡ *Ebr. to her heart.*

‖ *Or, at his meeting.*

‡ *Ebr. rose vp.*

‖ *Or, strengthen.*

a That is, his concubines father.

‖ *Or, compelled him.*

b Meaning, that he should refresh himselfe with meate, as verse 5.

‡ *Ebr. is weake.*

‖ *Or, the day lengtheth.*

c To wit, to the towne or citie where he dwelt.

‖ *Or, went downe.*

d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them . . . to doe with them that professed not the true God.

‖ *Or, gathered them.*

e That is, of the tribe of Beniamin.

‖ *Or, a man walking.*

Iosh. 10. 9.

a That is, all with one consent.

b To aske counsell.

‡ *Ebr. corners.*

c Meaning, meete able to handle their weapon.

d To the Leuite.

‖ *Or, chiefe, or rulers.*

e That is, her pieces, to euery tribe a piece, Chap. 19. 29.

f Before we haue auenged this wickednesse.

‡ *Ebr. men of Belial: that is, giuen to all wickednes.*

g To the intent they might breake it.

Gen. 19. 6.

h That is, abuse them, as Gene. 19. 8.

i She fell downe dead, as ver. 27.

the light day.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to go his way, and beholde, the woman his concubine was ‖fallen at the doore of the house, and her handes lay vpon the threshold.

28 And he sayd vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, & the man rose vp, and went vnto his k place.

29 And when he was come to his house, he tooke a knife, and layd hand on his concubine, and diuided her in pieces with her bones into twelue partes, and sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no l such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

‖ Or, husband.

‖ Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

CHAP. XX

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villanie. 25 The Israelites are twise ouercome. 64 And at length get the victorie.

Then a all the children of Israel went out, and the Congregation was gathered together as b one man, from Dan to Beersheba, with the lande of Gilead, vnto the c Lord in Mizpeh.

2 And the ‖chiefe of all the people, & all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that d drew sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel e said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered, & sayd, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against mee, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent ‖her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

7 Behold, ye are all children of Israel: giue your aduise, and counsell here in.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his ‖ house.

9 But now this is that thing which we will do to Gibeah: we will go vp by lot against it,

10 And we will take ten men of the hundreth thorowout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring ‖ victuile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villanie, that it hath done in Israel.

11 So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the h tribe of Beniamin, saying, What wickednes is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin i would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 And the children of Beniamin were numbred at that time out of the cities fiue and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being ‖ left handed: all these could sling stones at an haire breadth, and not faile.

17 Also the men of Israel, beside Beniamin, were numbred foure hundreth thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp k to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord sayd, Iudah shall be first.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slew downe to the ground of the Israelites that day l two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, & had asked of the Lord, saying, Shall I go againe to battel against the children of Beniamin my brethren? And the Lord said, Goe vp against them.)

24 Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: ‡ all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept & sate there before the Lord, and fasted that day vnto the euening, and offred burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for m there was the Arke of the Couenant of God in those dayes.

28 And Phinehas the sonne of Eleazar,

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euil, and therfore were all iustly punished.

Chap. 3 15.

k That is, to the Arke which was in Shiloh: some thinke in Mizpeh, as verse 2.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

‡ *Hebr. All they drawing the sword.*

m To wit, to Shiloh.

Ruth. 10.9.

a That is, all with one consent.

b To aske counsell.

Hebr. corners.

c Meaning, men able to handle their weapon.

d To the Leuite.

Or, chiefe, or heades.

e That is, her pieces, to euery tribe a piece, *Chap. 19.29.*

f Before we haue auenged this wickednesse.

g That is, abuse, as Gene.

h These onely should haue the charge to prouide for vitaile for the rest.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres,

the sonne of Aaron n stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord sayd, Goe vp: for to morow I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were o drawen from the city: and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel sayd, Let vs flee and plucke them away from the citie vnto the high p wayes)

p Meaning, crosse wayes or pathes to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal tamar: and the men that lay in waite of the Israelites, came forth of their place, euen out of the meadowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, & the battell was sore: for they knew not that the q euil was neere them.

q They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord smote Beniamin before Israel, & the children of Israel destroyed of the Beniamites the same day fiue and twenty thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin sawe that they were striken downe: for the men of Israel r gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layd beside Gibeah.

r Retired to draw them after.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the ambushment shewed themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and s smoke rise vp out of the citie.

s Or, made a long sound with a trumpet.

39 And when the men of Israel retired in the battel, Beniamin began to t smite and kill of the men of Israel about thirtie persons: for they sayd, Surely they are striken downe before vs, as in the first battell.

t For they were waxen hardie by the two former victories,

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned u again, & the men of Beniamin were astonied: for they saw that euil was neere vnto them.

u And withstood their enemies.

42 Therefore they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slewe them x among them.

x For they were compassed in on euery side.

43 Thus they compassed the Beniamites about, and y chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside:

y Or, rested from their rest.

44 And there were slaine of Beniamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites z glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

z They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamin, were a fiue and twenty thousand men that drew sword, which were all men of warre:

a Besides eleven hundreth that had bene slaine in the former battels.

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

*Chap. 21. 13.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the b cities that they could come by.

b If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shilob.

MOreouer, the men of Israel a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

a This is the cause of rashnesse, and not of iudgement: for after they brake it, in shewing feruently the meanes to marrie with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lifted vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp & made there an altar, and offred burnt offrings and peace offrings.

b According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel c were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

7 How shall wee do for wiues to them that remaine, seeing we haue sworne by the Lord, that wee will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that d came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the host, & to the Congregation.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the e most valiant, and commanded them, saying, Goe, and smite the inhabitantes of Iabesh Gilead with the edge of the sword, both women and children.

e Or, children of strength.

11 *And

Num. 31. 17.

11 *And this is it that ye shall do: ye shal vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Jabeth Gilead foure hundreth maides, virgines that had known no man by lying with any male: and they brought them vnto the host to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Jabeth Gilead: but they had not so ynow for them.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the elders of the Congregation said, Howe shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed bee hee, that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the b Northside of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to daunce in daunces, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And ‖ when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to euery man his wife in the warre, and because yee haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k number: which they tooke and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

Chap. 17. 6. and 18. 1. and 19. 1.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.

‖ Or, friendly.

f For there lacked two hundreth.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iakob.

b He describeth the place where the maydes vied yeerely to dance, as the maner then was, and to sing Psalmes and songs of Gods works among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 Hee and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time *that* the Iudges ‖ ruled, there was a dearth in the a land, and a man of Beth-lehem b Iudah went to sojourne in the countrey of Moab, he, c his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the d Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had ‖ visited his people, and giuen them bread.

7 Wherefore she departed out of the place where shee was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne either of you vnto her owne mothers house: the Lord shewe e fauour vnto you, as yee haue done with the dead, and with me.

9 The Lord graunt you that you may finde e rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with me? are there any more sonnes in

P.ii. my

a Or, Iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods household, of whom Christ came.

d By sending them plentie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the estate of the body, then to the comfort of the soule.

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4 Which tooke them wiues of the ˣ Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

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6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had ʸ visited his people, and giuen them bread.

7 Wherefore she departed out of the place where shee was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne euery of you vnto her owne mothers house: the Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you that you may finde ᶻ rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voyce and wept.

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my wombe, that they may bee your husbands?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖much for your ſakes that the hand of the Lord is gone out againſt mee.

‖Or, more then you.

14 Then they lift vp their voyce and wept againe, and Orpah ᵉkiſſed her mother in law, but Ruth abode ſtill with her.

ᵉ When ſhee ſooke leaue and departed.

15 And Naomi ſaid, Beholde, thy ſiſter in lawe is gone backe vnto her people and vnto her gods: ᶠ returne thou after thy ſiſter in lawe.

ᶠ No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

16 And Ruth anſwered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the Lord doe ſo to me and more alſo, if ought but death depart thee and me.

18 ¶ When ſhee ſaw that ſhee was ſtedfaſtly minded to goe with her, ſhee left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was ᵍ noyſed of them throughout all the citie, and they ſayd, Is not this Naomi?

ᵍ Whereby appeareth that ſhe was of a great familie, and of good reputation.

20 And ſhe anſwered them, Call me not ‖Naomi, but call me ‖Mara: for the Almightie hath giuen me much bitterneſſe.

‖Or, beautifull. ‖Or, bitter.

21 I went out full, and the Lord hath cauſed mee to returne emptie: why call ye mee Naomi, ſeeing the Lord hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in lawe with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of ⁱbarley harueſt.

ⁱ Which was in the Moneth Niſan, that conteineth part of March, and part of April.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentleneſſe of Boaz toward her.

THen Naomis husband had a kinſeman, ʰone of great power of the family of Elimelech, and his name was Boaz.

ʰ Both for vertue, authoritie and riches.

2 And Ruth the Moabiteſſe ſayd vnto Naomi, I pray thee let me goe to the fielde, and ⁱ gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſaid vnto her, Goe my daughter.

ⁱ This her humilitie declareth her great affection toward her mother in lawe, forasmuch as ſhe ſpareth no painefull diligence to get both their liuings.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord bee with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe mayd is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered and ſaid, It is the Moabitiſh mayd, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe taried a little in the houſe.

‖Or, certain handfuls.

8 ¶ Then ſaid Boaz vnto Ruth, Neareſt thou, my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maydens.

9 ᵏLet thine eyes be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

ᵏ That is, take heede in what fielde they doe reape.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſayd vnto him, Howe haue I found fauour in thine eyes, that thou ſhouldeſt knowe mee, ſeeing I am ˡa ſtranger?

ˡ Euen of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered, & ſayd vnto her, All is tolde and ſhewed mee that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou knewеſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe ᵐwings thou art come to truſt.

ᵐ Signifying, that ſhee ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſaid, Let me finde fauour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy mayd, though I be not like to one of thy maydes.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhee did eate, and was ſufficed, and ⁿleft thereof.

ⁿ That is, had refreſhed himſelfe among his ſeruants.

15 ¶ And when ſhe arose to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the sheaues, and doe not rebuke her.

ᵒ Which ſhee brought home to her mother in lawe.

16 Alſo let fall ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhe threaſhed that ſhee had gathered, and it was about an ᵖEphah of barley.

ᵖ *Exod. 16. 36.*

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhee had gathered: Alſo ſhee ᵍtooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

ᵍ To wit, of her bagge, as is in the Chalde text.

19 Then her mother in lawe ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be hee, that knewe thee. And ſhe ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in lawe,

lawe, Blessed be he of the Lord: for he ceaseth not to doe good to the living and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse sayd, Hee saide also certainely vnto me, Thou shalt be with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out with his maides, that they ‖ meete thee not in another field.

23 Then shee kept her by the maydes of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and ‖ dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

AFterwarde Naomi her mother in lawe said vnto her, My daughter shall not I seeke rest for thee, that thou maiest prosper?

2 Nowe also is not Boaz our kinsman, with whose maides thou wast? beholde, he winnoweth barley to night in the ‖ flooze.

3 Wash thy selfe therefore, and anoynt thee, and put thy raiment vpon thee, and get thee downe to the flooze: let not the man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 So she went downe vnto the flooze, and did according to all that her mother in law bade her.

7 And when Boaz had eaten & drunken, and ‹ cheered his heart, he went to lie down at the ende of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afrayd ‖ and caught holde: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmayde: for thou art the kinseman.

10 Then sayd he, Blessed be thou of the Lord, my daughter: thou hast ‹ shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And nowe, it is true, that I am thy kinsman, howbeit there is a kinseman neerer then I.

13 Tarie to night, and when morning is come, if hee ‹ will doe the duetie of a kinsman vnto thee, well, let him doe the kinsmans duetie: but if he will not doe the kinsmans part, then will I doe the duetie of a kinseman, as the Lorde liueth: sleepe vntill the morning.

14 And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the flooze.

15 Also he sayde, Bring the ‖ sheete that thou hast vpon thee, and hold it. And when she held it, he measured sixe measures of barley, and laid them on her, and she went into the citie.

16 And when shee came to her mother in lawe, she saide, ‹ Who art thou, my daughter? And shee tolde her all that the man had done to her,

17 And saide, These sixe measures of barley gaue he mee: for he sayde to me, Thou shalt not come emptie vnto thy mother in lawe.

18 Then sayd she, My daughter, sit still, vntil thou know how the thing will fall: for the man will not be in rest, vntill he hath finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinseman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom hee begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the ‹ gate, and sate there, and beholde, the kinseman of whom Boaz had spoken, came by: and hee sayd, ‹ Ho, such one, come, sit downe heere. And he turned and sate downe.

2 Then he tooke ten men of the Elders of the city, and said, Sit ye down heere. And they sate downe.

3 And he said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of lande, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I knowe that there is none ‹ besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the fielde of the hande of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his ‹ inheritance.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, & gaue it his neighbour, and this was a sure ‹ witnesse in Israel.

8 Therefore the kinseman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz said vnto the Elders, and vnto all the people, Ye are witnesses this day, that I haue bought al that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

h To my husband and children when they were yet aliue, and now to vs.

4 Ebr. fall vpon thee.

‖ Or, returned to her mother in law.

1 Meaning, that she would prouide her of an husband, with whom she might liue quietly.

‖ Or in the barne.

b Boaz, nor yet any other.

e That is, had refreshed himselfe among his seruants.

‖ Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

‖ Or, maintle.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, syrra, or, ho, such a one.

‖ Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deu. 25.9.

the wife of Mahlon, haue I bought to bee my wife, to ſtirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his [f] place: ye are witneſſes this day.

11 And all the people that were in ỹ gate, and the Elders ſaid, We are witneſſes: the Lord make the wife that cõmeth into thine houſe, like Rahel & like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt doe worthily in [g] Ephrathah, and be famous in Beth-lehem,

12 And that thine houſe be like the houſe of Pharez (*whome Thamar bare vnto Iudah) of the ſeed which the Lord ſhall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & ſhe was his wife: & when he went in vnto her, the Lord gaue, that ſhe conceiued, and bare a ſonne.

14 And the women ſayde vnto Naomi, Bleſſed be the Lord which hath not left thee this day without a kinſman, and [h] his name ſhalbe continued in Iſrael.

15 And this ſhal bring thy life again, and cheriſh thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and ſhee is better to thee then [i] ſeuen ſonnes.

16 And Naomi tooke the child, and layd it in her lap, and became nurſe vnto it.

17 And the women her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſhai, the father of Dauid.

18 ¶ Theſe nowe are the generations of *[k] Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſhai, and Iſhai begate Dauid.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one. *Gen. 38.29.*

h He ſhal leaue a continuall poſteritie.

i Meaning, many ſonnes.

1. *Chron. 2.4. matt. 1.3.*

k This genealogie is brought in, to proue that Dauid by ſucceſſion came of the houſe of Iudah.

The firſt booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17.14. that when the Iſraelites ſhould be in the lande of Canaan, he would appoint them a King: ſo here in this firſt booke of Samuel is declared the ſtate of this people vnder their firſt King Saul, who not content with that order, which God for a time appointed for the gouernment of his Church, demaunded a King, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerue God, as being vnder the ſafegard of him, which did repreſent Ieſus Chriſt the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perſon of a King is not ſufficient to defend them, except God by his power preſerue and keepe them. And therefore hee puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroade. And becauſe Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather diſobeyed the Word of God, and was not zealous of his glory, hee was by the voyce of God put downe from his ſtate, and Dauid the true figure of Meſſiah placed in his ſtead, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the Church and to euery member of the ſame, as a patterne and example to beholde their ſtate and vocation.

CHAP. I.

1 *The genealogie of Elkanah father of Samuel.* 2 *His two wiues.* 5 *Hannah was barren & prayed to the Lord.* 15 *Her anſwere to Eli.* 20 *Samuel is borne.* 24 *She doeth dedicate him to the Lord.*

THere was a man of one of the two *Ramathaim Zophim, of mount Ephraim, whoſe name was Elkanah, the ſonne of Ieroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his city euery yeere, to worſhip and to ſacrifice vnto the Lord of hoſtes in [b] Shiloh, where were the two ſonnes of Ely, Hophni and Phinehas Prieſts of the Lord.

4 And on a day, when Elkanah ſacrificed, he gaue to Peninnah his wife and to all her ſonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

6 ¶ And her aduerſarie vexed her ſore, for as much as ſhe vpbraided her, becauſe the Lord had made her barren.

7 (And ſo did he yeere by yeere) and as oft as ſhee went vp to the houſe of the Lorde, thus ſhee vexed her, that ſhe wept and did not eate.

8 Then ſayde Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thine heart troubled? am not I better to thee then ten [d] ſonnes?

9 So Hannah roſe vp after that they had eaten and dronke in Shiloh (and Eli the Prieſt ſate vpon a ſtoole by one of the poſts of the * Temple of the Lord.)

10 And ſhee was troubled in her minde, and prayed vnto the Lord, and wept ſore:

11 Alſo ſhe vowed a vowe, and ſayde, O Lorde of hoſtes, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there ſhall no raſor come vpon his head.

12 And

a There were two Ramaths, ſo that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Deut. 16.16.

b For the Arke was there at that time.

c Some reade a portion with an heauie cheere.

d Let this ſuffice thee, that I loue thee no leſſe, then if thou hadſt many children.

e That is, of the houſe, where the Arke was.

Num. 6.5. iudg. 13.5.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moove onely, but her voyce was not heard: therefore Eli thought shee had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away ‡ thy drunkennesse from thee.

15 Then Hannah answered & said, Nay, my lord, but I am a woman ‡ troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She sayd againe, Let thine handmaid finde ‖ grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord § remembred her.

20 For in processe of time Hannah conceiued and bare a sonne, and shee called his name Samuel, Because, sayd shee, I haue asked him of the Lord.

21 ¶ So the man ‖ Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her husband, I will tarie vntill the childe be weaned, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarie vntill thou haue weaned him: onely the Lord accomplish his * word. So the woman abode, and gaue her sonne sucke vntill she weaned him.

24 ¶ And when she had weaned him, she tooke him with her with three bullockes and an * Ephah of floure, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was ‡ yong.

25 And they slew a bullocke, and brought the childe to Eli.

26 And shee sayde, Oh my lord, as thy ‖ soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue ‡ giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and hee ‖ worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The serue custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah * prayed, and sayd, Mine heart reioyceth in the Lord, mine ‖ horne is exalted in the Lord: my mouth is ‖ enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake * no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for * bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and shee that hath many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among ‖ Princes, and to make them inherite the seate of glory: for the pillars of the earth are the ‖ Lords, and hee hath set the world vpon them.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man bee strong.

10 The Lords aduersaries shall bee destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his ‖ King, and exalt the horne of his anoynted.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord ‖ before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and ‖ knew not the Lord.

13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: ‖ all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the * fatte, the Priestes boy came and said to the man that offered, Giue me flesh to roste for the Priest: for hee will not haue sodden flesh of thee, but rawe.

16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart * desireth: then hee would answere, Nay, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men ‖ abhorred the offring of the Lord.

18 ¶ Nowe Samuel being a yong childe ministred before the Lord, girded with a linnen * Ephod.

19 And his mother made him a litle coat,

‡ Heb. sley wine.

‡ Heb. of an hard spirit. Psal. 42. 5.

‖ Heb. for a daughter of Belial.

§ According to his petition.

‖ This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

‡ Because her prayer tooke effect, therefore it was called the Lords promise. Exod. 16. 36.

‡ Hebr. a childe.

‖ That is, most certainely.

‡ Hebr. lent.

‖ Meaning, Eli gaue thanks to God for her.

a After that she had obteined a sonne by prayer, she gaue thanks.

b I haue recouered strength and glory by the benefite of the Lord.

c I can answere them that reproue my barrennesse.

d In that ye condemne my barrennesse, ye shew your pride against God.

e They sell their labours for necessary foode.

‖ Or, many. Deut. 32 39. 1 Sam. 16. 13. Iob. 13. 2. Psal. 113. 7.

f He preferreth to honour, and putteth downe according to his owne wil, though mans iudgement be contrary.

g Therefore he may dispose all things according to his will. Chap. 7. 10.

h She grounded her prayer on Iesus Christ which was to come.

i In all that Eli commanded him.

k That is, they neglected his ordinance.

‖ Or, sonne.

l Transgressing the order appointed in the Lawe, Leuit. 7. 31: for their bellies sake.

m Which was commanded first to haue beene offred to God.

‖ Or, Lawe.

n Not passing for their owne profite, so that God might be serued aright.

o Seeing the horrible abuse thereof. Exod. 28. 4.

and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to q trespasse.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voice of their father, because the Lord r would slay them.

26 ¶ (Now the childe Samuel profited and grewe, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and t I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you t kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children aboue mee, to make your selues fat of the first fruites of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel sayeth, I sayd that thine house and the house of thy father should walke before mee for euer: but now the Lord saieth, u It shal not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not bee an olde man in thine house.

32 And thou y shalt see thine enemie in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

33 Neuertheles, I will not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die ‖when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a z faithfull Priest, that shall do according to mine heart, and according to my minde: and I will build him a sure house, and hee shall walke before mine anoynted for euer.

36 And all that are left in thine house, shal come and a bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoynt mee, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOwe the childe Samuel ministred vnto the Lord a before Eli: and the word of the Lord was b precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his c place, his eyes began to waxe dimme that he could not see.

3 And yer the d light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord e called Samuel: and he sayd, Here I am.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst mee. But he sayd, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest cal me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe f the Lord, and before the word of the Lord was reuelled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, & went to Eli, and sayd, I am here: for thou hast called me. Then Eli g perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and it bee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shall heare, his two h eares shall i tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: When I begin, I will also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ran into slander, and he stayed them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor

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‖Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. leuit. 12.6.

q Because they contemne their duetie to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10.14.

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

u Gods promises are only effectuall to such as he giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posteritie shall see the glory of the chiefe Priest translated to another whom they shall enuie, 1. King. 2.27.

‖Or, when they come to mans age.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shalbe inferiour vnto him.

a The Chalde text readeth, whiles Eli liued.

b Because there were very fewe Prophets to declare it.

c In the Court next to the Tabernacle.

d That is, the lampes, which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, & see Elis house destroyed.

2. King. 21.12.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

nor offering i for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lorde, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes l fall to the ground.

20 And all Israel from Dan to Beersheba knewe ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lorde reuealed himselfe to Samuel in Shiloh by ‡ his word.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1. 17.

l The Lorde accomplished whatsoeuer he had said.

‖ Or, *that Samuel was the faithfull Prophet of the Lord.*

‡ Ebr. *by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖ Or, *stone of helpe, chap. 7. 12.*

AND Samuel spake vnto al Israel: † And Israel went out against the Philistims to battel, & pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lorde out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

a For it may seeme that this warre was vndertaken by Samuels commandement.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lorde of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the Couenant of God.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

5 And when the Arke of the Couenant of the Lord came into the host, all Israel shouted a mightie shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they sayde, What meaneth the sound of this mightie shoute in the host of the Ebrewes? and they vnderstood, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afrayd, and sayd, God is come into the hoste: therefore sayd they, c Woe vnto vs: for it hath not bene so heretofore.

c Before wee fought against men, and now God is come to fight against vs.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the d wildernesse.

d For in the red Sea in the wildernes the Egyptians were destroyed which was the last of all his plagues. *Iudg. 13. 1.*

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, e as they haue serued you: be valiant therefore, and fight.

e Dauid alluding to this place, Psal 78. 63. saith they were consumed with fire: meaning they were suddenly destroyed.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel f thirtie thousand footemen.

f In token of sorow and mourning.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes g rent, and earth vpon his head.

g Lest it should be taken of the enemies.

13 And when he came, loe, Eli sate vpon a seate by the way side, waiting: for his heart e feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? And the man came in hastily, and told Eli.

15 (Now Eli was fourescore and eightene yeere olde, and * his eyes were dimme that he could not see)

Chap. 3. 2.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore sayd.

18 ¶ And when he had made mention of the Arke of God, Eli fel from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖ Or, *gouerned.*

19 And his daughter in lawe Phinehas wife was with childe neere ‖ her trauell: and when shee heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

‖ Or, *to cry out.*

i And settled her body toward her trauell.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: For thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

‖ Or, *no glory, or where is the glory?*

22 She said againe, k The glory is departed from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her wordes.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caryed into Gath, and after to Ekron.

Then

THen the Philistims tooke the Arke of God, and caryed it from Eben-ezer vnto [a] Ashod,

2 Euen the Philistims tooke the Arke of God, and brought it vnto the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and the head of Dagon and the two palmes of his handes were cut off vpon the thresholde: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house [c] tread not on the thresholde of Dagon in Ashod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashod, and destroyed them, and smote them with * emerods, both Ashod, and the coasts thereof.

7 And when the men of Ashod sawe this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel, be caryed about vnto Gath: and they caryed the Arke of the God of Israel about.

9 And when they had caryed it about, the hand of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the Princes of the Philistims, and said, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1. The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims * seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we doe with the Arke of the Lorde? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, sende it not away emptie, but giue vnto it a [b] sinne offering: then shall yee be healed, and it shall be knowen to you, why his hand departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the Princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hande from you, and from your [c] gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, * did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milchkine, on whom there hath come no yoke: and tye the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is [e] hee that did vs this great euill: but if not, we shall knowe then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lorde vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto [g] the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Joshua a Beth-shemite, and stood stil there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal.78.66.*

d Though they had felt Gods power and were afraid thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

a They thought by continuance of time the plague would haue ceased and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worshipped him not aright. *Exod.12.31.*

d Meaning, the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouident and decree.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

17 ¶ So these are the golden emerodes, which the Philistims gaue for a trespasse offering to the Lord: for [1] Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of [2] Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iehua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they [b] had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lorde had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? [c] to whom shal he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

[r] The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

THen the men of [a] Kiriath-iearim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented [b] after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lorde with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and [d] drewe water and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 ¶ When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to * cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord [f] thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnto Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and [g] Shen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the [h] Amorites.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yere by yere to Bethel, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also hee built an [i] altar there vnto the Lord.

CHAP. VIII.

[r] Samuel sheweth his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, he [a] made his sonnes iudges ouer Israel.

2 (And the name of his eldest sonne was [b] Ioel, and the name of the second Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

5 And said vnto him, Beholde, thou art olde, & thy sonnes walke not in thy waies: * make vs now a King to iudge vs like all nations.

6 But the thing [d] displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And [y] Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee

[1] These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

[2] *Or, the plaine, or lamentation.*

[b] For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num.4.15,20.

[a] A cicle in the tribe of Iudah, called also Kiriath baal, Ioth. 15.60.

[b] Lamented for their sinnes, and followed the Lorde. *Ioh.24.15,23. Iudg.2.13. Deut.6.4. matt.4.10.*

[c] For Shiloh was now desolate, because the Philistims had taken thence the Arke.

[d] The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

[e] Signifying, that in the prayers of the godly there ought to be a vehement zeale.

[f] According to the prophesie of Hannah Samuels mother, chap. 2.10.

[g] Which was a great rocke ouer against Mizpeh.

[h] Meaning, the Philistims.

[i] Which was not contrary to the Law: for as yet a certaine place was not appointed.

[a] Be cause he was not able to beare the charge.

[b] Who was also called Vashni, 1.Chro.6.28. *Deut.16.19.*

[c] For there his house was, Chap. 7.17. *Hos.13.10. actes 13.21.*

[d] Because they were not contents with the order that God had appointed, but would be gouerned as were the Gentiles.

thee away, but they haue caſt me away, that I ſhould not reigne ouer them.

8 As they haue euer done ſince I brought them out of Egypt euen vnto this day, (and haue forſaken mee, and ſerued other gods) euen ſo doe they vnto thee.

9 Nowe therefore hearken vnto their voice: howbeit yet e teſtifie vnto them, and ſhew them the maner of the King that ſhall reigne ouer them.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that aſked a King of him.

11 And he ſayd, This ſhalbe the f maner of the King that ſhall reigne ouer you: hee will take your ſonnes, and appoint them to his charets, and to be his horſmen, and ſome ſhall runne before his charet.

12 Alſo he will make them his captaines ouer thouſands, and captaines ouer fiftes, and to eare his ground, and to reap his harueſt, and to make inſtruments of warre, and the things that ſerue for his charets.

13 He will alſo take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he wil take your fields, and your vineyardes, and your beſt Oliue trees, and giue them to his ſeruants.

15 And he will take the tenth of your ſeed, and of your vineyardes, and giue it to his ‖ Eunuches, and to his ſeruants.

16 And he will take your men ſeruants, and your maide ſeruants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take the tenth of your ſheepe, and ye ſhall be his ſeruants.

18 And ye ſhal cry out at that day, becauſe of your King, whom ye haue choſen you, and the Lord will not g heare you at that day.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhalbe a King ouer vs.

20 And we alſo will be like all other nations, and our King ſhall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard al the wordes of the people, hee rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ‖ Hearken vnto their voyce, & make them a King. And Samuel ſaid vnto the men of Iſrael, Goe euery man vnto his citie.

CHAP. IX.

3 Saul ſeeking his fathers aſſes, by the counſell of his ſeruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding him to anoint him King. 22 Samuel bringeth Saul to the feaſt.

THere was nowe a man of Beniamin, a mightie in power named * Kiſh, the ſonne of Abiel, the ſonne of Zeroi, the ſonne of Bechorath, the ſonne of Aphiah the ſonne of a man of Ieminl.

2 And hee had a ſonne called Saul, a b goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then he: from the ſhoulders vpward he was higher then any of the people.

3 And the aſſes of Kiſh Sauls father were loſt: therefore Kiſh ſayd to Saul his ſonne, Take nowe one of the ſeruants with thee, and ariſe, goe, and c ſeeke the aſſes.

4 So hee paſſed through mount Ephraim, & went through the land of Shalithah, but they found them not. Then they went through the land of Shalim, and there they were not: hee went alſo through the land of Ieminl, but they found them not.

5 When they came to the land of d Zuph, Saul ſayd vnto his ſeruant that was with him, Come and let vs returne, leſt my father leaue the care of aſſes, and take thought for vs.

6 And hee ſaid vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that hee ſayeth, commeth to paſſe: let vs nowe goe thither, if ſo be that hee can ſhew vs what way wee may goe.

7 Then ſaid Saul to his ſeruant, Well then, let vs goe: but what ſhall we bring vnto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what haue we?

8 And the ſeruant anſwered Saul againe, and ſayde, Beholde, I haue found about me the fourth part of a e ſheke of ſiluer: that wil I giue the man of God, to tell vs our way.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus hee ſpake, Come, and let vs goe to the f Seer: for hee that is called now a Prophet, was in the olde time called a Seer)

10 Then ſaid Saul to his ſeruant, Well ſaid, come, let vs goe: ſo they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maides that came out to draw water and ſayde vnto them, Is there here a Seer?

12 And they anſwered them, and ſayde, Yea: loe, he is before you: make haſte nowe, for he came this day to the citie: for there is an s offering of the people this day in the hie place.

13 When ye ſhall come into the citie, yee ſhall finde him ſtraightway yer he come vp to the hie place to eate: for the people will not eate vntil he come, becauſe he wil h bleſſe the ſacrifice: and then eat they that be bidden to the feaſt: nowe therefore goe vp: for euen now ſhall ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out againſt them, to goe vp to the hie place.

15 ¶ *But the Lord had reuealed to Samuel* ‡ ſecretly (a day before Saul came) ſaying,

16 To morowe about this time I will ſende thee a man out of the lande of Beniamin: him ſhalt thou anoint to be gouernour ouer my people Iſrael, that he may i ſaue my people out of the handes of the Philiſtims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore ſawe Saul, the Lorde anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then

a That is, both valiant and rich. *Chap. 14.51. 1. Chro. 8.33.*

b So that it might ſeeme that God approoued their requeſt in appointing out ſuch a perſon.

e To proue if they will forſake their wicked purpoſe.

f Not that Kings haue this authoritie by their office, but that ſuch as reigne in Gods wrath ſhould vſurpe this ouer their brethren, contrary to the law, Deut. 17.20.

‖ *Or, chiefe officers.*

g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelues willingly.

‖ *Or, graunt their requeſt.*

c All theſe circumſtances were meanes to ſerue vnto Gods prouidence, whereby Saul (though not approoued of God) was made King.

d Where was Ramoth Zophim the citie of Samuel.

‖ *Or, vitailes.*

e Which is about fiue pence, reade Gen. 23.15.

f So called, becauſe he foretaw things to come.

g That is, a feaſt after the offring, which ſhould be kept in an high place of the city appointed for that vſe.

h That is, giue thanks, & diſtribute the meate according to their cuſtome.

Chap. 15.1. acts 13.21.

‡ *Ebr. in his ear.*

i Notwithſtanding their wickednes, yet God was euer mindful of his inheritance.

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18 Then went Saul to Samuel in the mids of the gate, and sayd, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for yee shall eate with me to day: and to morow I will let thee goe, and will tell thee all that is in thine [h] heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found: and [i] on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel sayde vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel sayde, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come down from the high place into the citie, hee communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] toppe of the house, saying, Vp, that I may sende thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the ende of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee [q] the word of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and hee prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord anoynted thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by [b] Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence and shalt come vnto the [l] plaine of Tabor, and there shall meete thee three men going vp to God to Bethel: one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:

4 And they will aske thee [t] if all be well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 After that thou come to the [c] hill of God, where is the garrisons of the Philistims: and when thou art come thither to the city, thou shalt meete a company of Prophets comming downe from the high place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall prophecie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. [*] Tary for mee seuen dayes, till I come to thee, and shewe thee what thou shalt doe.

9 And when he had turned his [t] backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophetes mette him, and the Spirite of God came vpon him, and hee [l] prophecied among them.

11 Therefore all the people that knewe him before, when they saw that he prophecied among the Prophets, said eche to other, What is come vnto the sonne of Kish? [u] Is Saul also among the Prophets?

12 And one of the same place answered, and sayde, But who is their [e] father? therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophecying, he came to the high place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And hee said, To seeke the asses: and when wee saw that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, He told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And he said vnto the children of Israel, Thus saith the Lorde God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoint a King ouer vs. Now therefore stand yee before the Lorde according to your tribes, and according

h Meaning, all that thou desirest to know.

i Whom doeth Israel desire to be their King but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offrings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knewe of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods cómandement as concerning thee.

a In the Lawe this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule, Gen. 35. 20.

b Samuel confirmeth him by these figures that God hath appointed him King.

Or, Oke.

Ebr. of peace.

c Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7. 1.

Chap. 13. 8.

Ebr. shoulder.

d He gaue him such vertues, as were meete for a King.

Or, sang praises.

Chap. 19. 24.

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward hee assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stood among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayde to all the people, See ye not him, whom the Lorde hath chosen, that there is none like him, among all the people? And all the people shouted and said, ‡God saue the king.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layde it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men sayd, How shall he saue vs? So they despised him, & brought him no presents: but he [l] held his tongue.

h That is by casting of lot.

As though he were vnworthy and vnwilling.

‡Ebr. Let the king liue.

k As it is written in Deut. cha. 17.15.&c.

l Both to auoyd sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh sayd vnto Nahash, Make a couenant with vs, and wee will bee thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde their tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the fielde, and Saul sayde, What ayleth this people, that they weepe? and they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God [c] came vpon Saul, when hee heard those tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, ¶Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out ‡ with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Iudah thirty thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morowe by then the Sunne bee hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morow we will come out vnto [f] you, and yee shall doe with vs all that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, ¶Who is he that sayd, Shall Saul reigne ouer vs? bring those men that wee may slay them.

13 But Saul sayde, There shall no man [g] die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offered [i] peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

a After that Saul was chosen king: for feare of who they asked a king, as Chap. 12.12.

b This declareth that the more neere that tyrants are to their destruction, the more cruell they are.

‡Ebr. as one man.

c Meaning, Saul and Samuel.

d He addeth Samuel, because Saul was not yet approued of all.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul.

h By shewing mercie, hee thought to ouercome their malice.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that yee saide vnto mee, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Beholde, here I am: [c] beare record of me before the Lorde and before his Anoynted. ‹Whose oxe haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hande haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lorde is witnesse against you, and his [d] Anoynted is witnes this day, that yee haue found nought in mine hands. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lorde that ‖made Moses and Aaron, and

a I haue granted your petition.

b To gouerne you in peace and warre.

Eccles. 46.19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your King who is anoynted by the commandement of the Lord.

‖Or, exalted.

end that brought your fathers out of ỳ land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ or, benefits.

8 * After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses & Aaron which brought your fathers out of Egypt, and made them dwel in this place.

Gen. 46. 5, 6.

Exod. 4. 16.

Iudg. 4. 2.

9 * And when they forgate the Lorde their God, he sold them into the hand of Sisera * captaine of the hoste of Hazor, and into the hand of the Philistims, & into the hand of the king of Moab, & they fought against them.

* Captaine of Iabins host king of Hazor.

10 And they cried vnto the Lord, & sayd, Wee haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and wee will serue thee.

11 Therefore the Lorde sent Ierubbaal, and * Bedan, and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

* That is, Samson, Iudg. 13. 25. Iudg. 11. 1. Chap. 4. 2.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, ‖ No, but a king shall reigne ouer vs: when yet the Lord your God was your King.

‖ Leaning God to seeke helpe of man, Chap. 8. 5.

13 Now therefore behold the king whom ye haue chosen, and whom yee haue desired: loe therefore, the Lord hath set a king ouer you.

14 If ye will feare the Lord, & serue him, and heare his voyce, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall ‖ follow the Lord your God.

‖ Ye shal be preserued as they that follow the Lords will.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your ‖ fathers.

‖ Meaning, the goerners.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate haruest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is ‖ great, which yee haue done in the sight of the Lord in asking you a king.

‖ In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lorde thy God, that we die not: for wee haue sinned in asking vs a king, beside ‖ all our other sinnes.

‖ Not onely at other times, but now chiefly.

20 ¶ And Samuel said vnto the people, Feare not: (ye haue in deede done all this wickednes,) yet depart not from following the Lord, but serue the Lorde with all your heart,

21 Neither turne ye backe: for that should bee after vaine things which cannot profite you, nor deliuer you, for they are but vanitie.

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lord to make you ‖ his people.

‖ Of his free mercy, and not of your merites, and therefore he will not forsake you.

23 Moreouer God forbid, ỳ I should sinne against the Lord, and cease praying for you, but I wil shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the trueth with all your ‖ hearts, and consider how great things hee hath done for you.

‖ Vnfainedly, and without hypocrisie.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that hee shall not reigne. 19 The great fayrerie, wherein the Philistims kept the Israelites.

SAul nowe had bene King * one yeere, and he reigned ‖ two yeeres ouer Israel.

* While these things were done.

‖ Before he tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Israel: & two thousande were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people hee sent euery one to his tent.

3 * And Ionathan smote the garrison of the Philistims, that was in the ‖ hill: and it came to the Philistims eares: and Saul blew the ‖ trumpet throughout all the land, saying, Heare, O ye Ebrewes.

* Of Kirlath-ieorim where the Arke was, Chap. 10. 5.

‖ That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroied a garison of the Philistims: wherfore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and six thousand horsmen, for the people was like the sande which is by the seas side in multitude, and came vp and pitched in Michmash Eastward fro * Beth-auen.

* Which was also called Beth-el, in the tribe of Beniamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselues in caues & in holds, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of ‖ Gad and Gilead: and Saul was yet in Gilgal, and al the people for feare followed him.

‖ Where the two tribes and the halfe remained.

8 And hee tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were ‖ scattered from him.

‖ Thinking that the absence of the Prophet was a signe, that they should lose the victory.

9 And Saul said, Bring a burnt offring to me & peace offrings: and he offred a burnt offering.

10 And as soone as he had made an ende of offring the burnt offring, behold, Samuel came: and Saul went forth to meete him, to ‖ salute him.

‖ Ebr. bleſſe him.

11 And Samuel saide, What hast thou done? then Saul saide, Because I saw that the people was ‖ scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

‖ Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

12 Therefore saide I, The Philistims will come downe nowe vpon me to Gilgal, and

and I haue not made supplication vnto the LORD, I was bold therefore & offred a burnt offring.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commaundement of the LORD thy [i] God, which he commanded thee: for the LORD had nowe stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the LORD hath sought him a [k] man after his owne heart, and the LORD hath commaunded him to be gouernour ouer his people, because thou hast not kept that which the LORD hath commanded thee.

15 ¶ And Samuel arose, & gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundreth men.

16 And Saul and Ionathan his sonne, & the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims [m] three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way of Beth-horon, and the [n] third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernes.

19 Then there was no smith found throughout all the land of Israel: for the Philistims sayd, Least the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, & his axe, and his weeding hooke.

21 Yet they had a file for the shares, & for the mattocks, and for the pitchforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battel was come, there was neither [o] sword nor speare found in the handes of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the sonne of Saul sayd vnto the yong man that bare his armour, [a] Come and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but hee told not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the LORDS Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garrison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan sayd to the yong man that bare his armour, Come, and let vs goe ouer vnto the garrison of these [b] vncircumcised: it may bee that the LORD will worke with vs: for it is ‖not hard to the LORD * to saue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 [d] If they say on this wise to vs, Tary vntill we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the LORD hath deliuered them into our hand: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garrison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garrison answered Ionathan and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after mee: for the LORD hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the fielde, and among all the people: the garrison also, & they that went out to spoile, were afrayde themselues: and the earth [h] trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the priest,

[i] Who willed thee to obey him, and rest vpon the words spoken by his Prophet.

[k] That is, Dauid.

[l] And went to his citie Ramah.

[m] Or, the destroier: to wit, the captaine came out with three bands.

[n] So that to mans iudgement these three armies would haue ouerrun the whole countrey.

[o] To declare that the victory onely came of God and not by their force.

[a] By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace. 1 Sam. 4, 22.

[b] Or, like a toth.

[b] To wit, the Philistims.

[‖] Or, none can let the Lord. 2 Chro. 14. 11.

[c] I will follow thee whithersoeuer thou goest.

[d] This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory. 1 Mac. 4. 30.

[e] Thus they spake contemptuously, and by derision.

[f] That is, he crept vp, or went with all haste.

[g] The second was when they slewe one another, & the third when the Israelites chased them.

[h] In that the insensible creature trembleth for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

Or, vtterly.

[i] By making a smell law.

Lon. 7. 26. & 1 Sam. 22. 16.

[k] That the blood of the beasts that shalbe slaine, ma[y] be prested vp[o]

the noyse, that was in the hoste of the Philistims, spread further abroade, and increased: therefore Saul sayde vnto the Priest, ‖ Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to bee with the ‖ Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battel.

23 And so the Lord saued Israel that day, and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, ‖ Cursed bee the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, & no man moued his hand to his mouth: for the people feared the * othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore hee put forth the ende of the rod, that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his * eyes receiued light.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were faint.

29 Then sayde Ionathan, My father hath * troubled the land: see now how mine eyes are made clearer, because I haue tasted a litle of this hony:

30 Howe much more, if the people had eaten to day of the spoile of their enemies which they found? for had their not beene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon, and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, & oxen, and calues, & slewe them on the ground, and the people did eate them * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lorde, in that they eate with the blood. And he sayd, Ye haue trespassed: ‖ rolle a great stone vnto me this day.

34 Againe Saul sayd, Goe abroade among the people, & bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate, & sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that ‖ was the first altar that hee made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayde, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs * draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul sayd, * All ye ‖ chiefe of the people, come ye hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it bee done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Giue * a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul sayd to Ionathan, Tell mee what thou hast done. And Ionathan tolde him, and sayd, I tasted a litle honie with the ende of my rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, * Shal Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lorde liueth, there shal not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, & against the Philistims: & whithersoeuer he went, he ‖ handled them as wicked men.

48 He gathered also an hoste, and smote * Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Nowe the sonnes of Saul were Ionathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named * Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was * Abner the sonne of Ner, Sauls vncle.

‖ Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Num. 27.21. Iudg.7.21,22. 2.Chro.20.23.

‖ Though before for feare of the Philistims they declared themselues as enemies to their brethren.

‖ Such was his hypocrisie and superstition, that he thought to attribute to his policy, that which God had giuen by the hand of Ionathan. † Ebr. bread.

* That is, the punishment, if they brake their othe.

* Which were dimme before for wearinesse and hunger.

Or, weake.

* By making this cruell law.

Lau.7.26.& 19. 26.Deut.12.16.

‖ That the blood of the beasts that shalbe slaine, may be prefsed vpō it.

‖ Or, of that stone began he to build an altar.

* To aske counsell of him.

Iudg.20.2. ‖ Ebr. corners.

* Cause the lot to fal on him that hath broken the other: but he doth not consider his presumption in commanding the same othe.

* The people thought it their duetie to rescue him, who of ignorance had but broken a rash law, & by whom they had receiued so great a benefite.

Or, ouercame them.

* As the Lord had commanded, Deut. 25.17.

* Called also Abinadab, Chap. 31.2.

* Which was the wife of Dauid, Chap. 18.27.

* Whom Ioab the captaine of Dauid slew, 2.Sam. 3.27.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistims all the dayes of Saul: & whomsoeuer Saul sawe to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commaunded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reuolted of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterwarde Samuel sayde vnto Saul, The Lorde sent mee to anoynt thee King ouer his people, ouer Israel: nowe therefore a obey the voyce of the wordes of the Lord.
2 Thus saith the Lorde of hostes, I remember what Amalek did to Israel, b how they layd waite for them in the way, as they came vp from Egypt.
3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell and asse.
4 ¶ And Saul assembled the people, and numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.
5 And Saul came to a citie of Amalek, and d set watch at the riuer.
6 And Saul sayde vnto the c Kenites, Goe, depart, & get you downe from among the Amalekites, least I destroy you with them: for ye shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.
7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,
8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sworde.
9 But Saul and the people spared Agag, and the better sheepe, & the oxen, and the fat beasts, and the lambes, and all that was good, & they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.
10 ¶ Then came the worde of the Lorde vnto Samuel, saying,
11 e It repenteth mee that I haue made Saul king: for he is turned from mee, and hath not performed my commaundements. And Samuel was moued, and cried vnto the Lord all night.
12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the f commandement of the Lord.
14 But Samuel sayde, What meaneth then the bleating of the sheep in mine eares, and the lowing of the oxen which I heare?
15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue wee destroyed.
16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to mee this night. And he said vnto him, Say on.
17 Then Samuel said, When thou wast a litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anoynted thee king ouer Israel:
18 And the Lorde sent thee on a iourney, and sayde, Go, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.
19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lorde?
20 And Saul said vnto Samuel, Yea, I h haue obeyed the voyce of the Lorde, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.
21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord thy God in Gilgal.
22 And Samuel said, Doth the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lorde is obeyed? beholde, i to obey is better then sacrifice, and to hearken is better then the fat of rammes.
23 For k rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lorde, therefore he hath cast away thee from being king.
24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voyce.
25 Nowe therefore, I pray thee, take away my l sinne, and turne againe with me, that I may worship the Lord.
26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lorde, and the Lorde hath cast away thee, that thou shalt not bee king ouer Israel.
27 And as Samuel turned himselfe to goe away, hee caught the lap of his coat, and it rent.
28 Then Samuel sayde vnto him, The Lord hath rent the kingdom of Israel from thee this day, & hath giuen it to thy i neighbour, that is better then thou.
29 For m in deede the strength of Israel will not lie nor repent: for hee is not a man that he should repent.
30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

1 As Samuel had forewarned, Chap. 8. 11.

Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. num. 14. 20.*

b That this might be an example of Gods vengeance against them that deale cruelly with his people. *Or, knew their number by the Lambes which they brought. Or, fought in the valley.*

c Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visite them, and gaue them good counsell, *Exod. 18. 19.*

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporal election.

f This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

g Meaning, of base condition, as Chap. 9. 21.

h He standeth most impudently in his owne defence both against God & his owne conscience.

Eccles. 4. 17. hose. 6. 6, 7. matt. 9. 13. and 12. 7.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l Or, in hands.

m Meaning, God, who neuer repenteth and preuenteth his.

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31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag sayd, Truely the * bitternes of death is passed.

33 And Samuel sayd, * As thy sword hath made women childelesse, so shall thy mother bee childelesse among other women. And Samuel hewed Agag in peices before the Lord in Gilgal.

34 ¶ So Samuel departed to * Ramah, and Saul went vp to his house to Gibeah of Saal.

35 And Samuel came no more to ‖ see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord ‖ repented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then sayd vnto Samuel, Howe long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ishai the Bethlehemite: for I haue ‖ prouided me a King among his sonnes.

2 And Samuel sayd, How can I go? for if Saul shall heare of it, he will kill me. Then the Lord answered, Take an heifer ‡ with thee, and say, I am come * to doe sacrifice to the Lord.

3 And call Ishai to the sacrifise, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto mee him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, & the Elders of the Towne were * astonied at his comming, and sayd, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lorde: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and sayd, Surely the Lords * Anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outwarde appearance, but the Lorde beholdeth the * heart.

8 Then Ishai called Abinadab, & made him come before Samuel. And hee sayde, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And hee sayde, Neither hath the Lorde chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel sayde vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel sayde vnto Ishai, ‡ Are there no more children but these? And he sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ishai, * Send and fet him: for wee will not sit downe till hee bee come hither.

12 And he sent and brought him in: and hee was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him, for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirite of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an * euill spirite sent of the Lord vexed him.

15 And Sauls seruantes sayd vnto him, Beholde nowe, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirite of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayde vnto his seruantes, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruantes, and sayd, beholde, I haue seene a ‖ sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and sayd, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hande of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for hee hath found fauour in my sight.

23 And so when the euill spirite of God came vpon Saul, Dauid tooke an harpe and played with his hande, and Saul was * refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliah, and the Philistims flee.

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stoode on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖ Or, in bonds.
* He suspected nothing lesse the death, of as some write, he passed not for death. Exod. 17. 12. num. 14. 45.
‖ Where his house was.
‖ Though Saul came where Samuel was, Chap. 19 22.
‖ As verse 11.

‖ Signifying, that we ought not to shewe our selues more pitiful then God, nor to lament them who he casteth out.
‡ Hebr. in thine hande.
* That is, to make a peace offering, which might be done though the Arke was not there.

‡ Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.
* Thinking that Eliab had bene appointed of God to be made King.

1 Chr. 28. 9. Iere. 11. 20. and 17. 10. and 20. 12. Psal. 7. 10.

‡ Chr. are the children ended?

2. Sam. 7. 8. psal. 78. 71. & 89. 21.

* Acts 7. 46. and 13. 22.
‖ Or, prospered.

* The wicked spirits are at Gods commandement to execute his will against the wicked.

‖ Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundrie sorts before he had the vse of his kingdome.

‖ Or, serued him.
* God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be ‖ more euident. for his cruell hate toward him.

‖ Or, in Ephes dammim.

‖ Or, Of the oke.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: & whomsoever Saul sawe to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commaunded to slay Amalek. 9 His spareth Agag and the best things. 19 Samuel reprooueth him. 28 Saul is reuealed of the Lord, and his kingdome geuen to another. 33 Samuel heweth Agag in peeces.

AFterwarde Samuel sayde vnto Saul, a The Lorde sent mee to anoynt thee King ouer his people, ouer Israel: nowe therefore b obey the voyce of the wordes of the Lord.

2 Thus saith the Lorde of hostes, I remember what Amalek did to Israel, c how they layd wayte for them in the way, as they came vp from Egypt.

3 Nowe therefore goe, and smite Amalek, and destroy vtterly all that pertaineth vnto them, and haue no compassion on them, but d slay both man and woman, both infant and sucking, both oxe, and sheepe, both camell and asse.

4 ¶ And Saul assembled the people, and e numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and f set watch at the riuer.

6 And Saul sayde vnto the g Kenites, Goe, depart, & get you downe from among the Amalekites, least I destroy you with them: for ye shewed h mercie vnto all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah as thou comest to Shur, that is before Egypt,

8 And tooke Agag the king of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, & the oxen, and the fat beasts, and the lambes, and all that was good, & they would not destroy them: but euery thing that was vile and nought vnto that, they destroyed.

10 ¶ Then came the woorde of the Lorde vnto Samuel, saying,

11 I i repenteth mee that I haue made Saul king: for he is turned from mee, and hath not performed my commaundements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose earely to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the commaundement of the Lord.

14 But Samuel sayde, What meaneth then the bleating of the sheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue wee destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to mee this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast k little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee king ouer Israel,

18 And the Lorde sent thee on a iourney, and sayde, Go, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, l I haue obeyed the voyce of the Lorde, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue beene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lorde is obeyed? beholde, m to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For n rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the woorde of the Lorde, therefore he hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy woords, because I feared the people, and obeyed their voyce.

25 Nowe therefore, I pray thee, take away my o sinne, and turne againe with me, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the woord of the Lorde, and the Lorde hath cast away thee, that thou shalt not bee king ouer Israel.

27 And as Samuel turned himselfe to goe away, hee caught the lap of his coat, and it rent.

28 Then Samuel sayde vnto him, The Lord hath rent the kingdom of Israel from thee this day, & hath giuen it to thy p neighbour, that is better then thou.

29 For q in deede the r strength of Israel will not lie nor repent: for hee is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So

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1 As Samuel had forewarned, Chap. 8. 11.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. num. 24. 20.*

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or, knew their number by the lambes which they brought. Or, sought in the valley.

d Which were the posteritie of Iethro Moses father in law.

e For Iethro came to visite them, and gaue them good counsell, *Exod. 18. 19.*

f Meaning, of base condition, as Chap. 9. 21.

g He standeth most impudently in his owne defence both against God & his owne conscience.

h That is, to make peace with them, which might be done though the Amalekites were not there.

i Fearing, lest some grieuous crime had been committed, beside that the Priest was not wont to come hither.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l Or, in the hands.

m Signifying, we ought not to shewe our selues more pitiful to God, not to let them with the Amalekites.

n Or, in stubbornesse.

o Meaning, of his kingdome.

p Meaning, Dauid.

q The 2. to Dauid.

r Meaning, God, who endureth and persisteth his.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporal election.

f This is the nature of hypocrites to be impudent against the truth, to condemne others, and iustifie themselues.

Exod. 17. 14. num. 24. 20. deut. 25. 17. psal. 83. 7.

Eccles. 4. 17. hos. 6. 6, 7. matt. 9. 13. and 12. 7.

1 sam. 28. 9. chron. 11. 10. and 20. 17. 10. and 20. 37. 10.

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him ‖ pitifully, and Agag sayd, Truely the * bitterness of death is passed.

33 And Samuel sayd, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to * Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to ‖ see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord ‡ repented that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul seeketh for Dauid.

THe Lord then sayd vnto Samuel, Howe long wilt thou mourne for Saul, * seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Iesse the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel sayd, How can I go? for if Saul shall heare of it, he will kill me. Then the Lord answered, Take an heifer * with thee, and say, I am come * to doe sacrifice to the Lord.

3 And call Iesse to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem. ‡ The Elders of the Towne were * astonied at his comming, and sayd, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lorde: ‖ sanctifie your selues, and come with me to the sacrifice. And he sanctified Iesse and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and sayd, Surely the Lords * Anoynted is before him.

7 But the Lord sayd vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outwarde appearance, but the Lorde beholdeth the * heart.

8 Then Iesse called Abinadab, * made him come before Samuel. And he sayd, Neither hath the Lord chosen this.

9 Then Iesse made Shammah come. And he sayd, Neither hath the Lorde chosen him.

10 Againe Iesse made his seuen sonnes to come before Samuel: and Samuel sayde vnto Iesse, The Lord hath chosen none of these.

11 Finally, Samuel sayde vnto Iesse, * Are there no more children but these? And he sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Iesse, * Send and fet him: for we will not sit downe till he be come hither.

12 And he sent and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him, for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirite of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an * euill spirite sent of the Lord vexed him.

15 And Sauls seruantes sayd vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirite of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayde vnto his seruantes, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruantes, and sayd, beholde, I haue seene a * sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and sayd, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hande of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirite of God came vpon Saul, Dauid tooke an harpe and played with his hande, and Saul was * refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliah defieth Israel. 17 Dauid is sent to his brethren. 34 The courage and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliah, and the Philistims flee.

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stoode on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖ Or, in hands.
* He suspected nothing lesse then death, or as some write, he passed not for death. Exod. 17, 11, num. 14. 45.
* Where his house was.
‖ Though Saul came where Samuel was, Chap. 19 22.
‡ As verse 11.

‖ Signifying, that we ought not to shewe our selues more pitifull then God, nor to lament them who he casteth out.
* Or, in thine hands.
‖ That is, to make a peace offering, which might be done though the Arke was not there.

‡ Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.
* Thinking that Iesse had bene anoynted of God to be made king.

* Or, he.
1 Sam. 28. 9. Leu. 11. 20. and 17. 16. and 20. 13. Psal. 7. 10.

‖ Or, are the children ended?

* 2. Sam. 7. 8. psal. 78. 71. & 89. 28.

* Acts 7. 46. and 13. 22.
‖ Or, prepared.

* The wicked spirits are at Gods commandement to execute his will against the wicked.

‖ Though Dauid was now anoynted king by the Prophet, yet God would exercise him in sundrie sorts before he had the vse of his kingdome.

‖ Or, serued him.
‡ God would that Saul should receiue this benefice as at Dauids hand, that his condemnation might be ‡ more euident. for his cruell hate toward him.

‖ Or, in the confines.

‖ Or, Of the sight.

a Betweene the two campes.

4 ¶ Then came a man betweene them a both out of the tentes of the Philistims, named Goliah of Gath: his height was six cubites and an hand breadth,

5 And had an helmet of brasse vpon his head, and was ‖ harnessed with a habergeon: and the weight of his habergeon was fiue thousande b shekels of brasse.

‖Or, coat of plate.

b That is, 155. lib. 4 ounces, after halfe an ounce the shekel: and 600. shekels weighe amounteth to 38. lib. 3 quarters.

6 And he had ‖ bootes of brasse vpon his legs, and a shielde of brasse vpon his shoulders.

‖Or, greaues.

7 And the shafte of his speare was like a weauers beame: and his speare head weyed sixe hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and sayd vnto them, Why are yee come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ‖ kill me, then will wee bee your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

‖Or, smite me.

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue me a man, that we may fight ‖ together.

‖Or, hand to hand.

11 When Saul and all Israel heard these wordes of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid was the * sonne of an Ephrathite of Beth-lehem Judah, named Ishai, which had eight sonnes: and ‖ this man was taken for an olde man in the dayes of Saul.

* Chap. 16. 1.

‖Or, he was counted among them that bare office.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

c To serue Saul, 16. chap. 19.

15 Dauid also c went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning and euening, and continued fourtie dayes.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

17 And Ishai sayd vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne and these ten cakes, and runne to the hoste of thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

e If they haue layd any thing in gage for their ouersight, redeeme it out.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which hee bare, vnder the handes of the keeper of the ‖ carriage, and ran into the hoste, and came and asked his brethren how they did.

‖Or, vessels.

‖Or, of peace.

23 And as he talked with them, beholde, the man (that was betweene the two armies, came vp, (whose name was Goliah the Philistim of Gath) out of the ‖ armies of the Philistims, and spake ‖ such wordes, and Dauid heard them.

‖Or, valleies.

‖ As are aboue rehearsed, verse 8. 9.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For euery man of Israel sayde, Sawe ye not this man that commeth vp? cum to reuile Israel is he come vp: and so him that killeth him will the King giue great riches, and will giue him his * daughter, yea, and make his fathers houses free in Israel.

* Iosh. 15. 16.

g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shalbe done to the man that killeth this Philistim, and taketh away the f shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

f This dishonor that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother hearde when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wildernesse? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? Is there not a h cause?

h For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit.

30 And he departed from him vnto the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not i able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

i Here Satan proueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and like wise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slewe him.

36 So thy seruant slewe both the lyon and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the hoste of the liuing God.

37 ¶ Moreouer Dauid sayd, The Lord that deliuered me out of the pawe of the lion, and out of the pawe of the beare, hee will deliuer mee out of the hand of this Philistim. Then Saul sayde vnto Dauid, k Goe, and the Lord be with thee.

k Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

38 And Saul put his raiment vpon Dauid, ¶ put an helmet of brasse vpon his head, and put a habergeon vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to goe: for he neuer

‖Or, assayed.

proued

m For by these examples he saw that the power of God was with him.

proued it: & Dauid said vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

a To the intent that by these weake meanes, God might only be knowen to be the authour of this victorie.

40 Then took he his a staffe in his hand, and chose him fiue smoothe stones out of a brooke, & put them in his shepheards bag or scrip, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, he disdained him: for he was but young, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comnest to me with staues? and the Philistim b cursed Dauid by his gods.

b He sware by his gods, that he would destroy him.

44 And the Philistim sayde to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then Dauid said to the Philistim, Thou commest to me with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lorde of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

46 This c day shall the Lorde close thee in mine hand, and I shall smite thee, & take thine head from thee, & I will giue the carkeles of the hoste of the Philistims this day vnto the foules of the heauen, & to the beasts of the earth, that all the worlde may knowe that Israel hath a God,

c Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims,

47 And that al this assembly may know, that the Lorde saueth not with sworde nor with speare (for the battel is the Lords) and he will giue you into our hands.

48 And when d Philistim arose to come and drew neere vnto Dauid, Dauid e hasted and ran to fight against the Philistim.

d Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods name.

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

Eccles. 47. 4. 1. Sam. 4. 30.

50 So Dauid f ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewe him, and cut off his head therwith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, & shouted, and followed after the Philistims, vntill they came to the g valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

Or, Gai the citie.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid took the head of the Philistim, and brought it to Jerusalem, and put his armour in his tent.

Or, house at Bethlehem.

55 ¶ When Saul sawe Dauid goe forth against the Philistim, hee sayd vnto Abner the captain of his host, Abner, whose sonne is this young man? And Abner answered, As thy soule liueth, O King, I cannot tell.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou young man? And Dauid answered, I am the sonne of thy seruant Jsai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid, 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid, 17 He promised him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the a soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Jonathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, & behaued himselfe b wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, & also in the sight of Sauls seruants.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israel, singing & dauncing to meet king Saul, with timbrels, with instruments of ioy, and with rebecks.

c To wit, Goliath,

7 And the women ‡ sang by course in their play, and sayd, * Saul hath slaine his thousand, and Dauid his ten thousand.

‡ *Ebr. answered playing.* *Chap. 21. 11. and 29. 5.*

8 Therfore Saul was exceeding wroth, and the saying displeased him, and he sayd, They haue ascribed vnto Dauid ten thousand, & to me they haue ascribed but a thousand, and what can hee haue more saue the kingdome?

Eccles. 47. 6, 7.

9 Wherefore Saul h had an eye on Dauid from that day forward.

h Because hee bare him enuie and hatred.

10 ¶ And on the morow, the euill spirite of God came vpon Saul, and he i prophecied in the midst of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

i That is, spake as a man beside himselfe for so the people abused this worde, when they could not vnderstand,

11 And Saul tooke the speare, and sayd, I will smite Dauid through to the wal. But Dauid auoyded twise out of his presence.

12 And Saul was afrayde of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him and made him a captaine ouer a thousand,

and he went f out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the LORD was with him.

15 Wherefore when Saul sawe that hee was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her I wil giue thee to wife: onely bee a valiant sonne vnto me, and g fight the LORDS battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should bee sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bin giue to Dauid, h she was giuen to Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that shee may be a i snare to him, & that the hand of the Philistims may bee against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to bee a Kings sonne in law, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants wrought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundreth foreskinnes of the Philistims, to bee auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these words, it pleased Dauid well to be the l Kings sonne in law: and the dayes were not expired.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskins, and m they gaue them wholly to the King, that he might bee the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstood that the LORD was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afrayde of Dauid, and Saul became alway Dauids enemie.

30 And when the princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, a. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endowe his wife with riches.

l Because he thought himselfe able to compasse the kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

2 *Ionathan declareth to Dauid the wicked purpose of Saul.* 11 *Michal his wife saueth him.* 18 *Dauid commeth to Samuel.* 23 *The spirit of prophecie commeth on Saul.*

THen Saul spake to Ionathan his sonne, and to all his seruants, that they shoulde a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where b thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee c did * put his life in danger, and slewe the Philistim, and the LORDE wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, & Saul d sware, As the LORDE liueth, he shall not die.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, and Ionathan brought Dauid to Saul, and he was in his presence, as in times past.

8 ¶ Againe the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the LORD was vpon Saul, as he sate in his house hauing his speare in his hand, and Dauid e played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal f let Dauid down through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, & laid it in the bed, and put a pillowe stuffed with goates haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the g bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goates haire vnder the head of it.

17 And Saul said vnto Michal, Why hast

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelty.

b That I may giue thee warning what to do.

* Ebr. he put his soule in his hand. Iu ig. 12. 3. chap. 28 21. psal. 119, 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16, 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard othe, nor friendship, God nor man.

haſt thou mocked me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſayd vnto me, Let me go, or els I will kill thee.

18 ¶ So Dauid fled, and eſcaped, & came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

19 But one tolde Saul, ſaying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a companie of Prophets propheſying, and Samuel ſtanding h as appointed ouer them, the Spirite of God fell vpon the Meſſengers of Saul, and they alſo i propheſied.

21 And when it was tolde Saul, he ſent other meſſengers, and they propheſied likewiſe: againe Saul ſent the third meſſengers and they propheſied alſo.

22 Then went hee himſelfe to Ramah, and came to a great well that is Sechu, and he aſked, and ſayd, Where are Samuel and Dauid? and one ſayd, Behold, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, and hee went propheſying vntill he came to Naioth in Ramah.

24 And he ſtript off his l clothes, and he propheſied alſo before Samuel, and fell m downe naked all that day and all that night: therefore they ſay, n Is Saul alſo among the Prophets?

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers fury.

AND Dauid a fled from Naioth in Ramah, and came and ſayde before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

2 And hee ſayde vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but hee will † ſhewe it mee: and why ſhould my father hide this thing from me? he will not doe it.

3 And Dauid ſware againe & ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not knowe it, leaſt he bee ſory: but indeede, as the Lord liueth, and as thy ſoule liueth, there is but a b ſtep betweene mee and death.

4 Then ſayde Jonathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that I will doe vnto thee.

5 And Dauid ſayd vnto Jonathan, Beholde, to morrowe is the c firſt day of the moneth, & I ſhould ſit with the king at meate: but let me goe, that I may hide my ſelfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a d yeerely ſacrifice for all that familie.

7 And if hee ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhewe mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there bee in me iniquitie, ſlay thou me: for why ſhouldeſt thou bring mee to thy father?

9 ¶ And Jonathan anſwered, God keepe that from thee: for if I knewe that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

10 Then ſayd Dauid to Jonathan, Who f ſhall tell me? how ſhall I know, if thy father anſwere thee cruelly?

11 And Jonathan ſayd to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Jonathan ſayde to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morrowe at this time, or within this three dayes, and if it be well with Dauid, and I then ſend not vnto thee, and ſhewe it thee,

13 The Lord ſ doe ſo and much more vnto Jonathan: but if my father haue minde to doe thee euill, I will ſhewe thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhewe me the mercie of the Lord, h that I die not,

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lorde hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bond with the houſe of Dauid, ſaying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan ſware vnto Dauid, becauſe hee loued him (for hee loued him as his owne ſoule.)

18 Then ſayd Jonathan to him, To morrow is the firſt day of the moneth: & thou ſhalt be i looked for: for thy place ſhalbe empty.

19 Therefore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt goe downe quickly and come to the place where thou didſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, ſaying, Go, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is † well with thee and no hurt, as the Lord liueth.

22 But if I ſay thus vnto the boy, Beholde, the arrowes are beyond thee, goe thy way: for the k Lord hath ſent thee away.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lord bee betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the King ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Jonathan arole, & Abner ſate by Sauls ſide, but Dauids place was empty.

g Naioth was a ſchoole where the word of God was ſtudied, neere to Ramah.

h Being their chiefe inſtructer.

i Changed their minds, and praiſed God,

k With a minde to perſecute them.

l His kingly apparell.

m He humbled himſelfe as other did. *Chap.10.11.*

n For Saul was ſtayed, and propheſied a day and a night by Gods prouidence, that Dauid might haue time to eſcape.

† *Hebr. reueale it in mine eare,*

o I am in great danger of death.

† *Hebr. ſaith.*

p At what time there ſhould be a ſolemne ſacrifice, Num. 28.11. to the which they added peace offrings & feaſts. d Reade Chap. 1.21.

Chap.18.3. and 23.18.

e That he were fully determined

f If thy father do fauour me.

g The Lord puniſh me moſt grieuouſly.

h I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy mee, but ſhewe thy ſelfe friendly to my poſteritie.

i *Or, mentioned.*

† *Hebr. of the way, becauſe it ſerued as a ſigne to ſhewe the way to them that paſſed by.*

† *Hebr. peace,*

k The Lord is the author of thy departure.

26 And Saul sayd nothing that day: for hee thought, Some thing had befallen him, though he were k cleane, or els because he was not purified.

27 But on the morow which was the second day of the moneth, Dauids place was emptie againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of l Ishai to meate, neither yesterday nor to day?

28 And Ionathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For hee sayd, Let me go I pray thee: for our familie offereth m a sacrifice in the citie, and my brother hath sent for mee: therefore nowe if I haue found fauour in thine eyes, let me goe, I pray thee, and see my n brethren: this is the cause that he commeth not to the kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou o sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion & shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore nowe send and fet him vnto me, for he ‡ shall surely die.

32 And Ionathan answered vnto Saul his father, and sayde vnto him, Wherefore shall he p die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knewe that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Ionathan went out into the fielde, q at the time appointed with Dauid, and a little boy with him.

36 And hee sayde vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ranne, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shotte, Ionathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after the boy, r Make speede, haste, and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master.

39 But the boy knewe nothing: onely Ionathan and Dauid knewe the matter.

40 Then Ionathan gaue his ‡ bowe and arrowes vnto the boy that was with him, and sayd vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan sayd to Dauid, Goe in peace: that which we haue t twoone both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seed and betweene thy seed, let it stand for euer.

43 And hee arose and departed, and Ionathan went into the citie.

k Yet he might haue some businesse to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother is.

‡ *Ebr. sonne of death.*

p For it were too great tyranny to put one to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

‡ *Ebr. instrument.*

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espied Dauid.

t Which orthe he calleth inthe eight verse, the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Abimelech the Priest. 6 Hee eateth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there feigneth himselfe mad.

THen came Dauid to a Nob, to Abimelech the Priest, & Abimelech was astonied at the meeting of Dauid, and sayd vnto him, Why art thou alone and no man with thee?

2 And Dauid sayde to Abimelech the Priest, The b King hath commanded mee a certaine thing, & hath sayd vnto mee, Let no man know where about I send thee, & what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hande, giue me fiue cakes of breade, or what commeth to hand.

4 And the Priest answered Dauid, and sayde, There is no common bread vnder mine hande, but here is c hallowed breade, if the yong men haue kept themselues at least from d women.

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue beene seperate from vs these two or three dayes since I came out: and the e vessels of the yong men were holy, though the way were prophane, and howe much more then shall euery one e bee sanctified this day in the vessell?

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lord, named Doeg the Edomite, the ‖chiefest of Sauls heardmen)

8 And Dauid sayd vnto Abimelech, Is there not here vnder thine hande a speare or a swoorde? For I haue neither brought my sworde nor my harneis with mee, because the Kings businesse required haste.

9 And the Priest sayd, The sword of Goliath g Philistim, whom thou slewest in the h valley of Elah, behold, it is wrapt in a cloth behind the i Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

10 And Dauid arose, & fled the same day from the k presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish sayde vnto him, Is not this Dauid the l King of the lande? did they not sing vnto him in dances, saying, m Saul hath slaine his thousand,

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that we see in the saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

Exod. 25. 30. Leuit. 24. 5. matth. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall bee more carefull to keepe his vessell holy, when bee shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

‖ *Or, master of them that kept Sauls cattell.*

Chap. 17. 2.

g Behinde the place, where the bie Priests garment lay.

h That is, out of Sauls dominion.

Chap. 17. 9. Chap. 18. 7. and 29. 5. eccl. 47. 6.

ſand, and Dauid his ten thouſands?

12 And Dauid ‡ conſidered theſe words, and was ſore afraide at Achish the King of Gath.

13 And he changed his behauiour before them, and fained himſelfe madde in their handes, and ¡ ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſayd Achish vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in in my preſence? k ſhall he come into mine houſe?

‡ Ebr. put theſe words in his heart.

¡ By making marks and toyes.

k Is he meete to be in a kings houſe?

CHAP. XXII.

1 *Dauid hideth himſelfe in a caue.* 3 *Many that were in trouble come vnto him.* 9 *Doeg accuſeth Ahimelech.* 18 *Saul cauſeth the Prieſts to be ſlaine.* 20 *Abiathar eſcapeth.*

DAuid therefore departed thence, and ſaued himſelfe in the caue of l Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & al thoſe that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundred men.

3 ¶ And Dauid went thence to Mizpeh in m Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he ‹ brought them before the king of Moab, and they dwelt with him all the while that Dauid was ‹ in the holde.

5 And the Prophet Gad ſayde vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the Foreſt of Hareth.

6 ¶ And Saul heard that Dauid was ‹ diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſayde vnto his ſeruants that ſtoode about him, Heare now, yee ſonnes ‡ of Jemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyardes? will hee make you all captaines ouer thouſandes, and captaines ouer hundreths:

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſory for mee, or ‡ſheweth mee, that my ‡ ſonne hath ſtirred vp my ſeruaunt to lie in waite againſt mee, as appeareth this day.

9 ¶ Then answered Doeg the Edomite, (who was appointed ouer the ſeruants of Saul) and ſayde, I ſawe the ſonne of Iſhai when hee came to Nob, to Ahimelech the ſonne of Ahitub.

10 And aſked counſell of the Lorde for him, and gaue him victailes, and hee gaue him alſo the ſworde of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, euen the Prieſts that were in Nob: and they came all to the King.

12 And Saul ſayd, Heare now thou ſonne of Ahitub. And hee anſwered, Heere I am, my lord.

13 Then Saul ſaid vnto him, Why haue ye conſpired againſt mee, thou and the ſonne of Iſhai, in that thou haſt giuen him victaile, and a ſworde, and haſt aſked counſell of God for him, that he ſhould riſe againſt mee, and lie in waite as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſayde, Who is ſo faithfull among all thy ſeruants as Dauid, being alſo the Kings ſonne in lawe, and goeth at thy commaundement, and is honourable in thine houſe?

15 ¡ Haue I this day firſt begunne to aske counſell of God for him? be it farre from me, let not the king impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knewe nothing of all this, leſſe, nor more.

16 Then the king ſayde, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſayde vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſtes of the Lorde, becauſe their hand alſo is with Dauid, and becauſe they knewe when hee fled, and ſhewed it not to me. But the ſeruants of the King k would not put out their handes to fall vpon the Prieſtes of the Lord.

18 Then the King ſayd to Doeg, Turne thou and fall vpon the Prieſtes. And Doeg the Edomite turned, and ranne vpon the Prieſtes, and ſlew that ſame day fourſcore and fiue perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſworde, both man and woman, both childe and ſucking, both oxe and aſſe, and ſheepe with the edge of the ſworde.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) l eſcaped and fled after Dauid.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſayd vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ hee that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

‡ Hereby he would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

‖ Or, captaine.

b For there was another ſo called in Iudah.

c For he feared the rage of Saul againſt his houſe.

d That is, in Mizpeh, which was a ſtrong holde.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Which were the remnant of the houſe of Eli, whoſe houſe God threatned to punish.

h Haue I not at other times alſo when hee had great affaires, conſulted with the Lord for him?

‖ Or, footmen.

k For they knewe that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

l This was Gods prouidence, who according to his promiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

‖ Or, he that ſeeketh thy life, ſhall take mine alſo.

CHAP. XXII.

5 *Dauid thaſeth the Philiſtims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wilderneſſe of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterpriſe is broken in purſuing Dauid.*

Then

a Which was a citie in the tribe of Iudah, Iosh. 15.44.

b That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

THen they tolde Dauid, saying, Beholde, the Philistims fight against a Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lorde answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, we be afraide here in b Iudah, howe much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lorde againe. And the Lord answered him, and saide, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech c fled to Dauid to Keilah, he brought an d Ephod † with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, e Bring the Ephod.

10 Then sayde Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the Lords of Keilah deliuer mee vp into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lorde sayde, Hee will come downe.

12 Then sayd Dauid, Will the ‖ Lords of Keilah deliuer mee vp, and the men that are with mee into the hande of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God f deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be King ouer Israel, and I shall be next vnto thee: and also that my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right side ‖ of Iesimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul said, g Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he ‡ haunted, and who hath seene him there: for it is sayd to me, He is subtile and crafty.

23 See therefore, and know all the secret places where he hideth himselfe, and come yee againe to me with the certaintie, and I will goe with you: and if he be in the h land, I will searche him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernes of i Maon, in the plaine on the right hand of Iesimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore hee came downe vnto a rocke, and abode in the wildernesse of i Maon. And when Saul heard that, hee followed after Dauid in the wildernes of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men rounde about, to take them.

27 But there came a k messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, l Sela-hammahlekoth.

c Chap. 22.20.

d To consult with the Lord by Vrim and Thummim.

e By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

† Ebr. in his hand.

‖ Or, gouernours.

‖ Or, so and fro, as hauing no certain place to get vn.

f No power nor policie can preuaile against Gods children but when he appointeth the time.

† Ebr. his hand.

g Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

g The Lord recompense this friendship.

† Ebr. where his foote hath beene.

h In your countrey of Ziph, which is in Iudah.

† Contrary to the false reports of them that Dauid was his enemie, he procureth himself to be his friend.

i Which was also in the tribe of Iudah, Iosh. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

l That is, the stone of diuision, because there they deuided themselues one from another.

[Or, strong places.

CHAP. XXIIII.

† Dauid hid in a cave spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in a holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wildernesse of b En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in † to cast his easement: and Dauid and his men sate in the ‡ inwarde parts

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15.62.

† Ebr. to couer his feete.

‡ Ebr. in the sides.

partes of the caue.

e Here we se how ready we are to hasten Gods promise, if the occasion serue neuer so lide.

5 And the men of Dauid said vnto him, See, the day is * come, whereof the Lorde said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt do to him as it shal seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment priuily.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

6 And afterward Dauid d was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lordes anoynted, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these words, and suffred them not to arise against Saul: to Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he proueth himselfe to be his friend.

10 And Dauid said to Saul, e Wherefore giuest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eies haue seene, that the Lord had deliuered thee this day into mine hand in the caue, & some bade me kil thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anoynted.

12 Moreouer my father, behold: beholde, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

*Or, the prouerbe of an ancient man.

14 Accordyng as the old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whome doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee & me, and see, and pleade my cause, and † deliuer me out of thine hand.

†Hebr. iudge.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, f Is this thy voyce, my sonne Dauid? And Saul lift vp his voyce, and wept,

f Though he was a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yeeld.

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

†Hebr. a good way.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when g Lord had closed me in thine hands, thou killedst me not.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

20 For who shall finde his enemie, and let him depart † free? wherefore the Lorde render thee good for that thou hast done vnto me this day.

†Hebr. in peace.

21 For now behold, I h know that thou shalt be king, & that the kingdome of Israel shalbe stablished in thine hand.

h Thou shalt not reigne by violence, but by the ordinance of God.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal & Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

*Chap. 28. 3. ecclus. 46. 13, 20.

a That is, among his owne kinred.

2 Now in a Moan was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and het was shearing his sheepe in Carmel.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisedome & beautiful, but the man was churlish and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name † how he doeth.

†Hebr. of peace.

6 And thus shall ye say * for saluation, Both thou and thine house, and all that thou hast, be in peace, wealth and prosperity.

c Some reade, so maiest thou liue in prosperitie the next yeere, both thou, &c.

7 Behold, I haue heard, that thou hast shearers: now the shepheards were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

†Hebr. for life.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for wee come in a good season) giue I pray thee, whatsoeuer d commeth to thine hand vnto thy seruantes, and to thy sonne Dauid.

d What soeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the e sonne of Iishai? there bee many seruants now adayes, that breake away euery man from his master.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his men, Girde euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the f carriage.

†Hebr. vessell.

14 Howbeit one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent

sent messengers out of the wildernesse to salute our master, and he ‡ railed on them.

15 Notwithstanding the men were very good f vnto vs, and we had no displeasure, neither missed we any thing as long as we were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping the sheepe.

17 Now therefore take heed, and see what thou shalt do: for euill ‡ will surely come vpon our master, and vpon all his familie: for he is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, & tooke two hundreth ‡ cakes, and two bottels of wine, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundreth ‖ traises of raisins, and two hundreth of figs, and laded them on asses.

19 Then she said vnto her seruants, Goe ye before me: behold, I will come after you: yet she told not her husband Nabal.

20 And as she rode on her asse, she came downe by a secrete place of the mountaine, and beholde, Dauid & his men came downe against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wildernesse, so that nothing was missed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also do God vnto the enemies of Dauid: for surely I will not leaue of al that he hath, by the dawning of the day, any that * pisseth against the wall.

23 And when Abigail saw Dauid, she hasted and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feet, and said, Oh, my lorde, I haue committed the iniquitie, and I pray thee, let thine handmaide speake ‡ to thee, and heare thou the wordes of thine handmaid.

25 Let not my lorde, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ‖ Nabal is his name, & follie is with him: but I thine handmaid saw not the yong men of my lord whom thou sentest.

26 Nowe therefore my lord, as the Lord liueth, and as thy soule liueth (the Lorde, I say, that hath withholden thee from comming to shedde blood, and that ‡ thine hand should not saue thee) so nowe thine enemies shalbe as Nabal, and they that intend to doe my lord euill.

27 And nowe this ‖ blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that ‡ follow my lorde.

28 I pray thee, forgiue the trespasse of thine handmaid: for the Lord will make my lord a * sure house, because my lord fighteth the battels of the Lord, and none euill hath bene found in thee ‡ in all thy life.

29 Yet * a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the = bundle of life with the Lord thy God: & the soules of thine enemies shal God cast out, as out of the middle of a sling.

30 And when the Lord shal haue done to my lord all the good that hee hath promised thee, & shal haue made thee ruler ouer Israel,

31 Then shal it be no grief vnto thee, nor offence of mind vnto my Lord, that hee hath not shed blood causelesse, nor that my lord hath * auenged himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed bee thou, which hast kept me this day from comming to shed blood, • and that mine hand hath not saued me.

34 For indeed, as the Lord God of Israel liueth, p who hath kept me back from hurting thee, except thou hadst hasted & met me, surely there had not bin left vnto Nabal by the dawning of the day, any that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Goe vp in peace to thine house: beholde, I haue heard thy voyce, and haue ‡ graunted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, he made a feast in his house, like the feast of a King, and Nabals heart was merie within him, for hee was very drunken: wherefore she told him q nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a r stone.

38 And about ten dayes after, the Lorde smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lorde that hath ‖iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lorde hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to t take her to his wife.

40 And when the seruaunts of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and sayde, Behold, let thine handmaide bee a seruant to wash the feete of the seruants of my lord.

42 And Abigail hasted, & arose, and rode vpon an asse, and her fiue maides ‡ followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also took Ahinoam of * Iezreel, and they were both his wiues.

44 Now Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of * Gallim.

CHAP. XXVI.

1 *Dauid was discouered to Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, & a pot of water that stood at his head.* 21 *Saul confesseth his sin.*

Against

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‡ *Ebr. drowe them away.*

f When we kept our sheepe in the wildernesse of Paran.

‡ *Ebr. is accomplished.*

‡ *Ebr. bread.*

‖ *Or, clusters.*

g Because she knewe his crooked nature that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small and great.

‡ *Ebr. in thine eares.*

‖ *Or, foole.*

i That is, that thou shouldest not be reuenged of thine enemie.

‖ *Or, present.*

‡ *Ebr. walke at the feete.*

k Confirme his kingdome to his posteritie.

‡ *Ebr. from thy dayes.*

l To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies,

n That he hath not auenged him selfe, which things would haue tormented his conscience,

o Reade vers. 26.

p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.

‡ *Ebr. received thy face.*

q For he had no reason, either to consider or to giue thanks for this great benefit of deliuerance,

r For feare of the great danger.

‖ *Or, reuenged.*

t For he had experience of her great godlinesse, wisedome, and humilitie,

‡ *Ebr. went after her feet.*

Iosh. 15. 56. 2. Sam. 3. 14, 15.

‡ Which was a place bordering on the country of the Moabites,

Ebr. Answered.

Dauid sp

Chap. 23. 19 [Or, in Gibe [Or, the wild wife.

That is, of soft skilfull valiant soule

[Or, as a certa place.

Chap. 14. 50, and 17. 55.

b Who was a stranger and n Israelite.

c Who afterward was Dauid thefe captaine

[Or, holster.

d Meaning, he would make hi fare at one stroke.

e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appoin ment. 2. King. 9. 24.

Ebr. the beautie steps of the Lor was fallen vpon them.

Ebr. Answered.

Dauid seemed mos stubborn and mee to fear the King

A Gaine the Ziphims came vnto Saul to Gibeah, saying, Doth not Dauid hide himselfe in the hill of Hachilah before Jeshimon?

2 Then Saul arose, and went downe to the wildernesse of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernesse, and he sawe that Saul came after him into the wildernesse.

4 (For Dauid had sent out spies, and vnderstoode that Saul was comen in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and Abner the sonne of Ner, which was his chiefe Captaine, (for Saul lay in the fort, and the people pitched round about him)

6 Then spake Dauid, and sayd to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to Joab, saying, Who will goe downe with mee to Saul to the host? Then Abishai sayd, I will goe downe with thee.

7 So Dauid and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay rounde about him.

8 Then sayd Abishai to Dauid, God hath closed thine enemie into thine hande this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And Dauid sayd to Abishai, Destroy him not: for who can lay his hand on the Lords Anointed, and be guiltlesse?

10 Moreouer Dauid sayd, As the Lorde liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hande vpon the Lordes Anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for a deepe sleepe from the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stoode on the top of an hill afarre off, a great space being betweene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, Answerest thou not Abner? Then Abner answered, and sayde, Who art thou that cryest to the king?

15 And Dauid sayd to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King? for there came one of the people in to destroy the King thy lord.

16 This is not well done of thee: as the Lorde liueth, ye are worthy to die, because yee haue not kept your master the Lordes anoynted: and nowe see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, and sayd, Is this thy voice, my sonne Dauid? and Dauid sayd, It is my voyce, my lorde, O King.

18 And he sayde, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hande?

19 Nowe therefore I beseech thee, let my lorde the King heare the wordes of his seruant. If the Lorde hath stirred thee vp against mee, let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lorde: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then sayd Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the young men come ouer and fet it.

23 And let the Lorde reward euery man according to his righteousnesse and faithfulnesse: for the Lorde had deliuered thee into mine handes this day, but I would not laye mine hande vpon the Lordes Anoynted.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Blessed art thou my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid sayd in his heart, I shall nowe perish one day by the hande of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coastes of Israel, and so I escape out of his hande?

2 Dauid therefore arose, and he, and the fiue hundreth men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid dwelt at Gath, he

Chap. 23. 19. Or, in Gibeah. Or, the wilderness.

That is, of the most skilfull and valiant souldiers.

Or, at a certaine place.

Chap. 14. 50. and 17. 55.

Who was a stranger and not an Israelite.

Who afterward was Dauids chiefe captaine.

Or, bolster.

Meaning, he would make him fire at one stroke.

To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

Or, the heauie sleepe of the Lord was fallen vpon them.

Or, Answerest.

Esteemed most valiant and meet to saue the King?

Or, for euer of death.

Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrarie to his promise.

Let his anger towards vs be pacified by a sacrifice.

As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

Because thou shouldst not lose thy life this day.

Thus he protesteth his innocencie towards Saul, not defending his iniustice in the sight of God, in whose presence none is righteous, Psal. 143. & 130. 3.

To Gibeah of Beniamin.

Dauid distrusteth Gods protection, & therefore fleeth vnto the idolaters, who were enemies to Gods people.

Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his

he, and his men, every man with his houshold, Dauid with his two wiues, Ahinoam the Iezreelitesse, and Abigail Nabals wife the Carmelitte.

4 And it was tolde Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayde vnto Achish, If I haue nowe founde grace in thine eyes, e let them giue me a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the royall citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

8 ¶ And ‡the time that Dauid dwelt in the countrey of the Philistims, was foure monthes and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the d Gesurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypte.

9 And Dauid smote the lande, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayde, ‖Where haue ye beene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, & against the South of the Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and saye, So did Dauid, and so will bee his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

1 CHAP. XXVIII.

2 Dauid hath the chiefe charge promised him of Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 19 who declareth his ruine.

NOw at that time the Philistims assembled their bandes to warre to fight with Israel: therefore Achish sayde to Dauid, h Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

2 And Dauid sayde to Achish, Surely thou shalt knowe what thy seruant can doe. And Achish sayde to Dauid, Surely I will make thee keeper of mine head for euer.

3 (i Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had k put away the soothsayers, and the soothsayers out of the land)

4 Then the Philistims assembled themselues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, her was afraide, and his heart was sore abashed.

6 Therefore Saul asked counsell of the Lord, and the Lorde answered him not, neither by dreames, nor by l Urim, nor yet by Prophets.

7 ¶ Then sayd Saul vnto his seruants, Seeke mee a woman that hath a familiar spirite, that I may goe to her, and aske of her. And his seruants sayde to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul m changed himselfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and he sayde, I pray thee, coniecture vnto me by thy familiar spirite, and bring me him by whome I shall name vnto thee.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then settest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then sayd the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp n Samuel.

12 And when the woman sawe Samuel, she cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the King sayde vnto her, Be not afrayd: for what sawest thou? And the woman sayd vnto Saul, I sawe o gods ascending vp out of the earth.

14 Then he sayd vnto her, What fashion is he of? And she answered, An olde man commeth vp tapped in a mantle: and Saul knewe that it was p Samuel, and he enclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel sayde to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither q by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

16 Then sayd Samuel, Wherefore then doest thou aske of me, seeing the Lord is gone from thee, and is thine enemie?

17 Euen the Lord hath done to r him, as he spake ‖ by mine hand: for the Lord hath rent the kingdome out of thine hande, and gaue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Israel with thee into the hands of the Philistims: s and to morrowe shalt thou and thy sonnes be with me, and the Lord shall giue

e Let thine officers appoynt me a place.

‡Eb. the number of the dayes.

d These are the wicked Canaanites, whom God had appointed to be destroyed.

‖Or, against whom.

e Which were a familie of the tribe of Iudah: 1. Chron. 2. 9.

‖Or, he doth surely abhorre his people.

h Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. *Chap. 25. 1.*

i According to the commandement of God, Exod. 22. 18. deut. 18. 10, 11.

k Meaning the high Priest, Exod. 28. 30.

l He seeketh not to God in his miserie, but is led by Satan to vaine and fall meanes, which in his conscience he condemneth.

‖Or, punishment.

m He speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

n Or, an excellent person.

o To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

‡Ebr. by the hand of Prophets.

p That is, to Dauid. *Chap. 15. 28.*

‖Or, ministry.

q Would not Saul receiue him to mercie, if he could betray vs? *Chap. 18. 7. and 31. 11.*

r That is, wast conuersant with me.

s Ye shall be slaine. Chap. 31. 6.

print the hoste of Israel into the hand of the Philistims.

20 Then Saul fell straight along on the earth, and was sore afraide, because of the wordes of Samuel, so that there was no strength in him: for hee had eaten no bread all the day, nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See thine handmaid hath obeyed thy voyce, & I haue put my soule in mine hand, & haue obeyed thy wordes which thou layedst vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eat and get thee strength, and goe on thy iourney.

23 But he refused & said, I will not eate: but his seruaunts and the woman togethers compelled him, & hee obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure and kneaded it, and baked of it vnleauened bread.

25 Then she brought them before Saul, and before his seruaunts: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 The Princes of the Philistims cause Dauid to be sent backe from the battel against Israel, because they distrusted him.

NOw the Philistims were gathered togother with all their armies in Aphek: and the Israelites pitched by the fountaine, which is in Jzreel.

2 And the princes of the Philistims went forth by * hundreds, & thousands, but Dauid & his men came behind with Achish.

3 Then sayde the princes of the Philistims, What doe these Ebrewes here? And Achish sayde vnto the princes of the Philistims, Is not this Dauid the seruaunt of Saul the king of Israel, who hath bin with me these dayes, b or these yeeres, and I haue found nothing in him, since he † diwelt with me vnto this day?

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims saide vnto him, c Send this fellowe backe that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the † heads of these men?

5 Is not this Dauid of whom they sang in dances, saying, Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene vpright and good in my sight, when thou † wentest out and in with me in the host, neither haue I found euill with thee since thou camest to me vnto this day, but † the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displeasest not the princes of the Philistims.

8 Then Dauid said vnto Achish, But what haue I done? what hast thou found in thy seruaunt as long as I haue bene with thee vnto this day, that I may not goe and fight against the enemies of my lord the king?

9 Achish then answered and said to Dauid, I know thou pleasest me, as an Angell of God: but the princes of the Philistims haue said, Let him not go vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy † masters seruants that are come with thee: and when ye be vp early in the morning, & haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne vnto the land of the Philistims: and the Philistims went vp to Jzreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursueth the Amalekites. 16 And findeth them in their reuels. 21 He deuideth the spoile equally. 26 And sendeth part of it to his friends.

BVt when Dauid and his men were come to Ziklag the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had * smitten Ziklag, and burnt it with fire,

2 And had taken the women that were therein prisoners, both small and great, and slew not a man, but caried them away, and went their waye.

3 ¶ So Dauid and his men came to the citie, and behold, it was burnt with fire, and their † wiues, & their sonnes, & their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Jzreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorow: for the people † intended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayde to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsel at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and † recouer all.

9 ¶ So Dauid and his fiue hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to go ouer the riuer Besor.)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him * bread, and he did eate, and they gaue him water to drinke.

12 Also they gaue him a peece of figges, and two

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* Or, by Ain.

† Or, captaines.

a According to their bands, or ensignes.

b Meaning a long time, that is, foure moneths & certaine dayes, Chap. 27. 7. Ebr. fell, as Gen. 25. 18. 1. Chro. 12. 19.

c Would not Saul receiue him to honour, if he could bewray vs? Chap. 28. 7. and 31. 11.

d That is, wast conuersant with me. Like, thou art not gracious in the eyes of the princes.

e This diffidence cannot be excused: for it grieued him to goe against the people of God.

f With them that fled vnto thee from Saul.

g For other men had entred into their labours.

a After that he departed from Achish.

b That is, destroyed the citie.

c For these only remained in the citie, when the men were gone to warre.

d Thus we see that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beasts forget both our owne duetie and contemne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to find comfort.

f God by his prouidence both prouided for the necessitie of this poore stranger, & made him a guide to Dauid to accomplish his enterprise.

UMI

two clusters of raisins: and when he had eaten, his spirits came again to him: for he had eaten no bread, nor dronke any water in three dayes, and three nights.

13 ¶ And Dauid saide vnto him, Vnto whome belongest thou? and whence art thou? And he sayd, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We rode vpon the South of Cherethi, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this companie? & he sayde, ‖ Sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the hands of my master, and I will bring thee to this companie.

16 ¶ And when he had brought him thither, behold they lay scattered abroade vpon all the earth, eating and drinking, & daunsing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening of the next morow, so that there escaped not a man of them, saue foure hundreth young men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken, also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drane them before his cattell, and said, This is Dauids pray.

21 ¶ And Dauid came to the two hundreth men that were too weake for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: to when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will we giue them none of the pray, that we haue recouered, saue to euery man his wife and his children: therefore let them take them away and depart.

23 Then sayd Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part bee that tarieth by the stuffe: they shall part alike.

25 ¶ So from that day forward he made it a statute & a lawe in Israel, vnto this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ieraehmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slain in the battell. 12 The men of Iabesh tooke downe the body which was hanged on the wall.

NOwe the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

2 And the Philistims pursued sore vpon Saul and his sonnes, & slewe Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡hit him, and he was sore ‖ wounded of the archers.

4 Then sayd Saul vnto his armour bearer, a Drawe out thy sworde, and thrust me thorow therewith, least ‖the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraid. Therefore Saul tooke a sworde and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other ‖ side of the b valley, and they on the other side Iordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and strypped him out of his armour, & sent into the lande of the Philistims on euery side, that they should ‖ publish it in the temple of their idoles, and among the people.

10 And they layd vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of c Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the bodie of Saul, and the bodies of his sonnes from the wall of Beth shan, & came to Iabesh, and d burnt them there,

13 And tooke their bones, and e buried them vnder a tree at Iabesh, and f fasted seuen dayes.

THE

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g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgements of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two *eueninges*: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, thus he alleaged an olde custome and law, as if it were written, & it is both now and hath bene euer.

n Shewing him selfe mindfull of their benefites towards him.

‖ Or, *faint.*

‡ Or, *found him.*

‖ Or, *afraid.*

a So we see this his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

‖ Or, *captaines.*

d In token of victory & triumph

e Whom he had deliuered from their enemies, Chap. 11. 11.

‡ Or, *stood vp.*

d I am sory, because I am yet alive.

‡ Or, *I stood vp.*

Iere. 34. 5.

2. Sam. 2. 4.

f According to the custome of mourners.

The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beareth title of Samuel, because they contein the conception, nativity, and the whole course of his life, and also the liues and acts of two kings, to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteyneth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble acts of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteyned both within his house and without: what horrible & dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends, and flatterers, and partly by some of his owne children, and people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus, the chief King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his own person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death, 15 Hee causeth him to bee slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had bin two dayes in Ziklag,

2 Behold, a man came the thirde day out of the hoste from Saul with his a clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

3 Then Dauid said vnto him, Whence commest thou? And he sayd vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he sayde, That the people is fled from the battel, and many of the people are ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid saide vnto the young man that tolde it him, Howe knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, b As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and lo, the charets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto mee, Who art thou? And I answered him, I am an c Amalekite.

9 Then sayd he vnto me, I pray thee, ‡ come vpon mee, and slay mee: for anguish is come vpon mee, because my d life is yet whole in me.

10 So ‡ I came vpon him, and slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid took hold on his clothes, * and rent them, ‡ likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were slaine with the sword.

13 ¶ e After warde Dauid saide vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid saide vnto him, * Howe wast thou not afraide, to put foorth thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his young men, and said, Goe neere and fall vpon him. And he smote him that he died.

16 Then saide Dauid vnto him, f Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teach the children of Iuda to s shoote, as it is written in the booke of * Iasher)

19 D noble Israel, h hee is slaine vpon thy high places: howe are the mighty ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

21 Yee mountaines of Gilboa, vpon you be neither dew nor raine, nor i be there fields of offrings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anointed with oyle.

22 The bowe of Ionathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not k diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, l with pleasures, and hanged ornaments of golde vpon your apparell.

25 Howe were the mightie slaine in the mids of the battel? D Ionathan, thou wast slaine in thine hie places.

26 Woe is mee for thee, my brother Ionathan:

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1. Sam. 30. 17.

a Seeming to lament the ouerthrow of the people of Israel.

b As I fled in the haste.

‡ Or, captaines.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

‡ Ebr. stand vpon.

d I am sory, because I am yet alive.

‡ Ebr. I stood vpon.

Chap. 3. 31. and 13. 31.

e After the inuention he examined him againe.

* Psal. 105. 15.

f Thou art iustly punished for thy faute.

g That they might be able to match their enemies the Philistims in that art, Iosh. 10. 13.

* Or, righteous.

h Meaning Saul, Micah. 1. 10.

i Let their fertile fields be barren, and bring forth no fruite to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly iewels.

nathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: howe are the mightie ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

4 David is anoynted King in Hebron. 9 Abner maketh Ish bosheth king ouer Israel. 15 The battell of the seruants of David and Ish bosheth. 32 The buriall of Asahel.

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lorde sayd vnto him, Goe vp. And Dauid saide, Whither shall I goe? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither & his two wiues also, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, [*] that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lorde, that ye haue shewed such kindnes vnto your Lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefite, because ye haue done this thing.

7 Therefore now let your handes be strong, and be you valiant: albeit your master Saul bee dead, yet neuertheles the house of Iudah hath anoynted me [e] king ouer them.

8 ¶ But Abner the sonne of Ner, that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to [f] Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Iezreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was fourtie yeere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, [g] was seuen yeere and sixe moneths.)

12 ¶ And Abner the sonne of Ner, & the seruaunts of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and mette one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Ioab, Let the young men now arise, and [h] play before vs. And Ioab said, Let them arise.

15 Then there arose, & went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, & twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, & thrust his swoorde in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battel was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wild roe.

19 And Asahel folowed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and saide, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner sayde to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? Howe then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the fift [m] rib, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sworde deuoure for euer? knowest thou not, that it will be bitternesse in the latter ende? howe long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab saide, As God liueth, if thou hadst not [o] spoken, surely euer [p] the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, & all the people stood still, & pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, & went ouer Iorden, and passed thorow all Bithron till they came to ‖ Mahanaim.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three [p] hundreth and threescore men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

[m] Either toward their husbands, or their children.

[a] By the meanes of the hie Priest, as 1. Sam. 23. 2, & 2. Sam. 5. 19.

[b] Which citie was also called Kiriath arba. Iosh. 14. 15.

[c] In the time of his persecution.

[*] 1. Sam. 31. 13.

[d] According to his promise, which is to recompense them that are merciful.

[e] So that you shall not want a captaine and defender.

[f] Ouer the eleuen tribes.

[g] After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap. 5. 5.

[h] Let vs see how they can handle their weapons.

[i] Meaning his aduersarie.

[‖] Or, *the field of strong men.*

[k] After that these foure and twenty were slaine,

[‖] Or, *sheyle.*

[l] Why doest thou prouoke me to kill thee?

[m] Some reade, in those parts, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

[n] Shall we not make an end of murthering?

[o] If thou hadst not prouoked them to battell, as verse 14.

[‖] Or, *wildernesse.*

[‖] Or, *to the tents.*

[p] Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

CHAP. III.

1 *Long warre betweene the houses of Saul and Dauid.* 2 *The children of Dauid in Hebron.* 12 *Abner turneth to Dauid.* 27 *Ioab killeth him.*

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Iezreelite,

3 And his second was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith, & the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Nowe while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayde, am I a [d] dogs head, which against Iudah doe shew mercie this day vnto the house of Saul thy father to his brethren and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I doe to him,

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid, from his behalfe, saying, Whose is the lande: who should also say, Make couenant with me, and behold, mine hand shalbe with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou commest to see me.

14 ¶ The Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer mee my wife Michal, which I married to [f] an hundreth foreskins of the Philistims.

15 And Ish-bosheth sent, & tooke her from her husband [g] Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then sayd Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had [h] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that he might bee your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake [i] in the eares of Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole [k] house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twenty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto Dauid, I will rise vp, and goe gather all Israel vnto my lorde the King, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went [l] in peace.

22 ¶ And behold, the seruants of Dauid and Ioab came [m] from the campe, and brought a great praye with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab and all the hoste that was with him, were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, & sayd, [n] What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, & to know thy out going and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, [o] Ioab tooke him aside in the gate to speake with him [p] peaceably, and smote him vnder the fift rib, that he died, for the blood of [q] Asahel his brother.

28 ¶ And when afterwarde it came to Dauids eare, he sayd, I and my kingdome are [r] guiltelesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fal on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doth fall on the sworde, or that lacketh bread.

30 (So Ioab and [s] Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battell)

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne [t] before Abner: and King Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and

[a] That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth.

[b] Who is called also Daniel, 1. Chron. 3. 1.

[c] Within seuen yeeres and sixe moneths.

[d] Doest thou esteeme mee no more then a dog, for all my seruice done to thy fathers house?

[e] We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes. [f] Or, *secretly.*

[g] 1. Sam. 18. 25. 27

[h] 2. Sam. 25. 44.

[i] Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

[k] Hereof the kingdome, because of their father Saul.

[l] Or, *without harme.*

[m] From warre against the Philistims.

[n] Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

[o] 1. *King.* 2. 5. [p] Or, *secretly.*

[q] *Chap.* 2. 23.

[r] The Lord knoweth that he did not consent to his death.

[s] Abishai is sayd to slay him with Ioab, because he consented to the murther.

[t] Meaning, before the corps.

all the people wept.

33 And the king lamented ouer Abner, and sayd, Died Abner as a *foole dyeth?

34 Thine handes were not bounde, nor thy feete tyed in fetters of brasse: but as a man falleth before wicked men, so diddest thou fall. And all the people wept againe for him.

35 Afterward al the people came to cause Dauid eate *meat while it was yet day, but Dauid ware, saying, So do God to me and more also, if I taste bread or ought els, till the sunne be downe.

36 And all the people knewe it, & it ꝑ pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, howe that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the king sayd vnto his seruants, Knowe ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anointed king: and these men the sonnes of Zeruiah bee too ꝟ hard for mee: the Lorde rewarde the doer of euill according to his wickednesse.

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not only to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied, ꝟ Or, cruel.

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul, 12 Dauid commaundeth them to be slaine.

AND when Sauls *sonne heard that Abner was dead in Hebron, then his handes were *b* feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin. (for *c* Beeroth was reckoned to Beniamin,

3 Because the Beerothites *d* fled to Gittaim, and solourned there, vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Jonathan out of Jzreel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they *would haue wheate, ꝟ they *smote him vnder the fift rib, and fled.

7 For when they came into the house, hee slept on his bedde in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away thorow the plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the king, Beholde the heade of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lorde hath auenged my lorde the king this day of Saul and of his seede.

a That is, Ish-bosheth.

b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18.25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheat.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

ꝟ Or, wildernesse.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lorde liueth, who hath deliuered my soule out of all aduersitie,

10 When one *told me, and sayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 Howe much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not nowe therefore require his blood at your handes, and take you from the earth?

12 Then Dauid commaunded his yong men, and they slewe them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of *Abner in Hebron.

Chap. 1.15.

g Forasmuch as neither the example of him that slew Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment, Chap. 3.32.

CHAP. V.

3 Dauid is made King ouer all Israel, 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THen *came all the tribes of Jsrael to Dauid vnto Hebron, and sayd thus, Behold, we are thy *a* bones and thy flesh.

1. Chron. 11.1.

2 And in time past when Saul was our King, thou leddest Jsrael in and out: and the Lord hath said to thee, *Thou shalt feed my people Jsrael, and thou shalt bee a captaine ouer Jsrael.

a We are of thy kinred, and most nere ioyned vnto thee.

Psal. 78.71.

3 So all the Elders of Jsrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron *b* before the Lord: and they anointed Dauid king ouer Jsrael.

b That is, taking the Lord to witnes: for the Ark was as yet in Abinadabs house.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Judah *seuen yeere, and sixe moneths: and in Jerusalem he reigned thirtie and three yeeres ouer all Jsrael and Judah.

Chap. 2.11.

6 ¶ The King also and his men went to Jerusalem vnto the Jebusites, the inhabitants of the lande: who spake vnto Dauid, saying, Except thou take away the *c* blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had sayde the same day, Whosoeuer smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: *therefore they sayde, The blind and the lame shall not *d* come into that house.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blind nor lame.

1. Chron. 11.6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, ꝟ called it the citie of Dauid, and Dauid built round about it, from *Millo, and inward.

e He built from the towne house round about to his owne house, 1. Chron. 11.8.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also King of ‡ Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

‡ Ebr. Zor.

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1.Chro.3.9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1.Chro.3.5. 14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, & Nepheg, and Japhia,

16 And Elishama, & Eliada, & Eliphelet.

2.Chro.14.8. and 11.16. 17 ¶ * But when the Philistims heard that they had anointed Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28.21. 20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and sayde, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place, f Baal-perazim.

[Or, the plaine of diuisions. 1.Chro.14.12. 21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philistims came vp, and spred themselues in g valley of Rephaim.

g Meaning, the valley of gyants, which Dauid called Baal-perazim because of his victorie. 23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the tops of the mulberie trees, then remoue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Beniamin, but the Philistims did possesse it. 25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken & dieth. 14 Dauid danceth before it. 16 And is therefore despised of his wife Michal.

[Or, chiefe. AGaine Dauid gathered together all the * choyce men of Israel, euen thirtie thousand,

1.Chro.13.5,6. 2 *And Dauid arose and went with all the people that were with him, from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in i Gibeah. And Vzzah & Ahio the sonnes of Abinadab did driue the new cart.

i Which was an hie place of the citie of Baale. 4 And when they brought the Arke of God out of the house of * Abinadab, that was in Gibeah, Ahio went before the Arke.

1.Sam.7.2.

5 And Dauid and all the house of Israel k played before the Lorde on all instruments made of firre, and on harpes, and on Psalteries, and on tymbrels, and on cornets, and on cymbals.

k Praised God & sang Psalmes.

6 ¶ *And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

1.Chro.13.10.

7 And the Lorde was very wroth with Vzzah, and God l smote him in the same place for his fault, and there he died by the Arke of God.

l Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had m smitten Vzzah: and he called the name of the place n Perez Vzzah vntill this day.

m Ebr. made a breach. n Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and sayde, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom o a Gittite.

o Who was a Leuite, and had dwelt in Gitthim, 1.Chro.15.21.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom, and all his houshold.

12 ¶ And one told King Dauid, saying, *The Lord hath blessed the house of Obed-edom, & all that he hath, because of the Arke of God: therefore Dauid went & p brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

1.Chro.13.14.

p Meaning, he caused the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lorde had gone fiue paces, he offered an oxe, and a fat beast.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen q Ephod.

q With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw king Dauid leape, & dance before the Lorde, and she r despised him in her heart.

r The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of meanes. 2.Chro.16.2.

17 And when they had brought in the Arke of the Lorde, they set it in his place in the midst of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings and peace offerings before the Lord.

18 And assoone as Dauid had made an end of offering burnt offrings and peace offerings, he * blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to s blesse his house, and Michal the daughter of Saul came out to meete Dauid, and sayde, O howe glorious was the King of Israel this day, which was discouered to day in the eyes of the maydens of his seruants,

s This is, to pray for his house, as he had done for the people.

*Or, vaine man.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glorie.

as a foole vncouereth himselfe.

21 Then Dauid saide vnto Michal, k It was before the Lord, which chose mee rather then my father, and all his house, and commanded mee to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be lowe in mine owne sight, and of the very same maydē seruants, which thou hast spoken of, shall I be had in honour.

l Which was a punishment, because she mocked the seruant of God.

23 Therefore Michal the daughter of Saul had l no childe vnto the day of her death.

CHAP. VII.

1 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God promiseth Dauid in stede of his benefites. 12 Hee promiseth the continuance of his kingdome and posteritie.

2.Chro.17.1.

AFterwarde * when the king sate in his house, and the Lorde had giuen him rest round about from all his enemies,

2 The king said vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within a the curtaines.

a Within the Tabernacle couered with skinnes, Exod.26.7.

3 Then Nathan said vnto the king, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus saith the Lord, b Shalt thou builde mee an house for my dwelling?

b Meaning, he should not: yet Nathan speaking according to mans iudgement, & not by the spirit of prophesie, permitted him.

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one c worde with any of the tribes of Israel when I commaunded the Iudges to feede my people Israel? or said I, why build yee not me an house of cedar trees?

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

8 Nowe therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecoate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

1.Sam.16.12. Psal.78.70.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

d I haue made thee famous throw al the world.

10 (Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as before time,

e He promiseth them quietnesse, if they wil walke in his feare and obedience.

11 And since the time that I sent Iudges ouer my people of Israel) and I will giue thee rest from all thine enemies: also the Lord telleth thee, that her will make thee an house.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceed out of thy bodie, and will stablish his kingdome.

2.King.8.20.

13 * Hee shall builde an house for my Name, and I will stablish the throne of his kingdome for euer.

1.King.5.5. and 6.12. 2.Chro.33.10.

14 * I will be his father, and he shall be my sonne: if f he sinne, I will chasten him with the rod of men, and with the plagues of the children of men:

Hebr.1.5. Psal.89.31,32. f That is, gently as fathers vse to chastise their children.

15 But my mercy shall not depart away from him, as I tooke it from Saul, whome I haue put away before thee.

16 And thine house shall be stablished and thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lorde, and saide, Who am I, O Lord God, g what is mine house, that thou hast brought me hitherto?

g This was begun in Salomon, as a figure, but accomplished in Christ.

19 And this was yet a small thing in thy sight, O Lord God, therefore hast thou spoken also of thy seruants house for a great while: but h doth this appertaine to ‡ man, O Lord God?

‡Ebr. is this the law of man?

h Commeth not this rather of the free mercie, then of any worthines that can be in man?

20 And what can Dauid say more vnto thee? for thou, Lorde God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel, i whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for k you great things, and terrible for thy l land, O Lord, euen for thy people, whome thou redeemedst to thee out of Egypt, from the l nations, and their gods?

Deut.4.7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

24 For thou hast m ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Nowe therefore, O Lorde God, confirme for euer the worde that thou hast spoken concerning thy seruaunt and his house, and doe as thou hast said.

26 And let thy name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the n house of thy seruant Dauid bee stablished before thee.

n This prayer is most effectuall, when we chiefly seeke Gods glorie, and the accomplishment of his promise.

27 For thou, O Lorde of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will builde thee an house: therefore hath thy seruant ‡ beene bolde to pray this prayer vnto thee.

‡Ebr. found his heart disposed.

28 Therefore nowe, O Lorde God, (for thou art God, & thy words be true, and thou hast told this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast o spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

o Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims and other strange nations, & maketh the tributaries to Israel.

After

2.Chron.18.1. psal.60.2.

‖Or, Metheg-ammah.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserued the third.

‖Or, inlarge. ‡Ebr, Perath.

‖Or, bought the horses of the charets.

‖Or, the Syrians. ‖Or, of Damascus that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the vse of the Temple,

‖Or, Antiochia.

‡Ebr, to aske peace. ‡Ebr, blesse him.

f For seeing David victorious, he was glad to intreate of peace. ‡Ebr, in his hand.

‖Or, Syria, or Coelesyria.

‖Or, in Gemelah. ‖Or, in all his enterprises.

g He gaue iudgement incontrouersies, and was mercifull toward the people.

‖Or, writer of chronicles.

‖Or, was ouer the Cherethites.

o The Cherethites and Pelethites were as the kings gard, and had charge of his person.

AFter this came to passe, that Dauid smote the Philistims, and subdued them, & Dauid tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with b two cordes to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer ‡ sonne of Rehob king of Zobah as hee went to ‖ recouer his border at the riuer ‡ Euphrates.

4 And Dauid tooke of them a thousande and seuen hundreth horsemen, and twentie thousande footmen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites of ‖ Damascus to succour Hadadezer King of Zobah, but Dauid slewe of the Aramites two and twenty thousand men.

6 And Dauid put a garison in c Aram of Damascus: and the Aramites became seruantes to Dauid, d and brought gifts. And the Lord saued Dauid whithersoeuer hee went.

7 And Dauid tooke the shields of golde that belonged to the seruantes of Hadadezer, and brought them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer:

10 Therefore Toi sent Joram his sonne vnto king Dauid ‡ to salute him, & to ‡ reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram and Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob, king of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed g iudgement and iustice vnto all his people.

16 And Joab the sonne of Zeruiah was ouer the hoste, & Iehaphat the sonne of Ahilud was ‖ recorder.

17 And Zadok the sonne of Ahitub, & Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites and Dauids sonnes were chiefe rulers.

CHAP. IX.

1 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan, 10 He appointeth Zeba to sey to the profite of his lande.

AND Dauid sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for a Jonathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King sayd vnto him, Art thou Ziba? And he sayd, I thy seruant am he.

3 Then the King sayd, Remaineth there yet none of the house of Saul, on whome I may shewe the b mercie of God? Ziba then answered the King, Jonathan hath yet a sonne ‖ lame of his feete.

4 Then the king sayd vnto him, Where is he? And Ziba sayde vnto the King, Beholde, he is in the house of Machir the sonne of Ammiel of c Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of ‖ Ammiel of c Lo-debar.

6 Now when d Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, hee fell on his face, & did reuerence. And Dauid sayde, Mephibosheth? and hee answered, Behold thy seruant.

7 Then Dauid sayde vnto him, Feare not: for I will surely shewe thee kindnes for Jonathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate meate at my table continually.

8 And he bowed himselfe, & sayd, What is thy seruant, that thou shouldest looke vpon such e a dead dogge as I am.

9 Then the king called Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy maisters ‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore and f thy sonnes and thy seruants shall till the lande for him, and bring in, that thy maisters sonne may haue food to eat. And g Mephibosheth thy maisters sonne shall eate meate alway at my table (now Ziba had fifteene sonnes, and twentie seruants)

11 Then sayd Ziba vnto the King, According to all that my lord the king hath commanded his seruant, so shall thy seruant do ‡ that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

1 The messengers of Dauid are villenously intreated of the King of Ammon, 7 Ioab is sent against the Ammonites.

AFter this, the ‖ King of the children of Ammon died, & Hanun his sonne reigned in his stead.

a Because of mine othe and promise made to Jonathan, 1.Sam.20.15.

b Such mercie, as shalbe acceptable to God. Chap.4.4.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

‖Or, lands.

d Meaning, a despised person.

‖Or, nephew.

e Be ye prouident ouerseers and gouernours of his lands that they may be profitable.

f That Mephibosheth may haue all things at commandement as becometh a kings sonne.

2.Chron.19.2.

2 Then sayd Dauid, I will shew kindnes vnto Hanun the sonne of Nahash, as his father * shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came vnto the land of the children of Ammon.

a The children of God are not vnmindefull of a benefit receiued.

3 And the princes of the children of Ammon sayd vnto Hanun their Lord, ‡ Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, * to search the citie, and to spie it out, and to ouerthrow it?

‡ Eb. in thine eyes doeth Dauid.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the half of their beard, and cutte off their garments in the middle, euen to their buttocks, and sent them away.

b Their arrogant malice would not suffer them to see the simplicity of Dauids heart: therefore their counsel turned to the destruction of their country.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king sayd, Tary at Iericho, vntill your beards be growen, then returne.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

6 ¶ And when the children of Ammon saw that they * stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

[*Or, Syriam.*

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their army in aray at the entring in of the gate: and the Aramites of ‖ Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers do.

[*Or, Syria.*

9 When Ioab saw that the front of the battell was against him before and behinde, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, then shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

12 Be strong & let vs be valiant for * our people, and for the cities of our God, and let the LORD doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ River: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

[*Or, Hadadezer.*] [*Or, Euphrates.*]

17 When it was shewed Dauid, then hee gathered * all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him.

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed * seuen hundreth charets of the Aramites, and fourty thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all hee destroyed 7000. 1. Chron. 19.18. or, the souldiers which were in 700. charets.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was * expired in the time when kings go forth to battell, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following about the spring time. 1. Chron. 20.1.

2 ¶ And when it was euening tide, Dauid arose out of his ‖ bed, and walked vpon the roofe of the kings palace: and from the roofe he sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest at afternoone, as was read of Ishbosheth, Chap. 4.7.

[*Or, when shall he rise, if.*]

i Meaning, Gideon, Iudg. 9.53.

3 And Dauid sent and inquired what woman it was: and one sayde, Is not this Bath-sheba the daughter of Eliam, wife of Uriah the * Hittite?

c Who was not an Israelite borne, but conuerted to the true religion. *Leuit.* 15.19. *and* 18.19.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (nowe she was * purified from her vncleannesse) and she returned vnto her house.

d Fearing lest she should be stoned according to the Lawe.

5 And the woman conceiued: therefore shee sent and * tolde Dauid, and sayd, I am with childe.

6 ¶ Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Ioab did, and howe the people fared, and howe the warre prospered.

8 Afterward Dauid sayd to Uriah, * Go downe to thine house, and wash thy feete. So Uriah departed out of the Kings palace, & the king sent a messe after him.

e Dauid thought that if Uriah lay with his wife, his fault might be cloked.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lorde, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why diddest thou not goe downe to thine house?

11 Then Uriah answered Dauid, * The arke & Israel, and Iudah dwell in tents: & my lorde Ioab and the seruantes of my lorde abide in the open fields: shall I then goe into mine house to eate and drinke, & lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelity and religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid sayd vnto Uriah, Tary yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem that day, and the morrow.

13 Then Dauid called him, & he did eate and

and drinke before him, and hee made him
g drunke: and at euen hee went out to lie on
his couch with the seruants of his lord, but
went not downe to his house.

14 And on the morrowe Dauid wrote a
letter to Ioab, and sent it by the hande of
Vriah.

15 And he wrote thus in the letter, h Put
yee Vriah in the forefront of the strength of
the battell, and recule yee backe from him,
that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie,
hee assigned Vriah vnto a place, where he
knewe that strong men were.

17 And the men of the citie came out,
and fought with Ioab: and there fell of the
people of the seruants of Dauid, and Vriah
the Hittite also dyed.

18 Then Ioab sent and tolde Dauid all
the things concerning the warre,

19 ¶ And he charged the messenger, say-
ing, When thou hast made an end of telling
all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that
he say vnto thee, Wherefore approched yee
vnto the citie to fight? knewe yee not that
they would hurle from the wall?

21 Who smote Abimelech sonne of i Ie-
rubbesheth? did not a woman cast a piece of
a milstone vpon him from the wall, and hee
died in Thebez? Why went you nigh the
wall? Then say thou, Thy seruant Vriah
the Hittite is also dead.

22 So the messenger went, and came
and shewed Dauid all that Ioab had sent
him for.

23 And the messenger sayd vnto Dauid,
Certainely the men preuailed against vs, & k
came out vnto vs into the field, but we ‡ pur-
sued them vnto the entring of the gate.

24 But the shooters shot from the wall
against thy seruants, and some of the Kings
seruants bee dead: and thy seruant Vriah
the Hittite is also dead.

25 Then Dauid said vnto the messenger,
k Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the sworde de-
mooreth ‡ one as well as an other: make
the battell more strong against the citie and
destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard
that her husband Vriah was dead, she mour-
ned for her husband.

27 So when the mourning was past,
Dauid sent and tooke her into his house, and
shee became his wife, and bare him a sonne:
but the thing that Dauid had done, ‡ dis-
pleased the Lord.

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 The childe conceiued in adultery, dieth. 24 Salomon is borne. 26 Rabah is taken. 31 The citizens are grieuously punished.

THen the Lorde ‖ sent Nathan vnto Da-
uid, who came to him, and sayde vnto
him, There were two men in one citie, the
one rich and the other poore.

2 The rich man had exceeding manie
sheepe and oxen:

3 But the poore had none at all saue one
litle sheepe which hee had bought, and nou-
rished vp: and it grewe vp with him, and
with his children also, and did eate of his
owne morsels, an dranke of his owne cup, and
slept in his bosome, and was vnto him as his
daughter.

4 Now there came a ‖ stranger vnto the
rich man, whom refused to take of his owne
sheepe, and of his owne oxen to dresse for
the stranger that was come vnto him, but
tooke the poore mans sheepe, and dressed it
for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth
with the man, and sayd to Nathan, As the
Lorde liueth, the man that hath done this
thing, ‡ shall surely dye,

6 And he shall restore the lambe * foure-
folde, because hee did this thing, and had no
pitie therfor.

7 Then Nathan sayd vnto Dauid, Thou
art the man. Thus sayeth the Lord God of
Israel, * I anoynted thee king ouer Israel,
and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords b house, and
thy lords c wiues into thy bosome, and gaue
thee the house of Israel, and of Iudah, and
would moreouer (if that had beene too little)
haue giuen thee d such and such things.

9 Wherefore hast thou despised the com-
maundement of the Lorde, to doe euill in his
sight? Thou hast killed Vriah the Hittite
with the sworde, and hast taken his wife to be
thy wife, and hast slaine him with the sword
of the e children of Ammon.

10 Now therefore the sword shall neuer
depart from thine house, because thou hast
despised me, and taken the wife of Vriah the
Hittite to be thy wife.

11 Thus sayeth the Lord, Behold, I will
raise vp euill against thee out of thine owne
house, and will * take thy wiues before thine
eyes, and giue them vnto thy neighbour,
and he shall lie with thy wiues in the sight of
this f sunne.

12 For thou didst it secretly: but I will
doe this thing before all Israel, and before
the sunne.

13 Then Dauid sayde vnto Nathan, * I
haue sinned against the Lord. And Nathan
sayd vnto Dauid, The Lord also hath ‡ put
away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou
hast caused the enemies of the Lord to h blas-
pheme, the child that is borne vnto thee, shal
surely die.

15 ¶ So Nathan departed vnto his
house: and the Lorde strooke the childe that
Uriahs wife bare vnto Dauid, and it was
sicke.

16 Dauid therefore besought God for the
childe, and fasted and went in, and lay all
night vpon the earth.

17 Then the Elders of his house arose to
come vnto him, and to cause him to rise from
the ground: but hee would not, neither did
he eate k meate with them.

18 So on the seuenth day the childe died:
and the seruantes of Dauid feared to tell
him that the childe was dead: for they
sayde Beholde, while the childe was aliue,
wee spake vnto him, and hee would not
hearken vnto our voyce: howe then shall
wee

g He made him drunke more liberally then he was wont to do, thinking hereby he would haue ben by his wife.

‡ Hebr. saying.

h Except God continually vphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.

‖ Or, thou shalt do thus, if.

i Meaning, Gideon, Iudg. 9. 52, 53

‡ Hebr. were against them.

k He dissembleth with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked ordinance might be espied.

‡ Hebr. so and so. ‡ Hebr. was euill in the eyes of the Lord.

‖ Or, sayeth.

‖ Or, feared.

‡ Hebr. the anger of Dauid was kindled. ‡ Hebr. is the child of death.

Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things the these: for Gods loue and benefites increase toward him, if by their ingratitude they slay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies. Deut. 28. 30. ch. 9. 16. 22.

f Meaning, openly, as at noone dayes. Ecclus. 47 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reign ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

‡ *Ebr. and hee will doe himselfe euil.*

we lay vnto him, The childe is dead, ‡ to vexe him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid sayd vnto his seruants, Is the childe dead? And they sayd, He is dead.

20 Then Dauid ‖ arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lorde, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

21 Then sayde [m] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was aliue, but when the childe was dead, thou didst rise vp, and eate meate.

22 And he sayd, While the child was yet aliue, I fasted, and wept: for I sayde, Who can tell whether God will haue mercy on me, that the childe may liue?

23 But nowe being dead, wherefore should I nowe fast? [n] Can I bring him againe any more? I shall goe to him, but hee shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and * he called his name Salomon: also the Lorde loued him.

25 For the Lord had sent by ‡ Nathan the ᵖ Prophet: therefore [o] he called his name Ieduthiah, because the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the [q] citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest ‖ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [s] talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did he with all the cities of the children of Amnon. Then Dauid [u] all the people returned vnto Ierusalem.

CHAP. XIII.

Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOw after this so it was, that Absalom the sonne of Dauid hauing a fayre sister, whose name was [a] Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a [b] virgin, and it seemed hard to Amnon to doe any thing vnto her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who sayd vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayde vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon sayd vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go nowe to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and she tooke ‖ flowre, and kneaded it, and made cakes in his sight, and did bake cakes.

9 And shee tooke a panne, and * powred them out before him, but he would not eate. Then Amnon sayd, Cause ye euery man to goe out from [e] me: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing * ought to bee done in Israel: commit not this folly.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16 And shee answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her,

17 But called his ‖ seruant that serued him, and sayde, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of [h] diuers colours vpon her: for with such garments were the Kings Daughters that were

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning some delicate and daintie meate.

e That is, she serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

g As a lewd and wicked person.

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37.3. iudg. 5.30.

[m] As they which considered not that God granteth many things to the sobbes and teares of the faithfull.

[n] By this consideration he appeased his sorrow

Matth. 1.6.

[o] To wit, the Lord, *1. Chron. 22.9.*

‡ *Ebr. by the hand of.*

[p] To call him Salomon.

[q] Meaning, Dauid.

‖ *1. Chron. 22.9.*

‖ *Or, the chiefe citie.*

[r] That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡ *Ebr. my name be called vpon it. 2. Chron. 30.2.*

[s] That is, threescore pound, after the weight of the common talent.

[t] Signifying, that as they were malicious enemies of God, so he put them to cruell death.

[u] Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

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were virgins appareiled.) Then his ſeruant hoong̃e her out, and tooke the doore after her.

19 And Tamar put aſhes on her head, & rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Abſalom her brother ſayde vnto her, Hath Amnon thy brother bin with thee? Now yet be ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſaide vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepe ſhearers in ‖Baal-haſor, which is beſide Ephraim, and k Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King, and ſaid, Beholde now, thy ſeruant hath ſheepe-hearers: I pray thee, that the King with his ſeruants would goe with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not go all, leſt we bee chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit hee would not go, but ‡ thanked him.

26 Then ſayde Abſalom, But, I pray thee, ſhal not my brother ‖ Amnon goe with vs? And the King anſwered him, Why ſhould he goe with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Amnons heart is merry with wine, & when I ſay vnto you, ſmite Amnon, kill him, feare not, for haue not I commanded you? be bold therefore and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commaunded: and all the Kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the ground, and all his ſeruants ſtood by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother anſwered & ſaid, Let not my lorde ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amnon only is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king ‖ take the thing ſo grieuouſly, to think that all the kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fled: & the yong man that kept the watch, lift vp his eyes, & looked, and beholde, there came much people by the way of the hil ſide ‖ behind him.

35 And Ionadab ſaid vnto the king, Beholde, the Kings ſonnes come: as thy ſeruant ſaid, ſo it is.

36 And aſſoone as he had left ſpeaking, beholde, the kings ſonnes came, and lift vp their voyces, and wept: and the king alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to ‖ Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king Dauid ‖ deſired to goe forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beauty of Abſalom. 30 He conſtrayneth Ioabs ſeruaunt to be burnt, and is brought to his fathers preſence.

THen Ioab the ſonne of Zeruiah perceiued, that the kings ‖ heart was toward Abſalom,

2 And Ioab ſent to Tekoah, & ſhoght thence a ‖ ſubtill woman, and ſaid vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and ᵇ annoynt not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead,

3 And come to the king, and ſpeake on this maner vnto him (for Ioab ‡ taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeyſance, and ſayde, ‡ Helpe, O king.

5 Then the king ſaid vnto her, What aileth thee? And ſhe anſwered, I am in deede a ‡ widow, and mine husband is dead:

6 And thine handmaid had two ᶜ ſonnes, and they two ſtroue together in the fielde: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And behold, the whole familie is riſen againſt thine handmaid, and they ſaid, Deliuer him that ſmote his brother, that wee may kill him for the ᵈ ſoule of his brother whome he ſlew, that wee may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

8 And the King ſaide vnto the woman, Goe to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the king, My lord, O king, the ᵉ trespaſſe bee on mee, and on my fathers houſe, and the king and his throne be ‖ guiltleſſe.

10 And the king ſaid, Bring him to mee that ſpeaketh againſt thee, and he ſhal touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king ᶠ remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leaſt they ſlay my ſonne. And he anſwered, As the Lord liueth, there ſhal not one heare of thy ſonne fall to the earth.

12 Then

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3.3.

a That the king fauoured him.

b In token of mourning: for they vſed anoynting to ſeeme cheerefull.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

d Becauſe hee hath ſlaine his brother, he ought to be ſlaine according to the law, Gen. 9.6. Exod. 21.12.

e As touching the breach of the law, which puniſheth blood, let me beare the blame.

f Sweare that they ſhall not reuenge the blood, which are many in number.

n Such is the pride of the wicked maiſters, that in al their wicked commandements they thinke to be obeyed.

l Lamenting, as in that ſele the wrath of God vpon his houſe, Chap. 12.10.

‡ Hebr. becauſe it was put in Abſaloms mouth.

‖ Or, take it to heart.

‖ Or, but.

‖ Or, out of her dwelling.

‖ Or, ſeaſed.

‖ Or, in the plaine of Haſor.

k To wit, to a banker, thinking thereby to fulfill his wicked purpoſe.

‡ Hebr. bleſſed.

‖ Pretending to the king, that Amnon was moſt deare vnto him.

‖ For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

12 Then the woman ſayde, I pray thee, let thine handmayde ſpeake a worde to my lord the king. And he ſaid, Say on.

13 Then the woman ſayde, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for why doeth the King, as one which is faultie, ſpeake this thing, that he will not bring againe his banished?

14 For we muſt needes die, and we are as water ſpilt on the grounde, which cannot be gathered vp againe: neither doeth God ‖ſpare any perſon, yet doeth hee appoynt [b] meanes, not to caſt out from him, him that is expelled.

15 Nowe therefore that I am come to ſpeake of this thing vnto my lorde the king, the cauſe is, that the people [i] haue made mee afraide: therefore thinke handmayde ſayde, Nowe will I ſpeake vnto the king: it may be that the king will performe the requeſt of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would deſtroy mee, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The worde of my lorde the king ſhall nowe bee ‡comfortable: for my lorde the king is euen as an [k] angel of God in hearing of good and bad: therefore [l] Lord thy God be with thee.

18 Then the king anſwered, and ſayde, vnto the woman, Vide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſaid, Let my lord the king nowe ſpeake.

19 And the King ſaide: Is not [l] the hand of Ioab with thee in all this? Then the woman anſwered, and ſayde, As thy ſoule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lorde the king hath ſpoken: for [m] thy ſeruaunt Ioab hade mee, and he put all theſe wordes in the mouth of thine handmaide.

20 For to the intent that I ſhoulde [n] change the fourme of ſpeeche, thy ſeruant Ioab hath done this thing: but [l] my lord is wiſe according to the wiſedome of an Angel of God, to vnderſtand all things that are in the earth.

21 ¶ And the King ſaid vnto Ioab, Behold now, I haue [o] done this thing: go then, and bring the yong man Abſalom againe.

22 And Ioab fell to the grounde on his face, and bowed himſelfe, and ‡thanked the King. Then Ioab ſaid, This day thy ſeruant knoweth, that I haue found grace in thy ſight, my lord the king, in that the King hath fulfilled the requeſt of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſayde, Let him [o] turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the Kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beautie as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres ende hee polled it, becauſe it was too heauy for him, therefore he polled it) he weighed [p] heare of his head at two hundreth ſhekels by the kings weight.

27 And Abſalom had three ſonnes, & one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſawe not the kings face.

29 Therefore Abſalom ſent for Ioab to ſende him to the King, but hee would not come to him: and when hee ſent againe, hee would not come.

30 Therefore hee ſaid vnto his ſeruants, Beholde, Ioab hath a ‖fielde by my place, and hath barley therein: go, & ſet [q] on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, & came to Abſalom, vnto his houſe, and ſaide vnto him, Wherefore haue thy ſeruaunts burnt my field with fire?

32 And Abſalom anſwered Ioab, Behold, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the King for to ſay, Wherefore am I come from Geſhur? It had bene better for me to haue bin there ſtill: now therefore let me ſee the kings face: & [r] if there be any treſpaſſe in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and he called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2 The praiſe of Abſalom to aſpire to the kingdome. 14 Dauid & his flee. 31 Dauids praier. 34 Huſhai is ſent to Abſalom to diſſemble his counſell.

AFter this, Abſalom ‡prepared him charets and horſes, and fifte men to [a] runne before him.

2 And Abſalom roſe vp early, and ſtood hard by the entring in of the gate: and euery man that had any [b] matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſayde, Of what citie art thou? and he anſwered, Thy ſeruant is of one of the [b] tribes of Iſrael.

3 Then Abſalom ſaid vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſaide moreouer, O that I were made iudge in the land, that euery man which hath any matter or controuerſie, might come to me, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſance, hee put forth his hand, and tooke him, and kiſſed him.

6 And on this maner did Abſalom to all Iſrael, that came to the king for iudgement: ſo Abſalom [c] ſtale the hearts of the men of Iſrael.

7 ¶ And after [d] fourtie yeeres, Abſalom ſaide vnto the King, I pray thee, let me goe to Hebron & render my vowe which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vowe when I remained at Geſhur, in Aram, ſaying, If the Lorde ſhall bring me againe in deede to

f Why doeſt thou giue contrary ſentence in thy ſonne Abſalom,

‖Or, except.

g God hath prouided alwayes (as ſanctuaries) to ſaue them oft times, whome man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡Ebr. reſt.

k Is of great wiſdome to diſcerne right from wrong.

l Haſt not thou done this by the counſel of Ioab?

m By ſpeaking rather in a parable then plainely.

‖Or, none can hide ought from the King.

n I haue granted thy requeſt.

‡Ebr. bleſſed.

o Couering here by his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

p Which weyed 6. li. 4. ounces after half an ounce the ſhekel.

f And bid the ſaſt in Hebron.

‡Ebr. went and purpoſed.

‖Or, poſſeſſion.

q The wicked are impatient in their affections, and ſpare no valawful meanes to compaſſe them.

h Whoſe heart he ſaw that S. had ſo poſſeſſed that he would leaue no miſchiefe vnattempted.

r If I haue offended by reuenging my ſiſters diſhonour: thus the wicked iuſtifie themſelues in their euill.

‡Ebr. abuſe.

‡Ebr. at his feet.

‖Or, houſe.

l To wit, from Ieruſalem.

k Theſe were the kings garde as ſome write, counſellers.

l Who as ſome write, was the kings ſonne of Gath.

‡Ebr. made him.

a Which were as a garde to ſet forth his eſtate.

‖Or, controuerſie.

b That is, noting of what citie or place he was.

c Thus by ſlander, flatterie and faire promiſes, the wicked ſeeke preferment.

d By inticing them from his father to himſelfe.

e Counting from the time that the Iſraelites had aſked a King of Samuel.

n Meaning, of his family.

o God requite thee thy friendſhip and fidelitie.

b To wit, the fifte hundreth men.

p Which was the charge of the Kohathites Numb. 4. 4.

q To ſtand by the Arke.

to Ierusalem, I wil e serue the Lord.

9 And the king sayde vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were called: & they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people ‡ increased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid sayd vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shal not escape from h Absalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants sayde vnto him, Beholde, thy seruants are ready to doe according to all that my lorde the King shall ‡ appoint.

16 So the King departed and all his houshold ‖ after him, and the king left tenne concubines to keepe the house.

17 And the king went forth, and all the people after him, and tarryed in a ‖ place farre off.

18 And all his seruants went about him, and all the k Cherethites, and all the Pelethites, and all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the king.

19 Then said the king to l Ittai, the Gittite, Wherefore commest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and cause againe thy ¤ brethren: mercy and ¤ truth be with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as the lord the king liueth, in what place my lord the king shalbe, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and ¤ all the people went forwarde, but the king passed ouer the brooke Kidron: and all the people went ouer towarde the way of the wildernesse.

24 ¶ And lo, Zadok also was there, and all the ℓ Leuites with him, ‖ bearing the Arke of the Couenant of God, and they let downe the Arke of God, And Abiathar went ‖ vp vntill the people were all come out of the citie.

25 Then the king said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lorde, he will bring me againe, and shew me both it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, ‖ here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, art not thou a * Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Beholde, I will tary in the fieldes of the wildernesse, vntill there come some word from you to be tolde me.

29 Zadok therefore and Abiathar caryed the Arke of God againe to Ierusalem, and they caryed there.

30 And Dauid went vp the mount of Olives, and wept as he went vp, and had his head ‖ couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: And Dauid said, O Lord, I pray thee, turne the ‖ counsell of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the top of the mount where he worshipped God, and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will bee thy * seruant, O king, (as I haue bene in times past thy fathers seruant, so wil I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok & Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsel of Ahithophel for the concubines.

WHen Dauid was a little past the * top of the hill, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figs, and a bottle of wine.

2 And the king sayde vnto Ziba, What meanest thou by these? And Ziba sayde, They bee b asses for the Kings household to ride on, and bread and dried figs for the young men to eate, and wine that the faint may drinke in the wildernes.

3 And

e By offering a peace offering, which was lawfull to doe in any place.

f And bid to his feast in Hebron.

‡ Hebr. went and increased.

g Whole heart he saw that Satan had so possessed, that he would leaue no mischief vnattempted.

‡ Hebr. chuse.

‡ Hebr. at his foote.

‖ Or, house.

l To wit, from Ierusalem.

k These were as the kings gard, or as some write, his counsellers.

l Who as some write, was the kings sonne of Gath.

¤ Meaning, the of his family.

a God requite thee thy friendship and fidelity.

b To wit, the sixe hundreth men.

p Which was the charge of the Kohathites, Numb.4.4.

q To stand by the Arke.

‖ Or, his tabernacle.

r The faithfull in all their afflictions shew themselues obedient to Gods will, 1.Sam.9.9.

s With ashes and dust in the signe of sorowe.

t The counsell of the crafty worldlings doth more harme then the open force of the enemie.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hill of Olives, Chap.15.30.

‖ Or, figge cakes.

b Commonly there are no viler traitours then they, which vnder pretense of friendship accuse others,

3 And the king sayd, But where is thy masters sonne? Then Ziba answered the king, Beholde, hee remaineth in Ierusalem: for he sayd, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the king to Ziba, Beholde, thyne are all that pertained vnto Mephibosheth. And Ziba sayd, ‡ I beseech thee, let me find grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to a Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his b right hand, and on his left.

7 And thus sayd Shimei when hee cursed, Come forth, come forth thou ‡ murtherer and ‡ wicked man.

8 The Lord hath brought vpon thee all the * blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hande of Absalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murtherer.

9 Then sayd Abishai the sonne of Zeruiah vnto the king, Why doeth this * deade dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king sayd, What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lorde hath ‖ bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayde to Abishai, and to all his seruants, Beholde, my sonne, which came out of mine owne bowels, seeketh my life: then howe much more now may this sonne of Feminé? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and ‖ doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the king and all the people that were with him, wearie, and refreshed themselues ‖ there.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, ‡ God saue the king, God saue the king.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy ‖ friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whome shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, giue counsel what we shall doe.

21 And Ahithophel ‖ said vnto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the handes of all that are with thee, shalbe strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which hee counselled in those dayes, was like as one had asked ‖ counsel at the oracle of God: so was all the counsel of Ahithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hidde in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes vnto Dauid.

MOreouer Ahithophel sayd to Absalom, Let mee chuse out nowe twelue thousand men, and I will vp and followe after Dauid this night,

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (‖ the man whom thou seekest, being slaine) all the people shall be in peace.

4 And the saying ‡ pleased Absalom wel, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or not? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not good at this time.

8 For (sayd Hushai) thou knowest thy father and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: also thy father is a valiant warriour, and will not ‖ lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them bee ouerthrowne at the first, yet the people shall heare, and say, The people that followe Absalom, ‡ be ouerthrowen.

10 Then hee also that is valiant, whose heart is as the heart of a lyon, shall ‡ thinke and faint: for all Israel knoweth that thy father is valiant, and they which bee with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sande of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground,

k Suspecting the change of ‖ kingdome, and so his owne ouerthrow, hee giueth such counsell as might most hinder his fathers reconciliation: and also declare to ‖ people that Absalom was in highest authority.

l It was so effectemed for the successe thereof.

a The wicked are so greedy to execute their malice, that they leese none occasion, that may further the same.

b Meaning, Dauid.

‡ *Ebr. was right in the eyes of Absalom.*

‡ *Ebr. what is in his mouth.*

‖ *Or, giuen such counsel.*

c Hushai sheweth himself faithful to Dauid, in that he reproueth this wicked counsell and purpose.

‖ *Or, sparre al night*

‡ *Ebr. haue a breach or ruine.*

‡ *Ebr. melt.*

‖ *Or, we will campe against him,*

‡ *Ebr. I worship.*

e Which was a citie in the tribe of Beniamin.

d That is, round about him.

‡ *Ebr. Man of blood.*

* *Ebr. man of Belial.*

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

f *2. Sam. 24. 15. & chap. 3. 8.*

f Dauid felt that this was ‖ iudgement of God for his sinne, & therfore humbleth himselfe to his rod.

‖ *Or, my teares.*

g Meaning, that the Lord will send comfort to his when they are oppressed.

h To wit, at Bahurim.

‡ *Ebr. let the king liue,*

i Meaning Dauid.

Ebr. the second time.

ground: and of all the men that are with him, we will not leaue behynde.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and wee will draw it into the riuer, vntill there bee not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lorde had determined to destroy the good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tary not this night in the fields of the wildernesse, but rather get thee ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Nowe Jonathan and Ahimaaz abode by En-rogel: (for they might not bee seene to come into the citie) and a maide went, and told them, and they went and shewed king Dauid.

18 Neuertheles a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spred a couering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife vnto the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the wel, and went and told King Dauid, and said vnto him, Vp, and get you quickely ouer the water: for such counsel hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Jorden vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Nowe when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and hee went home vnto his citie, and put his houshold in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Jthra an Israelites, that went to Abigail the daughter of Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And whe Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 Brought beds, and basens, & earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they sayde, The people is hungrie, and weary, and thirstie in the wildernesse.

CHAP. XVIII.

Dauid deuideth his armie into three parts. 9 Absalom is hanged slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreths.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite: and the King sayde vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the King commanded Joab and Abishai, and Ittai, saying, Entreat the young man Absalom gently for my sake: and al the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the fielde to meete Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sworde.

9 ¶ Nowe Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp betweene the heauen & the earth: and the mule that was vnder him, went away.

10 And one that sawe it, tolde Joab, saying, Behold, I sawe Absalom hanged in an oke.

11 Then Joab saide vnto the man that told

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernor ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites, (as some say) fed their cattel beyond Jorden in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

o God sheweth himselfe most liberall to his when they seeme to bee vtterly destitute.

[Or, commanded.
d That counsell which seemed good at the first to Absalom, ver. 4
e For by the counsel of Hushai he went to the battell where he was destroyed.
f That is, ouer Jorden.
[Or, the will of Joel.
g Meaning, the message from their fathers.
h That God sendeth the cour to his in their greatest dangers.
i The Chalde text readeth, Now they haue passed the Jorden.
k To wit, to purse thee with all hate.
l They trauailed all night, and by morning had all their companie passed ouer.
m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.
n Who was also called Ithai Dauids father.

told him, And haſt thou indeed ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee tenne ſhekels of ſiluer, and a girdle?

Gen.23.15.

12 Then a man ſaid vnto Ioab, Though I ſhould † receiue a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any touch the yong man Abſalom.

†Ebr. weigh vpon mine hand.

13 If I had done it, it had bene † the hanger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

†Ebr. A lie againſt my ſoule.

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three dartes in his hand, and thruſt them † through Abſalom, while hee was yet aliue in the midſt of the oke.

†Ebr. in the heart of Abſalom.

15 And tenne ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

d For he had pity of the people which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great [e] pitte in the wood, and laide a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

e Thus God turned his vaine glory to ſhame.

18 Nowe Abſalom in his life time had taken and reared him vp a pillar, which is in the [f] Kings dale: for he ſayde, I haue no ſonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day Abſaloms place.

Gen.14.17.

f It ſeemeth that God had puniſhed him in taking away his children, Chap.14. 27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the king tidings, that the Lord hath † deliuered him out of the hand of his enemies.

†Ebr. iudged.

20 And Ioab ſayde vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take Abſaloms death.

21 Then ſaid Ioab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What I pray thee, if I alſo runne after Cuſhi? And Ioab ſayde, Wherefore now wilt thou runne, my ſonne, ſeeing thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſaid vnto him, Run. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Nowe Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſaw, and behold, a man came running alone.

h He ſate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the King. And the king ſaid, If he be alone, † he bringeth tidings. And hee came apace, and drew neere.

†Ebr. tidings are in his mouth.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, Beholde, another man runneth alone. And the king ſaide, He alſo bringeth tidings.

27 And the watchman ſayde, † We thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the king ſaid, He is a [i] good man, and commeth with good tidings.

†Ebr. I ſee the running.

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and ſaide vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the King, and ſaid, Bleſſed be the Lord thy God, who hath [k] ſhutte vp the men that lift vp their hands againſt my lord the king.

‖Or, deliuered vp.

29 And the king ſaide, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the kings ſeruant, and me thy ſeruaunt, I ſawe a great tumult, but I knew not what.

k To wit, Cuſhi who was an Ethiopian.

30 And the king ſaide vnto him, Turne aſide, and ſtand here: ſo hee turned aſide, and ſtood ſtill.

31 And beholde, Cuſhi came, and Cuſhi ſaide, † tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe vp againſt thee.

†Ebr. tidings is brought.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the King, and all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And the king was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſayde, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

1 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Abſalom.

2 Therefore the † victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

†Ebr. ſaluation or deliuerance.

3 And the people went that day into the citie ‖ ſecretely, as people confounded hide themſelues when they flee in battell.

‖Or, by ſtealth.

4 So the king [a] hid his face, and the king cried with a loude voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

a As they do that mourne.

5 ¶ Then Ioab came into [b] the houſe to the king, and ſaide, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes † of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou loueſt thine enemies, and hateſt thy friendes: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue that if Abſalom had liued, and we all had died this day, that then it would haue † pleaſed thee well.

‖Or, captaines.

†Ebr. bene right in thine eyes; †Ebr. ſo the liues of thy ſeruants.

7 Nowe therefore vp, come out, and ſpeake † comfortably vnto thy ſeruants: for I ſweare by the Lorde, Except thou come out, there will not tarie one man with thee this

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the e gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But king Dauid sent to Zadok, and to Abiathar the f Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the king againe to his house? (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones & my flesh are ye: wherefore then are ye the last that bring the king againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me & more also, if thou be not captaine of the host to me for euer in the g roome of Ioab.

14 So he bowed the hearts of all h men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the king, & to conduct him ouer Iorden.

16 ¶ And i Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came down with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, & Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boate to carry ouer the kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And sayd vnto the King, Let not my lord impute k wickednesse vnto me, nor remember the thing that thy seruant did wickedly when my lord the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruaunt doeth know, that I haue done amisse: therefore behold, I am the first this day of all the house of l Ioseph, that am come to goe downe to meet my lord the king.

21 But Abishai the sonne of Zeruiah answered, and sayd, Shall not Shimei die for this, because hee cursed the Lordes anointed?

22 And Dauid sayd, What haue I to do with you, ye sonnes of Zeruiah, that this day yee should be aduersaries vnto mee? shall there any man die this day in Israel? for do not I know, that I am this day king ouer Israel?

23 Therefore the king sayde vnto Shimei, Thou shalt not m die: & the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when n hee was come to Ierusalem, and met the king, the king sayd vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruaunt sayd, I would haue mine asse saddled to ride thereon, for to go with the king, because thy seruant is lame.

27 And he hath o accused thy seruant vnto my lord the king: but my lord the king is as an p Angel of God: doe therefore thy pleasure.

28 For all my fathers house were q but dead men before my lord the king, yet diddest thou set thy seruaunt among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king sayde vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou, and Ziba diuide the r lands.

40 And Mephibosheth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the king of sustenaunce, while he lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayd vnto the King, s How long haue I to liue, that I should goe vp with the King to Ierusalem?

35 I am this day fourescore yere old: and can I discerne betweene good & euil? hath thy seruaunt any taste in that I eate, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruaunt bee any more a burden vnto my lord the king?

36 Thy seruant will go a little way ouer Iorden with the king, & why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant t Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall go with me, and I will doe to him that thou shalt be content with: and whatsoeuer

e Where the most resort of the people haunted.

d Euery one blamed another, and strooue who should first bring him home.

f That they should reproue the negligence of the Elders, seeing the people were so forward.

g By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

h Who had beene reuolted him, Chap. 16. 13.

i Chap. 16. 5.

k For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

l By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (whereof he was) which were vnder one standard, Num. 2. 18.

m By my hande or during my life, as reade 1. King. 2. 8, 9.

n When Mephibosheth being at Ierusalem had met the king.

o Chap. 16. 3.

p Able for his wisedome to iudge in all matters.

q Worthy to die for Sauls cruelnie toward thee.

r Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth he did not restore them.

s Or, how many dayes are the yeeres of my life?

t He thought it not meete to receiue benefits of him, to whom he was not able to doe seruice againe.

‖Or, rebuke.

‖Or, bade him farewell.

r Where the tribe of Iudah taried to receiue him.

ſ Which had taken part with the king.

t Toward Ierusalem.

‖Or, haue not we first spoken to bring home the King? vers. 11.

thou shalt ‖ require of me, that I will doe for thee.

39 So all the people went ouer Iordan: and the King passed ouer: and the King kissed Barzillai, and ‖ blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to r Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of ſ Israel.

41 And beholde, all the men of Israel came to the King, and saide vnto the King, ‖Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer t Iordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere a kinne to vs: and wherefore now be ye angrie for this matter? haue wee eaten of the Kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the King, and haue also more right to Dauid then yee, ‖Why then did yee despise vs, that our aduise should not be first had in re-storing our King? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 5 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

a Where the ten tribes contended against Iudah.

b As they of Iudah.

c He thought by speaking contemptuously of the King, to stirre the people rather to sedition, or else by causing Israel to depart thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iordan. *Chap. 16 22.*

e Who was his chiefe captaine in Ioabs roome, *Chap. 19 a 13.*

f Either them which had been vnder Ioab, or Dauids men. *Chap. 8. 18.*

THen there was come a thither a wicked man, (named Sheba the sonne of Bichri, a man of Iemini) & he blewe the trumpet, and said, We haue no part in b Dauid, neither haue we inheritance in the sonne c of Iishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from d Iordan euen to Ierusalem.

3 ¶ And Dauid then came to his house to Ierusalem, the king tooke the ten women his e concubines, that he had left behind him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the king to e Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which he had appointed him.

6 Then Dauid sayde to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy f lords seruants, and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the g Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 ¶ When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs garment, that he had put on, was girded vnto him, and vpon it was a sworde girded, which hanged on his loynes in the sheath, and as he went, it did fall out.

9 And Ioab said to Amasa, Art thou in ‡ health my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to h the sword that was in Ioabs hand: for there with hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ‡ smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men ‖ stood by him, & said, He that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he remoued Amasa out of the way into the fielde, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When hee was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went thorow all the tribes of Israel vnto Abel, & i Bethmaachah and all places of Berim: & they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stoode on the rampier, and all the people that was with Ioab, k destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayd, Art thou Ioab? And hee answered, Yea. And she said to him, Heare the wordes of thine handmaid. And he answered, I doe heare.

18 Then she spake thus, l They spake in the olde time, saying, They should aske of Abel. And so haue they continued.

19 I am m one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and saide, God forbid, God forbid it me, that I should deuoure or destroy it.

21 The n matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, & I will depart from the city. And the woman said vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

g Which was his coat that he vsed to weare in the warres.

‡ Ebr. peace.

‡ Eb. doubled not his stroke.

h He stood by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrow it.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20, 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, he gaue place to reason, and rescued onely him that was author of the treason.

‡ Ebr. They were scattered.

every man to his tent: and Ioab returned to Ierusalem vnto the King.

Chap.3.16.

23 ¶ * Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests,

o Either in dignitie, or familiaritie.

26 And also Ira the Iatrite was o chiefe about Dauid.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

THen there was a famine in the dayes of Dauid, three yeeres ‡ together: and Dauid ‡ asked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloodie house, because he slew the a Gibeonites.

‡ Ebr. yeere after yeere.

‡ Ebr. sought the face of the Lord.

a Thinking to gratifie the people because these were not of the seed of Abraham. *Ios.9.3,16,17.*

2 Then the King called the Gibeonites, and said vnto them, (nowe the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

b Wherewith may your wrath be appeased, that you may pray to God to remoone this plague from his people?

3 And Dauid said vnto the Gibeonites, b What shall I doe for you, and wherewith shall I make the attonement, that ye may blesse the inheritance of the Lord?

c Saue onely of Sauls flocke.

4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.

d Of Sauls kinsmen.

e To pacifie the Lord. *1.Sam.18.3. and 20.8,42.*

5 Then they answered the King, The man that consumed vs, and that imagined euill against vs, so that we are destroyed from remaining in any coast of Israel,

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam.18.19. for Michal was the wife of Paltiel, 1. Sam.25.44. and neuer had childe, 2.Sam.6.23.

6 Let seuen men of his d sonnes be deliuered vnto vs, and we will hang them vp e vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them.

‡ Ebr. fell.

g Which was in the moneth Abib or Nisan, which conteineth part of March, and part of April.

7 But the King had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the * Lords othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

h To make her a tent wherein she prayed to God to turne away his wrath.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of f Michal the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite,

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified, for, rest.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‡ died all seuen together, and they were slaine in the time of haruest: in the ‡ first dayes, and in the beginning of Barley haruest.

10 Then Rizpah the daughter of Aiah tooke b sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill i water dropped vpon them from the heauen, and suffered neither the birds of the aire to ‖ light on them by day, nor beasts of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stolen them from the streete of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

1.Sam.31.10.

13 So her brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then k appeased with the land.

k For where the Magistrate sufferreth faults vnpunished, there the plague of God lieth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of l Haraphah (the head of whose speare weyed three hundreth ‖ shekels of brasse) euen her being girded with a new sword, thought to haue slaine Dauid.

l That is, of the race of Giants.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying. Thou shalt go no more out with vs to battell: lest thou quench the m light of Israel.

m Which amount to nine pound three quarters.

18 ¶ And after this also there was a battell with the Philistims at o Gob: then Sibbechai the Vshathite slewe Saph, which was one of the sonnes of Haraphah.

n For the glory and wealth of the country standeth in the preseruation of the godly Magistrate.

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slew p Goliath the Gittite: the staffe of whose speare was like a weauers beame.

o Called Gezer, and Saph is called Sippai, 1. Chro.20.4.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

p That is, Lahmi the brother of Goliah, whom Dauid slew, 1. Chro.20.5.

21 And when her reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

1.Sam.16.9.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

1 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 He prophesieth of the rebellion of the Iewes, and vocation of the Gentiles.

AND Dauid spake the wordes of this * song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

a In token of the wonderfull helpe he receiued of God. *Psal.18.2.*

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliuereth me.

b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all tentations.

3 God is my ‖ſtrength, in him will I truſt: my ſhield, and the horne of my ſaluation, my hie tower and my refuge: my Sauiour, thou haſt ſaued me from violence.

‖Or, rocke.

4 I will call on the Lord, who is worthy to bee praiſed: ſo ſhall I be ſafe from mine enemies.

c As Dauid (who was the figure of Chriſt) was by Gods power deliuered from all dangers: ſo Chriſt and his Church ſhall ouercome moſt grieuous dangers, tyranny, and death.

5 For the c pangues of death haue compaſſed me: the floods of vngodlineſſe haue made me afraid.

6 The ſorowes of the graue compaſſed me about: the ſnares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued, and ſhooke, becauſe he was angry.

d That is, clouds and vapours.

9 d Smoke went out of his noſtrels, and conſuming e fire out of his mouth: coles were kindled thereat.

e Lightning and thundring.

10 He f bowed the heauens alſo, and came downe, and darkeneſſe was vnder his feete.

f So it ſeemeth when the aire is darke.

11 And hee rode vpon a Cherub and did flie, and he was ſeene vpon the wings of the winde.

g To flie in a moment through the world.

12 And he made darkeneſſe a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightneſſe of his preſence h the coles of fire were kindled.

h By this deſcription of a tempeſt, he declareth the power of God againſt his enemies.

14 The Lord thundred from heauen, and the moſt hie gaue his voyce.

15 Hee ſhot arrowes alſo, and ſcattered them: to wit, lightning, and deſtroied them.

16 The i chanels alſo of the ſea appeared, euen the foundations of the world were diſcouered by the rebuking of the Lord, and at the blaſt of the breath of his noſtrels.

i I was ſo beſet, that all meanes ſeemed to faile,

17 He ſent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my ſtrong enemie, and from them that hated me: for they were too ſtrong for me.

19 They k preuented me in the day of my calamitie, but the Lord was my ſtay.

20 And brought mee forth into a large place: he deliuered mee, becauſe he fauoured mee.

21 The Lord rewarded me according to my l righteouſneſſe: according to the pureneſſe of mine hands he recompenſed me.

l Toward Saul, and mine enemies.

22 For I kept the wayes of the Lord, and did not m wickedly againſt my God.

m I attempted nothing without his commandement.

23 For all his lawes were before mee, and his ſtatutes: I did not depart therefrom.

24 I was vpright alſo toward him, and haue kept me from my wickedneſſe.

25 Therefore the Lord did reward mee according to my righteouſneſſe, according to my pureneſſe before his eyes.

26 With the godly thou wilt ſhewe thy ſelfe godly: with the vpright man thou wilt ſhew thy ſelfe vpright.

27 With the pure thou wilt ſhewe thy ſelfe pure, and with the n froward thou wilt ſhew thy ſelfe froward.

n Their wickedneſſe is cauſe, that thou ſeemeſt to forget thy wonted mercie.

28 Thus thou wilt ſaue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneſſe.

30 For by thee haue I broken through an hoſte, and by my God haue I leaped ouer a wall.

31 The way of God is o vncorrupt: the word of the Lord is tried in the fire: hee is a ſhield to all that truſt in him.

o The maner that God vſeth to ſuccour his, neuer faileth.

32 For who is God beſides the Lord? and who is mightie, ſaue our God?

33 God is my ſtrength in battell, and maketh my way vpright.

34 He maketh my feet like p hindes feete, and hath ſet me vpon mine hie places.

p Hee vſeth extraordinary meanes to make me winne moſt ſtrong holds,

35 He teacheth mine hands to fight, ſo that a bow of ‖braſſe is broken with mine armes.

‖Or, ſteele.

36 Thou haſt alſo giuen me the ſhield of thy ſaluation, and thy louing kindneſſe hath cauſed me to increaſe.

37 Thou haſt enlarged my ſteps vnder me, and mine heeles haue not ſlid.

38 I haue purſued mine enemies and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them through, and they ſhall not ariſe, but ſhall fall vnder my feete.

40 For thou haſt q girded me with power to battell, and them that aroſe againſt mee, haſt thou ſubdued vnder me.

q He acknowledgeth that God was the author of his victories, who gaue him ſtrength.

41 And thou haſt giuen me the neckes of mine enemies, that I might deſtroy them that hate me.

42 They looked about, but there was none to ſaue them, euen vnto the r Lord, but he anſwered them not.

r The wicked in their neceſſitie are compelled to flee to God, but it is too late.

43 Then did I beate them as ſmall as the duſt of the earth: I did treade them flat as the clay of the ſtreete, and did ſpread them abroad.

44 Thou haſt alſo deliuered mee from the contentions of my s people: thou haſt preſerued me to be the head ouer nations: the people which I knew not, doe ſerue me.

s Meaning of the Iewes, who conſpired againſt me.

45 Strangers t ſhall bee in ſubiection to me: aſſoone as they heare, they ſhal obey me.

t Not willingly obeying me, but diſſemblingly.

46 Strangers ſhall ſhrinke away, and feare in their priuie chambers.

47 Let the Lord liue, u and bleſſed be my ſtrength: and God, euen the force of my ſaluation be exalted.

u Let him ſhew his power, that he is the gouernour of all the world.

48 It is God that giueth me power to reuenge me, and ſubdue the people vnder mee,

49 And reſcueth me from mine enemies: thou alſo haſt lift mee vp from them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I will praiſe thee, O Lord, among the x nations, and will ſing vnto thy Name)

x Rom. 15.9.

51 Hee is the tower of ſaluation for his king, and ſheweth mercy to his anoynted, euen to Dauid, and to his ſeede y for euer.

y Chap. 7. 13.

CHAP. XXIII.

The laſt words of Dauid. 6 The wicked ſhalbe pluckt vp as thornes. 8 The names and acts of his mighty men. 13 He deſired water and would not drinke it.

THeſe alſo bee the a laſt words of Dauid, Dauid the ſonne of Iſhai ſayeth, euen the man who was ſet vp on hie, the

a Which he ſpake after that he had made the Pſalmes.

the anoynted of the God of Iaakob, and the sweete singer of Israel saith,

2 The Spirit of the Lord spake by me, and his word was in my [b] tongue.

b Meaning, he spake nothing but by the motiō of Gods spirite.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the [c] grasse of the earth is by the bright raine.

c Which groweth quickly, and fadeth soone.

5 For so shall not mine house bee with God: for hee hath made with me an euerlasting couenant, perfect in all points, & sure: therfore all mine health and whole desire is, that he will not make it [d] grow so.

d But that my kingdome may continue for euer according to his promise.

6 But the wicked shall bee euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must be defenced with yron, or with ỹ shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These bee the names of the mighte men whom Dauid had. He that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundred at one time.

e As one of the kings counsell.

9 And after him was [*] Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, whē they [f] defied the Philistims gathered there to battell, when the men of Israel were [g] gone vp.

1. *Chro.* 11. 12.

Or, assailed with danger of their lines.

f Meaning, fled from the battel.

g By a crampe which came of wearinesse and straining.

10 He arose & smote the Philistims vntill his hand was wearie, & his hand [h] claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoyle.

1. *Chro.* 11. 13.

11 After him was [*] Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistims.

12 But he stood in the mids of the field, and defended it, and slew the Philistims: so the Lord gaue [h] great victorie.

h Who hath neither respect to many, nor few, when he will shew his power.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of [i] Rephaim.

Or, Giants.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid [i] longed, and sayde, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with wearinesse and thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who wouldne not drinke thereof, but [k] powred it for an offring vnto the Lord,

k Rideling his affection, and also shewing God not to be offended for that rash enterprise.

17 And sayde, O Lord, be it farre from mee, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

18 ¶ [*] And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, & he lifted vp his speare against three hundreth, & slew them, and he had the name among the three.

4. *Ebr. slaine.*

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of [l] a baliant man, which had done many acts, & was of Kabzeel, slew two strōg men of Moab: hee went downe also, and slew a lion in the mids of a pit in the time of snow.

Or, Ish-hai.

21 And he slew an Egyptian a [l] man of great stature, & the Egyptian had a [l] speare in his hand: but he went down to him with a staffe, and pluckt the speare out of the Egyptians hand, and slew him with his owne speare.

Or, a comely man.

l Which was big as a weauers beame. 1. Chro. 11. 23.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirtie, but hee attained not vnto the first three: and Dauid made him of his counsell.

m He was more valiant then the 30. that follow. and not so valiant as the 6. before.

24 ¶ [*] Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

Chap. 2. 18.

25 Shammah the Harodite: Elika the Harodite:

26 Helez the [*] Paltite: Ira the sonne of Ikkesh the Tekoite:

1. *Chro.* 11. 27.

Or, Pelonite.

27 Abiezer the Anethothite: [n] Mebunnai the Husathite:

n Diuers of these had two names, as appeareth, 1. Chro. 11. and also many more are there mentioned.

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite, Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba ỹ Shaalbonite: of the sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirty & seuē in all.

o These came to Dauid & helped to restore him to his kingdome.

CHAP. XXIIII.

1 *Dauid causeth the people to be numbred.* 10 *He repenteth and chuseth to fall into Gods handes,* 15 *Seuentie thousand perish with the pestilence.*

AND the wrath of the Lord was [a] againe kindled against Israel, and he [b] moued Dauid against them, in that he said, Go, number Israel and Iudah.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, 1. Chro. 21. 1.

2 For the king said to Ioab the captaine of the hoste, which was with him, Goe speedily nowe throughe all the tribes of Israel, from Dan euen to Beer-sheba, and

R. iii. number

number ye the people, that I may know the [a] number of the people.

3 And Ioab saide vnto the King, The Lorde thy God encrease the people an hundred fold moe then they be, and that the eyes of my lorde the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed ouer Iorden, & pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went towarde the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the ende of nine moneths and twentie dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the king: & there were in Israel [d] eight hundred thousande strong men that drew swordes, and the men of Iudah were [e] fiue hundred thousande men.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid sayd vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lorde, I beseech thee, take away the trespasse of thy seruaunt: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lorde, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that [g] seuen yeeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy lande? nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid sayd vnto Gad, I am in a wonderfull straite: let vs fall now into the hande of the Lorde, (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from [h] Dan, euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord [i] repented of the euill, and said to the Angel that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord [k] was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lorde, (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hande, I pray thee, bee against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lorde in the threshing flooze of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the king and his seruants comming toward him, and Araunah went out, and bowed himselfe before the king on his face to the ground,

21 And [l] Araunah said, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing flooze of thee, to build an altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah sayde vnto Dauid, Let my lorde the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king giue vnto the King: and Araunah sayd vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then the king sayde vnto Araunah, Not so, but I will buy it of thee at a price, & will not offer burnt offering vnto the Lorde my God, of that which doth cost me nothing. So Dauid bought the threshing flooze, and the oxen for [n] fifte shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

c Because he did this to try his power, and so to trust therein, it offended God, els it was lawful to number the people, Exo. 30. 12. Numb. 1, 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Zor.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chro. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chr. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chron. 21. 12.

h From the one side of the countrey to the other.

1. Sam. 15. 11.

i The Lord sayed this place, because he had chosen it to build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the only cause of this euill.

l Called also Ornan, 1. Chro. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chro. 21. 25.

The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this worlde, the Holy Ghost letteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring howe that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his Word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iehoshaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anoynted king. 50 Adoniiah fleeth to the altar.

NOwe when king Dauid was [a] old, & ſtriken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

2 Wherefore his ſeruants ſayd vnto him, Let there her ſought for my Lord the king a yong virgin, and let her [‖] ſtand before the King, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong mayde throughout all the coasts of Israel, and found one Abishag a [c] Shunammite, and brought her to the King.

4 And the maide was exceeding faire, and cherished the King, and ministred to him, but the king knew her not.

5 ¶ Then Adoniiah the sonne of Haggith exalted himselfe, saying, I will be King. And he gate him charets and horsemen, and [d] fiftie men to runne before him.

6 And his father would not displeaſe him from his [‡] childehood, to say, Why hast thou done so? and hee was a very goodly man, and his mother bare him next after Absalom.

7 And [‡] hee tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest, and they [e] helped forward Adoniiah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth which is by [‖] En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaiah and the [f] mightie men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne [*] of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will nowe giue thee counsell, howe to saue thine owne [g] life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne? Why is then Adoniiah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and [h] confirme thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the King was very olde. And Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou sweareſt by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.

18 And behold, nowe is Adoniiah King, and now my lord, O king, thou knowest [i] not.

19 And hee hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath hee not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For else when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe [k] reputed [‡] vile.

22 And loe, while she yet talked with the King, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, hee made obeysence before the King vpon his face [l] to the ground.

24 And Nathan sayd, My lord, O king, hast thou sayd, Adoniiah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and beholde, they eate and drinke before him, and say, [*] God saue king Adoniiah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And shee came into the kings presence, and stoode before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bath-sheba bowed her face to

a He was about 70. yeere olde, 2. Sam. 5. 4.

b For his naturall heate was worne away with trauels.

‖ Or, *serue him.*

c Which citie was in the tribe of Issachar, as Ioſh. 19. 18.

d Reade 2. Sam. 15. 1.

‡ Ebr. *dayes.*

‡ Ebr. *his words were with Ioab.*

e They tooke his part and followed him,

‖ Or, *the fountaine.*

f As the Cherethites and Pelethites.

2. Sam. 3. 4.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers, which kept it from the king.

k And so put no death as wicked transgressers.

‡ Ebr. *sinners.*

l Acknowledging him to be the true and worthy king appoynted of God as the signe of his Christ.

‡ Ebr. *let the king Adoniiah liue.*

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

n Moued by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.

the earth and did reuerence vnto the King, and sayd, God saue my Lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadok the Priest, ‡ Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the ° seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there King ouer Israel, and blowe ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that hee may come and sit vpon my throne: and hee shall bee King in my stead: for I haue ‡appoynted him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and sayd, So bee it, and the Lord God of my lord the King ‡ ratifie it.

37 As the Lord hath beene with my lord the King, so be he with Salomon, and exalt his throne aboue the throne of my lord King Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of ° oyle out of the Tabernacle, and anoynted Salomon: and they blewe the trumpet, and all the people sayd, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adonijah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sound of the trumpet, hee sayde, What meaneth this noyse and vproare in the citie?

42 And as hee yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adonijah sayde, Come in: for thou art ‡ a worthy man, and bringest ° good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruants came to ° blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the ° bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the ° altar.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon said, If he will shew himselfe a worthie man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obeysance vnto King Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 *Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adonijah asketh Abishag to wife.* 25 *Hee is slaine.* 35 *Zadok was placed in Abiathars roume.*

THen the dayes of Dauid drewe neere that he should die, and he charged Salomon his sonne, saying,

2 I goe the ° way of al the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the ° charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest ° ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in ° trueth with all their hearts, and with all their soules, ° ‡ thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto ° Abner the sonne of Ner, and vnto ° Amasa the sonne of Iether, whom he slew, and ° shed blood of battell in peace, and ° put the blood of warre vpon his girdle that was about his loines, and in his shoes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of ° Barzillai the Gileadite, and let them be among them that eate at thy table: ‡ for so

o Meaning, the kings seruants, and such as were of his gard.

‡ *Ebr. commandement.*

‡ *Ebr. say so.*

p Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23.

‡ *Ebr. brake.*

‡ *Ebr. man of power.*

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him and to pray, and praise God for him.

s He gaue God thanks for the good successe.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

a I am ready to die, as all men must.

b He sheweth how hard a thing it is to gouerne, and that none can doe it well, except he obey God. *Deut. 29. 9. Iosh. 1. 7.*

‖ *Or, doe wisely.*

c And without hypocrisie. *2. Sam. 7. 12.*

‡ *Ebr. a man shall not be cut off to thee from off the throne. 2. Sam. 3. 27.*

d *2. Sam. 20. 10.*

d Hee shed his blood in time of peace, as it there had bene warre.

e Hee put the bloody sword into his sheath. *2. Sam. 19. 31.*

f That is, they dealt mercifully with me.

so they came to mee when I fled from Absalom my brother.

2.Sam.16.5. 8 ¶ And behold, with thee *is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Jorden, and I sware to him by the Lorde, saying, * I will not slay thee with the sword.

2.Sam.19.23. 9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with g blood.

g Let him be punished with death: looke verse 46. Acts 2.29. and 13.36. 2.Sam.5.4. and 1.chro.29.26,27. 1.Chro.29.23.

10 So * Dauid slept with his fathers, and he was buried in the citie of Dauid.

11 And the dayes which Dauid *reigned vpon Israel were fortie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Jerusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, h Commest thou peaceably? And he sayd, Yea.

h For she feared lest he would worke treason against the king.

14 He sayd moreouer, I haue a suit vnto thee. And she sayd, Say on.

15 Then he sayd, Thou knowest that the kingdome was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therefore I aske thee one request, t refuse me not. And she said vnto him, Say on.

t Ebr. cause not my face to turne awy.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to bee set for the Kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she said, I desire a small request of thee, say me not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She sayd then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why desirest thou aske Abishag the Shunammite for Adonijah? Aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Joab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shall surely die this day.

2.Sam.7.12,13.

25 And king Salomon sent by the hande of Benaiah the sonne of Jehoiada, and hee ‖ smote him that he died.

‖ Or, fell vpon him.

26 ¶ Then the King sayd vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fieldes: for thou art ‡ worthie of death: but I will not this day kill thee, because thou * harest the Arke of the Lorde God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ Or, possessions. ‡ Ebr. a man of death. * When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the wordes of the Lorde, which hee spake against the house of Eli in Shilo.

1.Sam.2.31,35.

28 ¶ Then tidings came to Joab: (for Joab had * turned after Adonijah, but hee turned not after Absalom) and Joab fled vnto the Tabernacle of the Lord, ‡ caught hold on the homes of the altar.

n He tooke Adonijahs part when he would haue vsurped the kingdome, Chap. 1.7.

29 And it was told king Salomon, that Joab was fled vnto the Tabernacle of the Lord, and behold, he is by the * altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, ‡ said vnto him, Thus sayth the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus sayd Joab, and thus he answered me.

31 And the King sayd vnto him, Doe as he hath said, and * smite him, and bury him, that thou mayest take away the blood, which Joab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lorde shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Jether, captaine of the hoste of Judah.

2.Sam.3.27. 2.Sam.20.10.

33 Their blood shall therefore returne vpon the q head of Joab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Jehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wilderneſſe.

35 And the king put Benaiah the sonne of Jehoiada in his roome ouer the hoste: and the king set Zadok the * Priest in the roome of Abiathar.

r And so tooke the office of the high Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and sayd vnto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the Riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And

38 And Shimei said vnto the king, The thing is good: as my lorde the king hath sayde, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruantes of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they tolde Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lorde therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon bee blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the King commaunded Benaiah the sonne of Iehoiada: who went out and smote him that hee died. And the kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 3 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the city of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lorde, vntill those dayes.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, (when hee walked before thee in truetth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbred for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and hee came to Ierusalem, and stoode before the Arke of the couenant of the Lord, and offered burnt offrings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the King, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne dyed in the night: for she ouerlay him.

20 And she rose at midnight, and tooke my sonne from my side, while thine handmaide slept, and layd him in her bosome, and laid her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayde, Nay, but my sonne liueth, and thy sonne is dead: againe she sayd, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

g His couetous minde mooued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

h For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling and doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1.

i Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

‖Or, as he walked.

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling.

2. Chro. 1. 10.

‖Or, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

Matth. 6. 33. wisd. 7. 11.

‖Or, hath beene none.

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

‖Or, vitiosi.

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l She stale the quicke childe away, because she might both auoid the shame and punishment.

‖Or, to the plaine.

d Which townes bare Iairs name, because he cooke them of the Canaanites, Num. 32.

harlot

23 Then ſaid the King, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſaith, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

m Except God giue Iudges vnderſtanding, the impudencie of the treſpaſſer ſhall ouerthrow the iuſt cauſe of the innocent.

24 Then the King ſaide, m Bring me a ſworde: and they brought out a ſworde before the King.

25 And the king ſayde, Diuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

n Her motherly affection herein appeareth, that ſhe had rather indure the rigour of the lawe, then ſee her child cruelly ſlaine.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the king, for her compaſſion was kindled toward her ſonne, and ſhe ſayde, O my lorde, giue her the liuing childe, and n ſlay him not: but the other ſaid, Let it be neither mine nor thine, but diuide it.

27 Then the King anſwered, and ſayde, Giue her the liuing childe, and ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement, which the king had iudged, and they feared the King: for they ſaw that the wiſdome of God was in him to doe iuſtice.

CHAP. IIII.

2 The princes & rulers vnder Salomon, 22 The purueyance for his vitailes. 26 The number of his horſes. 32 His bookes and writings.

AND King Salomon was King ouer all Iſrael.

a That is, his chiefe officers.

2 And theſe were a his princes, b Azariah the ſonne of Zadok the Prieſt,

b He was the ſonne of Achimais, & Zadoks nephew.

3 Elihoreph and Ahiah the ſonnes of Shiſha ſcribes, Iehoſhaphat the ſonne of Ahilud the recorder,

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name. *Chap. 5. 14.*

4 And Benaiah the ſonne of Iehoiada was ouer the hoſt, and Zadok and c Abiathar Prieſts,

5 And Azariah the ſonne of Nathan was ouer the officers, & Zabud the ſonne of Nathan Prieſt was the kings friend.

6 And Ahiſhar was ouer the houſhold: and d Adoniram the ſonne of Abda was ouer the tribute.

d Which townes bare lairs name, becauſe he tooke them of the Canaanites, Num. 32.41.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided vitailes for the King and his houſhold: eche man had a moneth in the yeere to prouide vitailes.

8 And theſe are their names: the ſonne of Hur in mount Ephraim:

9 The ſonne of Dekar in Makaz, and in Shaalbim, and Beth-ſhemeth, and ‖ Elon and Beth-hanan:

‖ *Or, Elon in Beth-hanan.*

10 The ſon of Heſed in Aruboth, to whom pertained Sochoh, & al the land of Hepher:

11 The ſonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the ſonne of Ahilud in Taanach, and Megiddo, and in all Beth-ſhean, which is by Zartanah beneath Iezreel, from Beth-ſhean ‖ to Abel-meholah, euen till beyond ouer againſt Iokmeam:

‖ *Or, to the plaine.*

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of d Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Baſhan: threeſcore great cities with walles and barres of braſſe.

14 ¶ Ahinadab the ſonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Baſmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Paruah in e Iſſachar:

e Salomon obſerued not the diuiſion that Ioſhua made, but diuided it, as might beſt ſerue for his purpoſe.

18 Shimei ſ ſonne of Elah in Beniamin:

19 Geber the ſonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og King of Baſhan, and was officer alone in the land.

f They liued in all peace and ſecuritie. *Eccleſ. 47. 13.*

20 Iudah and Iſrael were many, as the ſand of the ſea in number, f eating, drinking, and making mery.

g Which is Euphrates.

21 g And Salomon reigned ouer al kingdomes, from the ſ riuer vnto the land of the Philiſtims, and vnto the border of Egypt, and they brought preſents, and ſerued Salomon all the dayes of his life.

22 And Salomons vitailes for one day were thirtie ‡ meaſures of fine floure, and threeſcore meaſures of meale:

‡ *Ebr. Corim.*

23 Ten fat oxen, and twentie oxen of the paſtures, & an hundreth ſheepe, beſide harts, and bucks, and bugles, and fat foule.

24 For hee ruled in all the region on the other ſide of the riuer, from Tiphſah euen vnto ‖ Azzah, ouer all the h Kings on the other ſide the riuer: and hee had peace round about him on euery ſide.

‖ *Or, Gaza.*

h For they were all tributaries vnto him.

25 And Iudah and Iſrael dwelt without feare, euery man vnder his vine, and vnder his figtree, from i Dan, euen to Beer-ſheba, all the dayes of Salomon.

i Throughout all Iſrael.

26 ¶ And Salomon had k fourtie thouſand ſtalles of horſes for his charets, and twelue thouſand horſemen.

2. Chro. 9. 25.

27 And theſe officers prouided vitaile for king Salomon, and for al that came to king Salomons table, euery man his moneth, and they ſuffered to lacke nothing.

28 Barley alſo and ſtraw for the horſes & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ l And God gaue Salomon wiſdom, & vnderſtãding exceeding much, & k a large heart, euen as the ſand ſ is on the ſea ſhore.

Eccleſ. 47. 14, 15, 16.

k Meaning, great vnderſtanding, & able to comprehend all things.

30 And Salomons wiſdome excelled the wiſdome of all the children of the l East and all the wiſedome of Egypt.

l To wit, the philoſophers, and aſtronomers, which were iudged moſt wiſe.

31 For he was wiſer then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon ſpake three thouſand m prouerbs: and his ſongs were a thouſand and fiue.

m Which for the moſt part are thought to haue periſhed in the captiuitie of Babylon.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the n hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts and of foules, and of creeping things, and of fiſhes.

n From the hieſt to the loweſt.

34 And there came of all people to heare the wiſdome of Salomon, from all kings of the earth, which had heard of his wiſedome.

CHAP. V.

1 Hiram ſendeth to Salomon, & Salomon to him, purpoſing to build the houſe of God, 8 Hee prepareth

reth stuffe for the building. 13 *The number of the workemen.*

‖*Or, Zor.*

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard that they had anoynted him King in the roome of his father) because Hiram had euer loued Dauid.

b. Chron. 2. 3.

2 * Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not builde an house vnto the Name of the Lorde his God, for the warres which were about him on euery side, vntill the Lorde had put ‖ them vnder the soles of his feete.

‖*Or, his enemies.*

a He declareth that he was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace. *2. Sam. 7. 13. 1. Chro. 22. 10.*

4 But now the Lord my God hath giuen me a rest on euery side, so that there is neither aduersarie, nor euill to resist.

5 And beholde, I purpose to builde an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, he shall builde an house vnto my Name.

b This was his equitie, that he would not receiue a benefite, without some recompense.

6 Nowe therefore commaund, that they hew me cedar trees out of Lebanon: and my seruaunts shall bee with thy seruaunts, and vnto thee will I giue the b hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to builde the spiritual temple.

7 ¶ And when c Hiram heard the words of Salomon, he reioyced greatly, and sayde, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafres vnto the place that thou shalt shewe me, and will cause them to bee discharged there, and thou shalt receiue them: nowe thou shalt doe me a pleasure to minister foode for d my family.

‖*Or, floten.*

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheate for foode to his houshold, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‡ *Ebr. Corim.* ‖*Or, pure.*

12 ¶ And the Lord gaue Salomon wisdome as he * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap. 3. 12.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

e As touching the furniture of wood and vitailes.

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe.

Chap. 4. 6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaines.

‖*Or, masters of the worke.*

16 Besides the ‖ rulers whom Salomon appointed ouer the worke, euen three thousand and three hundreth, which ruled the people that wrought in the worke.

17 And the King commanded them, and they wrought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, & the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is, Giblim, which some say were excellent masons.

CHAP. VI.

1 *The building of the Temple, and the forme thereof.* 12 *The promise of the Lord to Salomon.*

AND in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif (which is the second moneth) he built the b house of the Lord.

2. Chro. 3. 1.

a Which moneth conteineth part of April, and part of May.

2 And the house which king Salomon built for the Lord, was threescore cubites long, & twentie broad, & thirtie cubites hie.

b Whereby is meant the temple and the oracle.

3 And the c porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

c Or, the court where the people prayed, which was before the place where the altar of burnt offerings stood.

4 And in the house he made windowes, ‖ broad without, and narrow within.

‖*Or, to open and to shut.*

5 And by the wall of the house he made ‖ galleries round about, euen by the walles of the house round about the Temple & the oracle, and made chambers round about.

‖*Or, lofts.*

6 The nethermost gallery was fiue cubites broad, and the middlemost fiue cubites broad, and the third seuen cubites broad: for hee made d rests round about without the house, that the beames should not be fastened in the walles of the house.

d Whence God spake betweene the Cherubims, called also the most holy place.

7 And when the house was built, it was built of stone perfect, before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

e Which were certaine stones comming out of the wall as stayes for the beames to rest vpon.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, & out of the middlemost into the third.

‖*Or, gallerie.*

9 So he built the f house and finished it, and sieled the house being vaunted with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the oracle the most holy place.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised vnto Dauid thy father.

2. Sam. 7. 13.

13 And I will g dwell among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house and finished it.

15 And

15 And built the walles of the house within, with boordes of cedar tree from the pauement of the house vnto the walles of the sieling, and within he couered them with wood, and couered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boardes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it, was fourtie cubites long.

18 And the Cedar of the house within was carued with knops, and grauen with floures: all was cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the midst of the house within, to set the Arke of the Couenant of the LORD there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the house within with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22 And hee ouerlayde all the house with golde, vntill all the house was made perfect. Also hee couered the whole altar that was before the oracle, with golde.

23 And within the oracle hee made two Cherubims of olive tree, ten cubites hie.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one size.

26 For the height of the one Cherub was ten Cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

28 And hee ouerlayde the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the floore of the house he couered with golde within and without.

31 And in the entring of the oracle hee made two doores of olive tree: and the vpper post and side postes were fiue square.

32 The two doores also were of olive tree, and hee graued them with grauing of Cherubims and palme trees, and couered them with golde, and layde thin golde vpon the Cherubims and vpon the palme trees.

33 And so made hee for the doore of the Temple postes of olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee graued Cherubims, and palme trees, and carued floures, and couered the carued worke with golde finely wrought.

36 ¶ And he built the court within with three rowes of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the LORD layde in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery point: so was he fiuen yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pices which he made for the Temple.

BVt Salomon was building his owne house thirteene yeeres, and finished all his house.

2 Hee built also an house called the forrest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layde vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fiue pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and window was against window in three rankes.

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porche was before them, euen before them were thirtie pillars.

7 ¶ Then hee made a porche for the throne, where hee iudged, euen a porche of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inward then the porche, which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 Aboue also were costly stones, squared by rule, and boards of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: so was it to the inner

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h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

Or, wilde cucumers.

k That is, in the most inward place of the house.

Heb. he drewe thwrw chaines of golde before.

l Meaning, the altar of incense, Exod. 30 1.

Or, pine tree.

Exod. 25. 20.

m For the other, which Moses made of beaten golde, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

n So that the fashion of the carued worke might still appeare.

Chap. 9 10.

a After he had built the temple.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

c There was as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one aboue another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap. 3. 1.

Or, precious.

f Which were restes and stayes for the beames to lie vpon.

Or, square.

g From the foundation vpward.

h As the Lords house was built, so was this: onely the great court of Salomons house was vncouered.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 3. 11. the porch of Salomon, where the people vsed to pray.

p Which conteineth part of October, and part of Nouember.

Or, folding.

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet one Hiram out of ‖ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: and he was full of wisedome, and understanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eighteene cubits, and a threede of twelue cubits did compasse ‡ either of the pillars.

16 And he made two‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubits.

17 Yet made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the toppe. And thus did hee for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after k lilie worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the bellie ‖ within the networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ‡ either of the chapiters.

21 And he set vp the pillars in the l porch of the Temple. And when he had set vp the right pillar, hee called the name thereof m Iachin: and when he had set vp the left pillar, he called the name thereof n Boaz.

22 And vpon the toppe of the pillars was worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten o sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brimme of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea * round about: and the two rowes of knoppes were cast, when it was molten.

25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand-breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with flowres of lilies: it contained two thousand p Baths.

27 ¶ And he made tenne bases of brasse, euery base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

31 And q the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were grauen works, whole borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all moulten.

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round r compasse of halfe a cubite hie round about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the side of euery one, ‖ additions round about.

37 Thus made he the ten bases, They had all one casting, one measure, and one size.

38 ¶ Then made hee s tenne caldrons of brasse, one caldron contained fourtie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the t house East warde towarde the South.

40 ¶ And Hiram made caldrons, and brsoms, and bassins: and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the ten bases, and tenne caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

‖ Or, Zor.

i Thus when God will haue his glory set forth, he raiseth vp men & giueth them excellent gifts for the accomplishment of the same, Exod. 31.2,3.

‡ Ebr. the second.

‖ Or, pummels.

‖ Or, cordes like chaunes.

k As was seene commonly wrought in costly porches.

‖ Or, round about the middes.

‖ Or, beyond.

‡ Ebr. the second.

l Which was in the inner court betweene the Temple and the oracle.

m That is, he will stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shal continue.

o So called for the hugenesse of the vessell. 2. Chro. 4.3.

‖ Or, a spanne.

p Bath and Ephah seeme to be both one measure, Ezek. 45.11. euery Bath conteined about ten pottels.

‡ Ebr. shoulders.

q The mouth of the great base or frame entred into the chapiter or pillar that bare vp the caldron.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

s To keepe waters for the vse of the sacrifices.

t To wit, of the Temple or Sanctuarie.

g By this na also Hiram t king of Tyru was called.

‖ Or, sticke ea

z This was d according to some that th Lord prescrib vnto Moses i Exodus.

y Some take for some instr ment of musi

2. Chron. 5, 1.

2. Chr. 5, 2.

‡ Ebr. Salomon, a For Dauid brought it from Obed-edom, a placed it in the Tabernacle which he had made for it, 2. Sam. 6.17.

b Conteining part of September, and part of October, in the which moneth they held three solemne feasts, Numb. 29.1,

‡ That is, the Ishmelites, Numb. 4.5.

l They drewe them onely out a farre as they might be seene or they might see pull them altogether our, Exod. 25.15.

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45 And pottes, and besoms and basens: and all these vessels, which [a] Hiram made to king Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Iordē did the king cast them in ‖ clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding aboundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels, that pertained vnto the house of the Lorde, the [x] golden altar, and the golden table, whereon the shewbread was,

49 And the Candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the flowres and the lampes, and the snuffers of golde,

50 And the bowles, and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the woorke that King Salomon made for the house of the Lord, and Salomon brought in the things which [3] Dauid his father had dedicated: the siluer and the gold, and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

THen [1] King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto [‡] him in Ierusalem, for to [a] bring vp the Arke of the Couenaunt of the Lorde from the citie of Dauid, which is Sion.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth, of [b] Ethanim, which is the seuenth moneth.

3 And all the Elders of Israel came, and the [‖] Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [c] Priestes brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drewe out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the * cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord [f] sayde, that hee would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for [f] euer.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stoode there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall builde the house vnto my Name.

20 And the Lorde hath [‡] made good his woorde that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the [g] Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon stoode before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And sayd, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant and mercie with thy seruants that walke before thee with [h] all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sitte vpon the throne of Israel: so that

[a] By this name also Hiram the king of Tyrus was called.

[‖] Or, thicke earth.

[x] This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

[y] Some take this for some instrument of musicke.

3. *Chron.* 5. 1.

2. *Chr.* 5. 2.

‡ *Hebr. Salomon.*

[a] For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.

[b] Conteining part of September, and part of October, in the which moneth they held three solemne feasts, Numb. 29. 1.

[c] That is, the Kohathites, Numb. 4. 5.

[d] They drewe them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

[e] For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Manna. Exod. 40. 34.

2. *Chron.* 6. 1.

[f] He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

2. *Sam.* 7. 8.

‡ *Hebr. confirmed.*

[g] The two tables wherein the articles of the couenant were written.

2. *Chro.* 6. 13.

2. *Mac.* 2. 8.

[h] Vnfainedly, and without all hypocrisie.

Chap. 2. 4.

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that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 [i] Is it true in deed that God will dwel on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: howe much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the crie and prayer which thy seruaunt prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, *My Name shall be there: that thou mayest hearken vnto the prayer which thy seruaunt prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, & heare thou [k] in the place of thine habitation, euen in heauen, & when thou hearest, haue mercy.

31 ¶ When a man shall trespasse against his neighbour, and [l] he lay vpon him an othe to cause him to sweare, & the sweater shall come before thine altar in this house,

32 Then heare thou in heauen, and [l] doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and [m] confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe [n] shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall bee pestilence, when there shalbe blasting, mildewe, grashopper or caterpiller, when their enemie shall besiege them in the [o] cities of their land, or any plague or any sicknesse,

38 Then what prayer and supplication soeuer shalbe made of any man or of all thy people Israel, when euery one shall knowe the plague in his owne [p] heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and bee mercifull, and doe, and giue euery man according to all his wayes, as thou knowest his heart (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the [q] stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know, that thy [r] Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt send them, and shall pray vnto the Lord [s] toward the way of the citie which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and [t] iudge their cause.

46 If they sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that thou carry them away prisoners vnto the land of the enemies, either far or neere,

47 Yet [u] if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee [x] in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward [y] the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and [t] iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may [z] haue pity & compassion on them:

51 For they bee thy people, and thine inheritance, which thou broughtest out of Egypt from the midst of the iron fornace,

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou spakest by the hand of Moses thy seruant, when thou broughtest

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[i] He is rauished with the admiration of Gods mercie, who being incomprehensible & Lord ouer all, will become familiar with men.

*Deut. 12. 11.

[k] Or, from.

[l] To wit, the iudge or neighbour.

‡ Ebr. the othe.

[l] That is, make it knowen.

[m] Acknowledge thy iust iudgement, and prayse thee.

[n] So that there be a drought to destroy the fruits of the land.

[o] Or, in the land of their gates.

[p] For such are most meete to receiue Gods mercie.

[q] He meaneth such as should be turned from their idolatry to serue the true God.

[r] That this is the true religion wherewith thou wilt be worshipped.

* Dan. 6, 10.

[t] Or, maintaine their right.

2. Chro. 6. 36. eccle. 7. 22. 1. Ioh. 1. 8, 10.

[u] Or, if they repent.

[x] Though the Temple was the chiefe place of prayer, yet he secludeth not that, that being let with necessitie call vpon him in other places.

[y] As Daniel did. Dan. 6, 10.

[t] Or, auenge their wrong.

[z] He vnderstood by faith, that God of enemies would make friendes vnto them that did conuert vnto him.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this * prayer and supplication vnto the Lorde, hee arose from before the altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voice, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may * bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his commaundements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that hee defende the cause of his seruant, and the cause of his people Israel † alway as the matter requireth,

60 That all the people of the earth may know, that the Lord is God, & none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his statutes, and to keepe his commandements, as this day.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lorde, to wit, two and twenty thousande beeues, and an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the ‖ house of the Lord.

64 The same day did the King hallowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of ‖ Hamath vnto the riuer of Egypt, before the Lorde our God, ‖ seuen dayes and seuen dayes, euen fourteene dayes.

66 And the eight day he sent the people away: and they ‖ thanked the king, and went vnto their tents ioyfully & with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

2 *The Lorde appeareth the second time to Salomon.* 11 *Salomon giueth cities to Hiram.* 20 *The Canaanites become tributaries.* 28 *He sendeth forth a nauie for golde.*

WHen * Salomon had finished the building of the house of the Lorde, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

3 And the Lorde sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my name there for euer, and mine eyes, & mine heart shall be there perpetually.

4 And * if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * There shalt not want a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and will * not keepe my commandements, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed * for my name, will I cast out of my sight, and Israel shall be a * prouerbe, and a common talke among all people.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the Kings palace.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and fierre trees, and golde, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayde, What cities are these which thou hast giuen me my brother? And he called them the land of ‖ Cabul vnto this day.

14 And Hiram had sent the King * fiue score * talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lorde, and his owne house, and ‖ Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

19 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

‖ Exod.19.16.

a Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his law proceedeth of his meere mercy.

‖ Ebr. the thing of a day in his day.

2.Chro.7.4.

y Before the oracle, where the Arke was.

2.Chro.7.7.

z That is, from North to South: meaning, all the country.

a Seuen dayes for the dedication, and seuen for the feast.

‖ Ebr. blessed.

2.Chron.7.11.

Chap.8.55.

Chap.8.29. deut.12.11.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which followeth their sensualitie.

2.Sam.7.12. 1.Chro.22.19.

b God declareth that disobedience against him is the cause of his displeasure, and so of all misery. Iere.7.14.

c The world shal make of you a mocking stocke for the vile contempt & abusing of Gods most liberall benefits. Deut.29.24. Iere.22.8.

2.Chro.8.2.

‖ Or, Zor.

‖ Or, Galile.

‖ Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

f Millo was as the towne house or place of assemblie, which was open aboue.

and slew the Canaanites that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath & Tamor in the wildernes of the land,

19 And all the cities s of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would builde in Ierusalem, and in Lebanon and in all the land of his dominion.)

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bond men: but they were men of warre & his seruants, and his princes, and his captaines, and rulers of his charets, and his horsemen.

23 These were i princes of the officers, that were ouer Salomons worke: euen k fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto l house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lorde, when he had finished the house.

26 ¶ Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were Mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fet from thence k foure hundreth and twenty talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisedom of Salomon. 18 His royall throne. 23 His power and magnificence.

AND the * Queene of * Sheba hearing the fame of Salomon (concerning the Name of y Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and Camels that bare sweete odours, and gold exceeding much, and precious stones: and shee came to Salomon and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedom, and the house that he had built,

5 And the meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lorde, and ‡ there was greatly astonied.

6 And she sayd vnto the king, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedom.

7 Howbeit I beleeued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde me: for thou hast more wisedom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy c wisedom.

9 Blessed be the Lorde thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king, to doe e equitie & righteousnesse.

10 And shee gaue the king fiue score talents of golde, and of sweete odours exceeding much, & precious stones. There came no more such aboundance of sweete odours, as the Queene of Sheba gaue to king Salomon.

11 The nauy also of Hiram (that caried gold from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees, pillers for the house of the Lorde, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her ‡ of his kingly liberalitie: so shee returned and went to her owne country both she, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was fiue hundreth, threescore, and fiue * talents of gold,

15 Besides that he had of merchant men and of the merchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the f countrey.

16 And king Salomon made two hundreth targets of beaten gold, fiue hundreth shekels of gold went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the king put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Iuorie, and couered it with the best gold.

19 And the throne had fiue steps, & the top of the throne was round behind, & there were ‡ stayes on either side on the place of the throne, & two lyons standing by the stayes.

20 And there stood twelue lyons on the fiue steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing

‡ Cities for his munitions of warre.

h These were as bondmen, and paied what was required, either labour or money.

Leuit. 25.39.

§ The ouerseers of Salomons works were diuided into three parts: the first contained 3300. the second 300. & the third 250. which were Israelites: so here are contained the two last parts, which make 550. looke more 2. Chro. 8. 10.

k In the 2. Chr. 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges.

2. *Chro.* 9. 1. *matt.* 12. 42. *luke* 11. 31.

1 Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of y chiefe citie of Meroe, which is an Iland of Nilus.

b That is, the whole order, and trade of his house.

‡ *Ebr. there was no more spirit in her.*

c But much more happy are they which heare the wisedome of God reueiled in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed, 2. *Chro.* 9. 10.

‡ *Ebr. hands.*

Deut. 17. 17. *actus* 47. 19.

1 Which were idolaters.

Exod. 34. 16.

‡ *Ebr. by the hand of the king.*

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happy. *Chap* 7. 1.

g As the chairt bowes, or places to leane vpon.

nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of Tharshish, and brought golde and siluer, yuorie, and apes, and peacocks.

23 So King Salomon exceeded all the Kings of the earth both in riches and wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charrets and horsemen: and he had a thousand and foure hundreth charrets, and twelue thousand horsemen, whom hee placed in the charret cities, ‡ with the king at Ierusalem.

27 And the king ‖gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figge trees that growe aboundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‡the kings marchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charet, worth fiue hundreth shekels of siluer: that is, one horse, an hundreth and fiftie. And thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2. Chron. 1. 14.

‖Or, he made siluer as plentifous as stones.

‡Or, for the company of the kings marchants did receiue a number as a price.

‡Hebr. hands.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many * outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

Deut. 17. 17. actes 7. 47. 19.

* Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israel, "Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon cleaue in loue.

Exod. 34. 16.

3 And he had seuen hundreth wiues, that were ‡ princesses, and three hundreth * concubines, and his wiues turned away his heart.

‡Or, Queenes.

* To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not * perfect with the Lord his God, as was the heart of Dauid his father.

* He serued not God with a pure heart, Iudg. 2. 13.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and * Milcom the abomination of the Ammonites.

* Who was also called Molech, verse 7. reade 2. Kings 23. 10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the * abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

* Thus the scripture termeth whatsoeuer man doeth reuerence and serue as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

Chap. 3. 5. and 9. 2.

10 And had giuen him a * charge concerning this thing, that hee should not follow other gods: but hee kept not that, which the Lord had commanded him.

Chap. 6. 12.

11 Wherefore the Lord said vnto Salomon, Forasmuch as ‖this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

‖ That thou hast forsaken me and worshipped idoles. Chap. 12. 23.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne.

13 Howbeit I will not rent all the kingdome, but will giue one ‖ tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

‖ Because the tribe of Iudah and Beniamin had their possession mixed, they are here taken as one tribe.

14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the Kings ‖ seede, which was in Edom.

‖ Of the king of Edoms stocke. 2. Sam. 8. 14.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the ‖ slaine,

‖ Of the Idomites.

16 (For six moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad ‖ fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt. Hadad being yet a little childe.

‖ Thus God reserued this idolater to bee a scourge to punish his peoples sinne.

18 And they arose out of Midian, ‡ came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuales, and gaue him land.

19 So Hadad ‖ found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

‖ God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou woudest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which ‖ fled from his lord Hadadezer king of Zobah.

2. Sam. 8. 3.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid slewe them. And they went to Damascus, and dwelt there, * and they made him king in Damascus.

‖ When Dauid had discomfited Hadadezer and his armie.

* To wit, the men, whom he had gathered vnto him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: beſides the euill that Hadad did, he alſo abhorred Iſrael, and reigned ouer Aram.

2.Chron.13.6. 26 ¶ And Ieroboam the ſonne of Nebat, an Ephrathite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) lift vp her hand againſt the king.

27 And this was the cauſe that he lift vp his hand againſt the king, When Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, hee made him o ouerſeer of all the labour of the houſe of Ioſeph.

o Hee was ouerſeer of Salomons workes for the tribe of Ephraim and Manaſſeh.

29 And at that time, when Ieroboam went out of Ieruſalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiiah caught the newe garment that was on him, and rent it in twelue pieces.

p By theſe viſible ſignes the Prophets would more deepely print their meſſage into their hearts, to whom they were ſent.

31 And ſayde to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he ſhall haue one tribe for my ſeruant Dauids ſake, and for Ieruſalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖to doe right in mine eyes, and my ſtatutes, and my lawes) as did Dauid his father.

‖Or, to doe that that pleaſeth me.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandements and my ſtatutes.

Chap.12.15. 35 *But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, euen the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a q light alway before me in Ieruſalem the citie which I haue choſen mee, to put my Name there.

q He hath reſpect vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine throw all the world.

37 And I will take thee, and thou ſhalt reigne, ‖ euen as thine heart deſireth, and ſhalt be king ouer Iſrael.

‖ Ebr. in all that thy ſoule.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my ſight to keepe my ſtatutes and my commandements, as Dauid my ſeruant did, then will I bee with thee, and builde thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

r For this idolatry that Salomon hath committed.

39 And I will for r this, afflict the ſeed of Dauid, ſ but not for euer.

ſ For the whole ſpirituall kingdome was reſtored in Meſſiah.

40 ¶ Salomon ſought therefore to kill Ieroboam, and Ieroboam aroſe, and fled vnto Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that he did, and his wiſedome, are they not written in the t booke of the acts of Salomon?

t Which booke as is thought, was loſt in their captiuitie. 2.Chron.9.30.

42 The time that Salomon reigned in Ieruſalem ouer all Iſrael, was * fourtie yeeres.

43 And Salomon ſlept with his fathers, and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon, 3 He refuſeth the counſell of the Ancients. 20 Ieroboam reigneth ouer Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

2.Chron.10.1. AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him King.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

Chap.11.40. ‖Or, returned from Egypt.

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came, and ſpake vnto Rehoboam, ſaying,

4 Thy father made our * yoke grieuous: nowe therefore make thou the grieuous ſeruitude of thy father, ‖ & his ſore yoke which he put vpon vs, * lighter, and we will ſerue thee.

Chap.4.7. ‖Ebr. ſtrength and himſelfe.

a Oppreſſe vs not with ſo great charges, which we are not able to ſuſteine.

5 And he ſayd vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counſell with the old men that ‖ had ſtood before Salomon his father, while he yet liued, & ſayd, ¶What counſell giue ye, that I may make an anſwere to this people?

‖Or, had been of his ancient counſellers.

b They ſhewed him that there was no way to win the peoples hearts, but to grant them their iuſt petitions.

7 And they ſpake vnto him, ſaying, If thou be a ᵇ ſeruant vnto this people this day, and ſerue them, & anſwere them, and ſpeake kinde words to them, they will bee thy ſeruants for euer.

8 But hee forſooke the counſell that the olde men had giuen him, and aſked counſell of the yong men, that had bene brought vp with him, and waited on him.

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counſell.

9 And he ſayd vnto them, ¶ c What counſell giue ye, that wee may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter?

‖Or, little finger.

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, and ſayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: euen thus ſhalt thou ſay vnto them, My ‖ leaſt part ſhalbe d bigger then my fathers loynes.

‖Or, ſcorpions.

d I am much more able to keepe you in ſubiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chaſtiſed you with rods, but I will correct you with ‖ ſcourges.

‖Or, ſcorpions.

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iuſt occaſion,

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had e appointed, ſaying, Come to me againe

me againe the third day.

13 And the King answered the people harpely, and left the old mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with roddes, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the King thus, saying, What portion haue wee in † Dauid? we haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam ‡made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

20 ¶ And when al Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he ‖ gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of God came vnto Shemaiah the ‖ man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, & the remnant of the people, saying,

24 Thus saith the ‖ Lord, Ye shall not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Nowe shall the kingdome returne to the house of Dauid.

27 If this people goe vp, and do sacrifice in the house of the Lord ‖ at Ierusalem, then shall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calues of golde, and said vnto them, * It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of the lande of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an * house of hie places, and made Priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the * fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offred vnto the calues that he had made: and hee placed in Beth-el the priestes of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth ‖ euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 *Ieroboam is reprehended of the Prophet.* 4 *His hand drieth vp.* 15 *The Prophet is seduced,* 24 *And is killed of a lyon.* 33 *The obstinacie of Ieroboam.*

AND behold, there came * a man of God out of Iudah (by the commandement of the Lord) vnto * Beth-el, and Ieroboam stood by the altar to offer incense.

2 And hee cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Beholde, a childe shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the priestes of the hie places that burne incense vpon thee, & they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the ‖ signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, * Lay hold on him: but his hand which he put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claue a sunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the ‡ commandement of the Lord.

6 Then the king answered, and said vnto the man of God, I * beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was before.

7 Then the King saide vnto the man of God, Come home with me, that thou maiest ‖ ioyne, and I will giue thee a reward.

8 But the man of God sayde vnto the

Or, the Lord was the cause, Chap.11.13.

† Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

Ebr. strengthened himselfe,

‡ By the iust iudgement of God for Salomons sinnes.

Chap.11.13.

‖ For as yet he perceiued not that the Lord had so appointed it.

2.Chro. 11.2.

‖ That is, the Prophet.

‖ Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

‖ He feared lest his people should haue by this meanes bene enticed to rebell against him.

m So craftie are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because he would the more binde the peoples deuotion to his idolatrie, hemade a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name,

2.King.23.15.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, is powred out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

‡ Ebr. mouth.

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after, they returne to their olde malice, and declare that they are but wilie hypocrites.

‖ Or, take fellowship.

King, if thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by the word of the Lorde, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, ‡ returned not by the way that he came to Beth-el.

11 ¶ And an old prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, tolde they their father.

12 And their father sayde vnto them, What way went he? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he sayd vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, ‡ Yea.

15 Then he said vnto him, g Come home with me, and eate bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he sayde vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but he lyed vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lorde came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, i Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and dronke, he sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a lyon met him by the way, and slew him, and his body was cast in the way, and the asse stoode thereby: the lyon stood by the corps also.

25 And behold, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he sayd, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the Lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse, and they sadled him.

28 And he went and found his body cast in the way, and the asse and the Lyon stood by the corpes, and the Lion had l not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee layd his body in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made the lowest of the people Priestes of the hie places. Who would, might ‡ consecrate himselfe, and hee of the Priestes of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayde vnto his wife, Vp, I pray thee, and o disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which tolde me * that I should be king ouer this people,

3 And take ‡ with p thee ten loaues and ‖ cracknels, and a bottell of honie, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Abiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

5 Then the Lord sayd vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall faine her selfe to be ‹ another.

6 Therefore when Abiiah heard the sound of

f *Or, he charged me: to wit, an Angel.*

f Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ *Ebr. looked.*

‡ *Ebr. I am.*

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

h His fault is here double: first in that hee suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him who was the occasion to bring him into error.

k By this fearefull example God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

l To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured ‡ body,

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatnings, but goe backeward and become worse and worse, 2. Tim. 3. 13.

‡ *Ebr. fill his hand.*

o For God c times disclose vnto his, the craft and sub of the wicke e Which wa but a seruant,

f To wit, tw calues.

Chap. 21. 21. 2. King. 9. 8.

g Euery mal euen to the d 1. Sam. 25. 22

h As well hi that is in the strong holde him that is a broad.

i They shal l the honour o burial in tok of Gods mal diction.

k In the mid the wicked, hath some o whom he doe bestow his mercies.

l The Lord w begin to deſtr it out of hand

m Meaning, l phrases.

n The people shall not be e cused, when t doe all at th commandeme of their gouer nours,

o The Lord smote him that he died, 2. Chro 13. 20.

a His owne conscience bare him, witnesse that the Prophet of God would not satisfie his affections which was a wicked man. *Chap. 11. 31.*

‡ *Ebr. in thine hand.*

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ *Or, wafers.*

‡ *Ebr. eyes stood.*

c Then the wife of Ieroboam,

of her feete as shee came in at the doore, her sayde, Come in, thou [d] wife of Ieroboam: why fainest thou thus thy selfe to bee another? I am sent to thee with heauie tidings.

7 Go, tel Ieroboam, Thus saith the Lord God of [3] Israel, Forasmuch as I haue exalted [e] thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid which kept my commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee, (for thou hast gone and made thee other gods, and [f] molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [g] pisseth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shall eate him of Ieroboams stocke that dieth in the citie, and the foules of the ayre shall eate him that dieth in the field: [i] for the Lord hath sayd it.

12 Vp therefore, and get thee to thine house: for when thy feete enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, and bury him: for he only of Ieroboam shall come to the graue, because in him there is found [k] some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which he gaue to their fathers, & shall scatter them beyond the [m] riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam who did sinne, and [n] maue Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the [o] child died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord, which he spake by the hand of his seruant Ahiah the Prophet.

19 And the rest of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeeres: & [p] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yere old when he began to reigne, and reigned seuenteene yeere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, [q] then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites [r] in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also he carried away all the shields of golde [s] which Salomon had made.

27 And king Rehoboam made for them brasen shieldes, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in [t] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [u] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naaman an [x] Ammonite. And Abiam his sonne reigned in his stead.

CHAP. XV.

1 Abiam reigneth ouer Iudah. 9 Asa succedeth in his roome. 16 The battell betweene Asa & Baasha. 24 Iehoshaphat succedeth Asa. 25 Nadab succedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King [a] Ieroboam the sonne of Nebat, reigned Abiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And hee walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, [c] saue only in the matter of Uriah the Hittite.

6 And there was warre betweene Reho-

d For God oft times discloseth vnto his, the craft and subtilrie of the wicked.

e Which was but a seruant.

f To wit, two calues.

Chap.11.31. 2.king.9.8.

g Euery male euen to the dogs, 1.Sam.25.22.

h As well him that is in the strong holde, as him that is abroad.

i They shal lacke the honour of burial in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doeth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2.Chro. 13.20.

p And died before Ieroboam, about foure yeeres.

q *Or, besides all that their fathers had done by their sinnes.*

r Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

s *Chap.10.16.*

t Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

u That is, all the dayes of Rehoboams life.

x Whose idolatrie Rehoboam her sonne followed.

2.Chro.11.22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

c *2.Sam.11.4. and 12.9.*

boam and Jeroboam as long as he liued.

7 The rest also of the acts of Abiiam, and all that hee did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiiam and Jeroboam.

a. *Chro.* 13. 3.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twentie yeere of Jeroboam king of Israel reigned Asa ouer Iudah.

b. *Chro.* 14. 1.

10 Hee reigned in Ierusalem one and fortie yeere, and his c mothers name was Maachah, the daughter of Abishalom.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the LORD, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

13 And hee d put downe * Maachah his mother also from her estate, because shee had made an idole in a groue: And Asa destroyed her idoles, and burnt them by the brooke Kidron.

2. *Chro.* 15. 16.

e For in that that hee suffered them to worship God in other places then he had appoynted, it came of ignorance and not of malice.

14. But they put not downe the hie places. Neuertheless, Asas heart was e vpright with the LORD all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the LORD, siluer and golde, and vessels.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dates.

2. *Chro.* 16. 1.

17 Then Baasha king of Israel went vp against Iudah, and built f Ramath, so that he would let none goe out or in to Asa king of Iudah.

‖ Or, *Syria.*

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the LORD, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of ‖ Aram that dwelt at Damascus, saying,

19 There is a couenant betweene mee and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that hee may g depart from me.

g And vexe me no longer.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, and Dan, and Abel-bethmaachah, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

‖ Or, *made a proclamation.*

22 Then king Asa ‖ assembled all Iudah, ‡ none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

‡ Ebr. *none innocent.*

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his h feete.

h He had the gout, and put his trust rather in Physicians then in the Lord, 2. Chro. 16. 12.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the LORD, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was King, he k smote all the house of Jeroboam, he left none aliue to Jeroboam, vntill hee had destroyed him, according to the * word of the LORD which hee spake by his seruant Ahiah the Shilonite,

k So God stirred vp one tyrant to punish the wickednesse of another. *Chap.* 14. 10.

30 Because of the sinnes of Jeroboam which hee committed, and wherewith he made Israel to sinne, by his l prouocation, wherewith hee prouoked the LORD God of Israel.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

31 And the residue of the acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiah to reigne ouer all Israel in m Tirzah, and reigned foure and twentie yeeres.

m Which was the place where the kings of Israel remained.

34 And hee did euill in the sight of the LORD, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 *Of Baasha, 6 Elah, 9 Zimri, 26 Omri, 31 Ahab marrieth Iezebel. 34 Iericho is built againe.*

THen the word of the LORD came to Jehu the sonne of Hanani against Baasha, saying,

2 a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

a Thus spake Iehu to Baasha in the name of the LORD.

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Jeroboam the sonne of Nebat.

b Meaning the house of Baasha. *Chap.* 15. 29.

4 * Hee that dieth of Baashas stocke in the citie, him shall the dogs eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

Chap. 14. 11.

5 And the rest of the acts of Baasha and what hee did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖ Or, *valiantnesse.*

2. *Chron.* 16. 1.

6 So Baasha slept with his fathers, and was

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And [e] also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that hee should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lorde, in prouoking him with the worke of his hands, and because he killed [d] him.

8 ¶ In the yere and twentie yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets conspired against him, as hee was in Tirzah [e] drinking till hee was dronken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, & reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Iehu the [f] Prophet,

13 For all the sinnes of Baasha, & sinnes of Elah his sonne which they sinned, and made Israel to sinne, & prouoked the Lorde God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe [g] against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day, euen in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

18 And when Zimri sawe that the citie was taken, hee went into the palace of the Kings house, and [‡] burnt himselfe, and the Kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were ỹ people of Israel diuided into two parts: for [i] halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine [‖] Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which hee built, after the name of Shemer lorde of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, & in his sinnes wherewith hee made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel in the eight and thirty yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal King of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 And he reared vp an altar to Baal in the house of Baal, which hee had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: hee layde the foundation thereof in Abiram his eldest sonne, and set vp the gates therof in his yongest sonne Segub, according to the word of ỹ Lord which he spake ‡ by Iosh̃ua the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 Hee is sent to Zarephath, where he reuiueth his hostesse sonne to life.

AND Elijah the Tithbite one of the inhabitants of Gilead sayde vnto Ahab, [a] As the Lord God of Israel liueth, before whom I stand, there shall be neither dewe nor raine these yeeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the [‖] riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and

e That is, the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

‡ *Ebr. burnt the kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

[‖] *Or, Shomron.*

k For such is the nature of idolatrie, that the superstition thereof doth dayly encrease, & the elder it is, the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatrie, and cruell persecution.

n Reade Iosh. 6.26.

‡ *Ebr. by the hand of Iosh̃ua.*

Eccles. 48.3. Iames 5.16,17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

[‖] *Or, brooke.*

c To strengthen his faith against persecution, God promiseth to feed him miraculously

I haue commaunded the ᵉ rauens to feede thee there.

5 So hee went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them. *Luke* 4.25,26.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the ᵈ worde of the Lord came vnto him, saying,

9 *Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widow there to susteine thee.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there ᵉ gathering stickes: and he called her, and sayd, Bring mee, I pray thee, a litle water in a vessell, ‡ that I may drinke.

‡ *Ebr. two.*

11 And as she was going to fet it, he called to her, and sayd, Bring me I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a litle oyle in a cruse: and beholde, I am gathering ‡ a fewe stickes for to goe in, and dresse it for me and my sonne, that wee may eate it, and

f For there is no hope of any more sustenance.

f die.

13 And Elijah sayd vnto her, Feare not, come, doe as thou hast sayde, but make mee thereof a litle cake first of all, & bring it vnto me, and afterward make for thee, and thy sonne.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompense for the same.

14 For thus sayth the Lorde God of Israel, ᵍ The meale in the barrell shall not be wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lorde send raine vpon the earth.

h That is, till he had raine and foode on the earth.

15 So she went, and did as Elijah sayd, and she did eate: so did he and her house ʰ for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which hee spake by the hand of Elijah.

*Or, that he died.

17 ¶ And after these things, the sonne of the wife of the householl ficke, and his sickenes was so sore, ‡ that there was no ⁱ breath left in him.

i God would try whether she had learned by his mercifull prouidence to make him her only stay and comfort.

18 And she sayd vnto Elijah, ᵏ What haue I to do with thee, O thou man of God? Art thou come vnto mee to call my sinne to remembrance, and to slay my sonne?

k He was afraid lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies, a he had begun them, specially while he was remaining.

19 And hee sayd vnto her, Giue me thy sonne: and hee tooke him out of her bosome, and caried him vp into a chamber, where her abode, and layed him vpon his owne bed.

20 Then hee called vnto the Lorde, and sayd, O Lord my God, hast thou ˡ punished also this widow, with whom I sotourne, by killing her sonne?

21 And hee stretched himselfe vpon the child three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him again.

22 Then the Lord heard the voyce of Elijah, & the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the child, & brought him down out of the chamber into the house, and deliuered him vnto his mother, and Elijah sayd, Behold, thy sonne liueth.

24 And the woman sayde vnto Elijah, Now ᵐ I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obteineth raine.

AFter many dayes, the word of the Lord came to Eliah, in the ᵃ third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Elijah went to shew himselfe vnto Ahab, & there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (& Obadiah ᵇ feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite for the godly: that is, to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lorde, Obadiah tooke an hundreth Prophets, and hid them by fifties in a caue, and he fed them with bread and water)

5 And Ahab sayd vnto Obadiah, Go into the lande, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the horses and the mules aliue, lest wee destroy the lande of the beastes.

6 And so they diuided the land betweene them to walke thorowit. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Eliah ᶜ met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Elijah?

c God pitieth oft times the wicked for the godlies take, and causeth Elijah to meete with Obadiah, that the benefite might be knowen to be granted for Gods childrens sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Eliah is here.

9 And he sayd, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lorde hath not sent to seeke thee: and when they sayd, He is not here, he tooke an othe of the kingdome and nation, ‡ they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will he kill me: but I thy seruant ᵈ feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

13 Was it not tolde my lord, what I did when Iezebel slewe the Prophets of the Lorde, how I hid an hundreth men of the Lordes Prophets by fifties in a caue, & fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold,

Beholde, Eliah is here, that he may slay me.

15 And Eliah sayde, As the Lorde of hostes liueth, before whome I stand, I will surely shew e my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab and told him: & Ahab went to meet Eliah,

17 And when Ahab sawe Eliah, Ahab sayd vnto him, Art thou hee that troubleth Israel?

18 And he answered, I haue not troubled Israel, but f thou, and thy fathers house, in that yee haue forsaken the commaundements of the Lorde, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel, vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and sayd, How long g halt ye betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then sayd Eliah vnto the people, I onely remaine a Prophet of the Lorde: but Baals prophets are foure hundreth and fifty men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Eliah sayd vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they i leapt vpon the altar that was made.

27 And at noone Eliah mocked them, and said, Cry loude: for he is a k god: either he talketh, or pursueth his enemies, or is in his tourney, or it may bee that hee sleepeth and must be l awaked.

28 And they cryed loude, and cut themselues as their maner was, with knyues and launcers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophecied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliah sayd vnto all the people, Come to mee. And all the people came to him. and hee repaired the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name.)

32 And with the stones hee built an altar in the Name of the Lord: and hee made a ditch round about the altar, as great as would conteine two ‡ measures of seede.

33 And hee put the wood in order, and hewed the bullocke in peeces, and layd him on the wood,

34 And said, Fill foure barels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And hee said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & he m filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Izhak and of Israel, let it bee knowen this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done all these things at thy commandement.

37 Heare mee, O Lord, heare me, and let this people knowe that thou art the Lorde God, and that thou hast turned their heart againe n at the last.

38 Then the fire of the Lorde fell, & consumed the burnt offering, and the wood, and the stones, & the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, & said, The Lord is God, the Lord is God.

40 And Eliah sayde vnto them, Take the prophets of Baal, let not o a man of them escape. And they tooke them, and Eliah brought them to the brooke Kithon, & slewe them there.

41 ¶ And Eliah sayd vnto Ahab, Get thee vp, eate & drinke, for there is a sound of much raine.

42 So Ahab went vp to eat, & to drinke, and Eliah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And sayd to his seruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and sayd, There is nothing. Againe he sayd, Goe againe p seuen times.

44 And at the seuenth time he sayde, Behold, there ariseth a litle cloud out of the sea like a mans hand. Then he sayde, Vp, & say vnto Ahab, Make ready thy charet, and get thee downe that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliah, and he girded vp his loynes, and ran q before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoynt Hazael, Iehu, and Elisha.

Now

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God, ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether yee serue God wholy, or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god,

l He mocketh their beastly madnesse, which thinke that by any instance or sute, the dead and vile idoles can helpe their worshippers in their necessities.

Gen. 32.28. 2. King. 17.34.

‡ Hebr. Sats, which some thinke contayne about three pottels and a third part a piece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to run in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued still till he had obteined.

‖ Or, here and there.

q Hee was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

a To wit, of Baal.
b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.
‖ Or, whither his minde led him.
c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not overcome the same.
d He declareth that except God had nourished him miraculously, it had not bene possible for him to have gone this journey.
e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glorie, the more cruelly was he persecuted. *Rom.* 11. 3.
f For the nature of man is not able to come neere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.
g We ought not to depend on the multitude in maintayning Gods glory, but because our duetie so requireth, we ought to doe it.
‖ Or, Syria.

NOw Ahab tolde Iezebel all that Eliah had done, and howe he had slaine all the a Prophets with the sworde.
2 Then Iezebel sent a messenger vnto Eliah, saying, b The gods do so to me and more also, if I make not thy life like one of their liues by to morow this time.
3 ¶ When he saw that, hee arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, & left his seruant there.
4 But he went a dayes iourney into the wildernes, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and said, It is nowe ynough, O Lord, c take my soule, for I am no better then my fathers.
5 And as hee lay and slept vnder the Iuniper tree, beholde nowe, an Angel touched him, and sayd vnto him, Up, and eate.
6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.
7 And the Angell of the Lord came againe the second time, and touched him, and sayde, Up and eate: for thou d hast a great iourney.
8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.
9 And there hee entred into a caue, and lodged there: and beholde, the Lord spake to him and sayd vnto him, What doest thou heere, Eliah?
10 And he answered, I haue e bene very zelous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.
11 And he sayd, Come out, and stand vpon the mount before the Lord. And beholde, the Lorde went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was f not in the winde: and after the winde, came an earthquake: but the Lord was not in the earthquake:
12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.
13 And when Eliah heard it, he couered his face with his mantel, and went out, and stoode in the entring in of the caue: and beholde, there came a voyce vnto him, and sayd, What doest thou here, Eliah?
14 And hee answered, I haue bene very zelous for the Lord God of hostes, g because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.
15 And the Lord said vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou comnest there, anoynt Hazael King ouer ‖ Aram.
16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Eliha the sonne of Shaphat of Abel-Meholah shalt thou anoynt to be Prophet in thy roume.
17 And * him that escapeth from the sworde of Hazael, shall Iehu slay: and him that escapeth from the sworde of Iehu, shall Elisha slay.
18 Yet will * I leaue seuen thousand in Israel, euen h all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.
19 ¶ So hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfe: and Eliah went towards him, and cast his mantell vpon him.
20 And hee left the oxen, and ranne after Eliah, and said, i Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?
21 And when he went backe againe from him, he tooke a couple of oxen, & slew them and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eate: then hee arose and went after Eliah, and ministred vnto him.

2. *King.* 9. 1, 3. *ecclus* 48. 8.
Rom. 11. 4.
h He declareth that wicked dissemblers and idolaters are not hid.
i Though this naturall affection is not to be contemned, yet it ought not to moove vs when God calleth vs to serue him.
k He would not stay til wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 *Samaria is besieged.* 13 *The Lord promiseth the victorie to Ahab by a Prophet.* 31 *The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.*

THen Ben-hadad the King of ‖ Aram assembled all his armie, and two & thirtie a Kings with him, with horses and charets, and went vp and besieged ‖ Samaria, and fought against it.
2 And he sent messengers to Ahab king of Israel, into the citie,
3 And sayd vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.
4 And the king of Israel answered, and sayd, My lorde King, according to thy saying, b I am thine, and all that I haue.
5 And when the messengers came againe, they sayd, Thus commandeth Ben-hadad, and sayth, When I shall sende vnto thee, and commaund, thou shalt deliuer mee thy siluer and thy golde, and thy women, and thy children,
6 * Yet I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.
7 Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.
8 And all the Elders, and all the people sayde to him, Harken d not vnto him, nor consent.
9 Wherefore he said vnto the messengers of Ben-hadad, Tell my lorde the King, All

‖ Or, Syria.
a That is, gouernours and rulers of prouinces.
‖ Or, Shomeron.
b I am content to obey and pay tribute.
c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.
d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to mooand more also, if the ᵉ dust of Samaria be ynough to all the people that followe me, for euery man an handfull.

11 And the king of Israel answered, and sayd, Tell him, Let not him that girdeth his harnesse, boast himselfe, as he that ᶠ putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, hee sayd vnto his seruants, Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, ᵍ that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He sayd againe, Who shall order the battel? And hee answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken in the tents, both hee, and the Kings: for two and thirtie kings helped him.

17 So the ʰ seruants of the Princes of the prouinces went out first: and Ben-hadad sent out, ⁊ they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his ⁱ enemie: and the ʲ Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on a horse with his ᵏ horsemen.

21 And the king of Israel went out, and smote the horses and charets, ⁊ with a great slaughter slew he the Aramites.

22 ¶ For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.

23 ¶ Then the seruants of the King of Aram said vnto him, Their ˡ gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, ⁊ such charets, and we will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, ⁊ went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two litle flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue sayde, The Lord is the God of the mountaines, and not God of the vallets, therefore will I deliuer all this great multitude into thine hand, and yee shall knowe that ᵐ I am the Lord.

29 And they pitched one ouer against the other seuen dayes, ⁊ in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen ⁊ twentie thousand men that were left: and Ben-hadad fled into the citie, and came ‡ into a secret chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackecloth about our ⁿ loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackecloth about their loines, ⁊ put ropes about their heads, and came to the king of Israel, and sayde, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he sayd, Is he yet aliue? hee is my brother.

33 Now the men tooke diligent heede ‖ if they could catch any thing of him, and made haste, and sayd, Thy brother ᵒ Ben-hadad. And he said, Goe bring him. So Ben-hadad came out vnto him, and hee caused him to come vp into the charet.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in ᵖ Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets sayde vnto his neighbour by the commaundement of the Lorde, ᵠ Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lorde, behold, assoone as thou art departed from me, a Lion shall slay thee. So when he was departed from him, a Lion found him, and slew him.

37 Then

ᵉ Much lesse shal there be found any praye that is worth any thing, when they shall be so many.

ᶠ Boast not before the victory be gotten.

ᵍ Or, put your selues in order.

ʰ Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

ⁱ That is, young men trained in the seruice of Princes.

ʲ Heb. men.

ᵏ Or, Syrians.

ˡ With them that were appointed for the preseruation of his person.

ᵐ Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished.

ⁿ All they which were in the barrel of the former yeere, verse 15.

ᵒ Who am of like power in the valley, as I am on the hils, and can as well destroy a multitude with few, as with many.

ᵖ Heb. from chamber to chamber.

ᵠ In signe of submission, and that we haue deserued death if he will punish vs with rigour.

‖ Or, and caught at him.

ʳ He is aliue.

ˢ Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee.

‖ Or, of the disciples.

ᵗ By this externall signe, hee would more finely touch the kings heart.

ᵘ Because thou hast transgressed the commandement of the Lord.

37 Then her found another man, & ſayd, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded him.

38 So the Prophet departed, & waited for the King by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the King came by, he cried vnto the king, and ſaid, [f] Thy ſeruant went into the midſt of the battell: & beholde, there went away a man, whom another man brought vnto me, & ſayd, Keepe this man: if he be loſt, and want, thy life ſhall goe for his life, or els thou ſhalt pay a talent of ſiluer.

40 And as thy ſeruant had here & there to doe, he was gone: and the king of Iſrael ſaid vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And he haſted, and tooke the aſhes away from his face: and the king of Iſrael knew him that he was of the Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, * Becauſe thou haſt let goe out of thine hands a man whom I appointed to die, thy life ſhall goe for his life, and thy people for his people.

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖ Samaria.

[f] By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, & let him eſcape, whom God had appointed to be ſlaine.

*Chap.22.34.

‖Or, Shomron.

CHAP. XXI.

Iezebel commaundeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

‖Or, at this time.

AFter ‖ theſe things Naboth the Iſreelite had a vineyard in Iſreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake vnto Naboth, ſaying, [a] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyarde then it is: or if it pleaſe thee, I will giue thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauie and in diſpleaſure, becauſe of the woorde which Naboth the Iſreelite had ſpoken vnto him: for he had ſaid, I will not giue thee the inheritance of my fathers, and [b] layd vpon his bed & turned his face, and would eate no bread.

5 Then Iezebel his wife came to him, and ſaid vnto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Iſreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee another vineyard for it: but he anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſaid vnto him, [c] Doeſt thou now gouerne the kingdome of Iſrael? vp, eate bread, and [d] bee of good cheere, I will giue thee the vineyard of Naboth the Iſreelite.

8 So he wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, ſaying, Proclaime a [e] faſt, and ſet Naboth among the chiefe of the people,

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the King: then cary him out, and ſtone him that he may die.

11 And the * men of his city, euen the Elders and gouernours, which dwelt in his city, did as Iezebel had ſent vnto them: as it was written in the letters, which ſhe had ſent vnto them.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did [f] blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, [g] Vp, and take poſſeſſion of the vineyard of Naboth the Iſreelite, which he refuſed to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he aroſe to goe downe to the vineyard of Naboth the Iſreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tithbite, ſaying,

18 Ariſe, goe downe to meete Ahab king of Iſrael, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, [h] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſaith the Lord, [i] In the place where the dogges licked the bloud of Naboth, ſhall dogges licke euen thy blood alſo.

20 And Ahab ſayd to Eliiah, Haſt thou found me, O mine enemie? And he anſwered, I haue found thee: for thou haſt ſold thy ſelfe to worke wickednes in the ſight of the Lord.

21 *Behold, I will bring euill vpon thee, and will take away thy poſteritie, and will cut off from Ahab him that * pisſeth againſt the wall, aſwell him that is * ſhut vp, as him that is left at Iſrael,

22 And I will make thine houſe like the houſe of * Ieroboam the ſonne of Nebat, and like the houſe of * Baaſha the ſonne of Ahiiah, for the prouocation wherewith thou haſt prouoked, and made Iſrael to ſinne.

23 And alſo of Iezebel ſpake the Lorde, ſaying, * The dogs ſhall eate Iezebel by the ‖ wall of Iezreel.

24 The dogges ſhall eate him of Ahabs kinrede, that dieth in the citie: and him that dieth in the fields, ſhall the foules of the ayre eate.

[a] Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo ſinfull that he would take from another man his right without full recompenſe.

[b] Thus the wicked conſider not what is iuſt and lawfull, but feele inwardly, when they cannot haue their inordinate appetites ſatisfied.

[c] As though ſhe ſaid, Thou knoweſt not what it is to reigne. Command, and in mine owne name.

[d] For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

[e] Thus ‖ worldlings contrary to Gods commaundement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of Princes, then the iuſt lawes of God.

‖Hebr. blaſſe.

[f] This example of monſtrous crueltie the holy Ghoſt leaueth to vs, to the intent that we ſhould abhorre all tyrannie, and ſpecially in them whom nature and kinde ſhould moue to be pitifull and inclined to mercy.

[g] Doeſt thou thinke to haue any aduantage by murthering of an innocent?

[h] This was fulfilled in Ioram his ſonne, in 2. King. 9.25, 26.

*Chap.14.10. 2.King.9.8. 1.Sam.25.22. *Chap.14.10.

*Chap.15.29. *Chap.16.3.

2.King.9.33. 36.

‖Or, forreſter or poſſeſſion.

25 (But there was none like Ahab, who did [i] sell himselfe,to worke wickednes in the sight of the Lorde, whom Iezebel his wife prouoked.

26 For he did exceeding abominably in following idoles,according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon [t] him, and fasted, and lay in sackcloth, and went [k] softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before mee? because he submitteth himselfe before me, I will not bring that euill in his dayes,but in his [l] sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah foreweth the king what shal be the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat. 50 And Ioram his sonne.

AND [a] they continued [b] three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah [b] come downe to the king of Israel.

3 (Then the king of Israel sayd vnto his seruants, Know ye not that [c] Ramoth Gilead was ours? and we stay, & take it not out of the hand of the king of Aram?)

4 And he sayd vnto Iehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Iehoshaphat saide vnto the king of Israel, [d] I am as thou art, my people as thy people, and mine hoyses as thine hoyses.

5 Then Iehoshaphat said vnto the king of Israel, [e] Aske counsel, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the [f] prophets vpon a foure hundreth men, and said vnto them, Shall I go against Ramoth Gilead to battel, or shall I let it alone? Also they sayd, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there [g] heere neuer a Prophet of the [h] Lord more, that we might inquire of him?

8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I [i] hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the king of Israel called an [j] Eunuch, and sayd, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne [m] their [k] apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiiah the sonne of Chenaanah made him [l] hornes of iron, & said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the words of the Prophets declare good vnto the king with [n] one [+] accord: let thy word therefore, I pray thee, be like the word of one of them, & speake thou good.

14 And Michaiah sayd, As the Lord liueth, what soeuer the Lord saieth vnto mee, that will I speake.

15 ¶ So he came to the king, & the king sayd vnto him, Michaiah, shall wee goe against Ramoth Gilead to battel, or shall we leaue off? and he answered him, [o] Goe vp, and prosper: and the Lorde shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shal I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that haue no shepheard. And the Lord sayd, [p] These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, [q] he would prophesie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the [r] hoste of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall [s] entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came foorth a spirit, and [t] stood before the Lord, and sayd, I will entise him. And [u] the Lord said vnto him, Wherewith?

22 And he sayd, I will goe out, and bee a [x] false spirit in the mouth of all his prophets. Then he said, Thou shalt entise him, & shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirite in the mouth of all these thy Prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayde, [y] Which way went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

[i] By the wicked counsell of his wife,he became a vile idolater & cruell murtherer, as one that gaue himselfe wholy to serue sinne.

[t] *Hebr, his flesh.*

[k] In token of mourning, or as some read, barefooted.

[l] Meaning, in Iorams time, 2.king.9.26.

1.Chr.18.1,2.

[a] Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.

[b] To see and visite him.

[c] The kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not himselfe bound thereby to restore it.

[d] I am ready to ioyne and goe with thee, and all mine is at thy commandement.

[e] Hee seemed that he would not goe to the warre, except God approued it: yet when Micaiah counselled the contrary, he would not obey.

[f] Meaning, the false prophets, which were flatterers, and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slew.

[g] Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

[h] Whereby we see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

[i] Read Gen.37.36.

[k] In their kingly apparel.

[l] The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa.20.2. Iere.7.2. whereas the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

[m] This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

[+] *Ebr. mouth.*

[n] He speaketh this in derision, because the king attributed so much to [+] false prophets, meaning that by experience hee should try that they were but flatterers.

[o] It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

[p] Meaning, his Angels.

[q] *Or, perswade and deceiue.*

[r] Here we see that though the deuill bee euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

[s] I will cause all his prophets to tell lies.

2.Chr.18.23. [t] Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

[u] Read Gen. 37, 36.

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see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel sayd, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the Kings sonne,

27 And say, Thus saieth the King, Put this man in the prison house, and feede him with [a] bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by mee. And he said, [b] Hearken all ye people.

29 So the king of Israel, and Jehoshaphat the king of Judah went vp to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, I will change mine apparel & will enter into the battel, but put thou on thine apparel. And the king of Israel changed himselfe, and went into the battel.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue only against the king of Israel.

32 And when the captaines of the charets saw Jehoshaphat, they said, Surely it is the king of Israel, & they turned to fight against him: and Jehoshaphat [c] cryed.

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe [d]rightly, and smote the king of Israel betweene the ioints [e] of his brigandine. Wherefore hee sayde to his charet man, Turne thine hand and carie me out of the hoste: for I am [f] hurt.

35 And the battel encreased that day, and the [g] king stood stil in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation thorowout the [h] hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, & the dogs licked vp his blood (and [i] they washed his armour) according [k] vnto the Word of the Lord which hee spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Ivorie house which hee built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ [l] And Jehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel. 2 Chro. 20 31.

42 Jehoshaphat was fiue and thirty yere olde, when he began to reigne, and reigned fiue and twentie yeere in Jerusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless [a] the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat and his worthy deeds that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the [b] Deputie was king.

48 Jehoshaphat made ships of [c] Tharshish to saile to [d] Ophir for golde, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants go with thy seruants in the ships. But Jehoshaphat would not.

50 And Jehoshophat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Jehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuentenith yeere of Jehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euil in [e] sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal & worshipped him, and prouoked the Lord God of Israel vnto wrath, [f] according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

[Or, in his simplicitie, and ignorantly.

‡Ebr. and betweene the brigandine.

‡Ebr. sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

[Or, the harlots washed it. Chap. 21. 19.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterrandum.

d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for golde.

e Ignorance is the mother of errour and idolatrie.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ghospll the wicked and Gods wra

[Or, in all points as his father did.

The second booke of the Kings.

THE ARGVMENT.

THis second booke conteineth the actes of the kings of Iudah and Israel: to wit of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, & his citie Samaria taken, & the ten tribes by the iust plague of God for their idolatry & disobedience to God, led into captiuitie. And also of Iudah, frō the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for cōtemning the Lords cōmandement by his Prophets, & neglecting his sundry admonitiōs by famine & other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his own eies put out, as the Lord had declared to him before by his Prophet Jeremie: & also by the iust vengeance of God for contempt of his word Jerusalem was destroyed, the Temple burnt, and he & all his

his people were led away captiues into Babylō. In this booke are notable exāples of Gods fauor toward thole rulers & people which obey his prophets, & embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and do not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal zebub. 3 He is reproued of Eliah. 10 The captains ouer fifties were sent to Eliah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after ỹ death of Ahab:
2 And a Ahaziah fel thorow the latteise windowe in his vpper chamber which was in Samaria, so he was sick: then he sent messengers, to whom he sayde, Goe and inquire of b Baal-zebub the god of Ekron, if I shall recouer of this my disease.
3 Then the Angel of the Lord said to Eliah the Tishbite, Arise, and goe vp to meet the messengers of the king of Samaria, and say vnto them, c Is it not because there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?
4 Wherefore thus sayth the Lord, Thou shalt not come downe frō the bed on which thou art gone vp, but shalt die the death. So Eliah departed.
5 And the messengers returned vnto him, to whom he sayd, Why are ye nowe returned?
6 And they answered him, There came a man and met vs, and sayde vnto vs, Goe and returne vnto the king which sent you, and say vnto him, Thus sayth the Lord, d Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death.
7 And he said vnto them, What maner of man was hee which came and met you, and tolde you these words?
8 And they sayd vnto him, Hee was an e hairie man, and girded with a girdle of leather about his loynes. Then sayd hee, It is Eliah the Tishbite.
9 Therefore the king sent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for beholde, hee sate on the top f of a mountaine, and hee sayd vnto him, O man of God, the king hath commanded that thou come downe.
10 But Eliah answered, and sayd to the captaine ouer the fifties, If that I be a man of God, let fire come downe from the heauen, and deuoure thee & thy fifties. g So fire came downe from the heauen, and deuoured him and his fifties.
11 Againe also hee sent vnto him another captaine ouer fifties, with his fifties. Who spake, and sayd vnto him, h O man of God, thus the king commaundeth, Come downe quickly.
12 But Eliah answered, and sayde vnto them, i If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifties. So fire came downe from the heauen, and deuoured him and his fifties.
13 ¶ Yet againe he sent the third captaine ouer fifties with his fifties. And the third captaine ouer fifties went vp, and came, & fell on his knees before Eliah, and besought him, and sayd vnto him, O man of God, I pray thee, let my k life and the life of these thy fifty seruants be l precious in thy sight.
14 Beholde, there came fire downe from the heauen & deuoured the two former captaines ouer fifties with their fifties: therefore let my life now be precious in thy sight.
15 And the Angel of the Lord sayd vnto Eliah, Goe downe with him, be not m afrayd of his presence. So he arose, and went downe with him vnto the king.
16 And he sayd vnto him, Thus saith the Lorde, Because thou hast sent messengers to enquire of Baal-zebub the God of Ekron, (was it not becaule there was no God in Israel to inquire of this word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.
17 So he died according to the worde of the Lorde, which Eliah had spoken. And n Iehoram began to reigne in his stead, in the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.
18 Concerning the rest of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

and in the fift yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

3 Eliah diuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and diuideth Iordan. 20 The water and venemous waters are healed. 23 The children that mock Elisha, are rent in pieces with beares.

AND when the Lord would take vp Eliah into heauen by a whirle winde, Elisah went with Elisha from a Gilgal.
2 Then Eliah said to Elisha, Tary here, I pray thee: for the Lord hath sent mee to Beth-el. But Elisha sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.
3 And the b children of the Prophets that were at Beth-el, came out to Elisha, & said vnto him, Knowest thou that the Lord will take thy master from c thine head this day? And he sayd, Yea, I d know it: hold ye your peace.
4 Againe Eliah sayd vnto him, Elisha, tary here, I pray thee: for the Lord hath sent me to Iericho. But he sayd, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they came to Iericho.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were woont to pay him tribute, rebelled, and he fell downe at a grace which was vpon his house to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking, that he could preserue them from the hating of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offred to that idole.
c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.
d Ignorance is the mother of errour and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore prouoked Gods wrath so much the more.
i Meaning, that God would shew by effect, whether hee was a true prophet or not.
k Which humble my selfe before God and his seruant.
l That is, spare my life, & let me not die as the other two.
m Thus the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of themselues are afraid to doe Gods message.
n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the second yeere of his sonne Iehoram the sonne of Ahab reigned in Israel.
a Which was that place where the children of Israel were circumcised after they came ouer Iorden, and had bene fourtie yeeres in the wildernesse, as Ioth. 5. 9.
b So called, because they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to be the master, is to be as the head, is to bee the scholler.
d For the Lord had reuealed it vnto him.

5 And the children of the Prophets that were at [c] Iericho, came to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? and he sayd, Yea, I know it: holde ye your peace.

6 Moreouer, Eliiah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stood on the other side afar off, and they stood by Iorden.

8 ¶ Then Eliiah tooke his cloke, & wrapt it together, and smote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliiah sayd vnto Elisha, Aske what I shall do for thee before I bee taken from thee. And Elisha sayd, I pray thee, Let thy Spirit [g] be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and did separate them twaine. *So Eliiah went vp by a whirlewinde into [h] heauen.

12 And Elisha saw it, and hee cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee sawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ Hee tooke also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After he tooke [i] cloke of Eliiah, that fell from him, and smote the waters, and sayd, Where is the Lord God of Eliiah? And so he also, after he had stricken the water, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayde, [i] The spirite of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the grounde before him.

16 And sayde vnto him, Beholde nowe, there be with thy seruants fifty strong men: let them goe, wee pray thee, and seeke thy [k] master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he sayd, [l] Ye shall not send.

17 Yet they were instant vpon him, till he was ashamed: wherefore he sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie sayd vnto Elisha, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lorde, seest, but the water is naught, and the ground [m] barren.

20 Then he sayd, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there [n] the salt, and sayde, Thus sayeth the Lorde, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and [o] cursed them in the Name of the Lord. And two beares came out of the Forrest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat go to warre against Moab, which rebelled.* 13 *Elisha reproueth him.* 17 *and giueth their hoste water.* 24 *The Moabites are ouercome.* 27 *Their king sacrificeth his sonne.*

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelues yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father and like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, he cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendered vnto the King of Israel an hundreth thousand lambes, and an hundreth thousande rammes with the woolle.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for [d] I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then sayd he, What way shall we go vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the [e] king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that [f] followed them.

10 Therefore the king of Israel sayde, Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

a Not onely at Beth-el, but at Iericho and other places were there prophets, which had schooles, whom they instructed and brought vp in the true feare of God.

b To wit, of Iorden.

c Let thy spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let me haue two. *Eccles. 48. 9. 1. mac. 2. 58.*

d Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

e The spirit of prophesie is giuen to him, as it was to Eliiah.

f Meaning Eliiah: for they thought his body had bene cast in some mountaine.

g Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

h Or, *killeth the inhabitants.*

i Meaning, that he followed them into the townes.

k Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

l Perceiuing their malicious heart against the Lord & his word, he desireth God to take vengeance of that iniurie done vnto him.

a Reade the annotation in the 1. chap. and 17. verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries to his successours.

d Reade 1. King. 22. 4.

e Meaning the viceroy or lieutenant of the king of Iudah, reade 1. King. 22. 47.

f *Ebr. sins were at their feet.*

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue bin vexed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to bee declared to the wicked because of the godly that are among them.
l He sing songs to Gods glory, & stirred vp the Prophets heart to prophesie.
m He will not only miraculously giue you water, but your enemies also into your hand.
n Though God bestow his benefits for a time vpō his enemies, yet hee hath his seasons, when hee will take them away, to the intent they might see his vengeance, which is prepared against them.
Elias gird himself with a girdle.
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lorde by him? and one of the king of Israels seruants answered, and sayd, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Elijah.

12 Then Iehoshaphat sayd, g The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayd vnto him, i Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As k the Lord of hosts liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would l not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrell m played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lorde, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, both ye and your cattell, and your beastes.

18 But this is a n small thing in the sight of the Lord: he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery fayre tree, and shall stop all the fountaines of water, and o marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able p to put on harneſſe, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they sayd, q This is blood: the kings are surely slayne, and one hath smitten another: now therefore Moab, to the spoyle.

24 And when they came to the host of Israel, the Israelites arose vp, & smote the Moabites, so that they fled before them, but they r smuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, and they stopt all the fountaines of water: & felled all the good trees: onely in s Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sword to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his steade, and t offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their country.

r Some referre it to the king of Edoms sonne, who they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites horror of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obtaineth for the Shunamite a sonne as Gods hand. 18 Who dying, 32 Hee reyseth him vp again. 40 Hee maketh sweete the potage, 42 And multiplieth the loaues.

A Nd one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest, that thy seruant did b feare the Lord: and the creditor is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And shee sayd, Thine handmayde hath nothing at home, saue a d pitcher of oyle.

3 And hee sayd, Goe, and borow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee & vpon thy sonnes, and powre out into e all those vessels, & set aside those that are full.

5 So she departed from him, & shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he sayd vnto her, There are no more vessels. And the oyle f ceased.

7 Then she came & told the man of God. And he sayd, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And shee sayd vnto her husband, Behold, I know now, that this is an holy man of God, that passeth by vs continually.

10 Let vs make h him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlestick: that hee may turne in thither when he commeth to vs.

11 ¶ And on a day hee came thither and turned into the chamber, and lay therein.

12 And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee sayd vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, i what shall wee doe for thee? Is there any thing to bee spoken for thee to the King, or to the Captaine

a Reade Chap. 2.3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God sufficeth his many times to bee brought to extreme necessitie, before he succour them, that afterward they may the more prayse his mercy.
e The Prophet declareth hereby vnto her, that God neuer forsaketh to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that hee might more commodiously giue himselfe to studie and prayer.
i Thus the seruants of God are not vnthankfull for the benefites they receiue.

of the hoste? And thee answered, I [k] dwell among mine owne people.

14 Againe hee sayd, What is then to bee done for her? Then Gehazi answered, In deede thee hath no sonne, and her husband is olde.

15 Then sayd he, Call her. And he called her, and she stoode in the doore.

16 And he sayd, [l] At this time appointed, according to the time of life, thou shalt embrace a sonne. And thee sayd, Oh my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had sayd vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he went out to his father, and to the reapers.

19 And he said to his father, [m] Mine head, mine head. Who sayd to his seruant, Beare him to his mother.

20 And he tooke him, and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then shee went vp, and layd him on the bed of the man of God, & shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the young men and one of the asses: for I will haste to the man of God, and come againe.

23 And he sayd, Wherefore wilt thou go to him to day? it is neither [n] newe Moone nor Sabbath day. And she answered, [o] All shall be well.

24 Then shee sadled an asse, and sayde to her seruant, Drive, and goe forward: stay not for me to get vp except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her [p] ouer against him, he sayd to Gehazi his seruant, Beholde the Shunammite.

26 Runne nowe, I say to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when shee came to the man of God vnto the mountaine, shee [q] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God sayd, Let her alone: for her soule is [r] vexed within her, and the Lord hath hid it from me, and hath not tolde it me.

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loyns, & take my staffe in thine hand, and goe thy way: [s] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the child sayd, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, & had layd the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, & told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layde vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, & prayed vnto the Lorde.

34 After he went vp, and [t] lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, & went vp and spred himselfe vpon him: then the childe neesed [u] seuen times, and opened his eyes.

36 Then he called Gehazi, and sayd, Call this Shunammite. So he called her, which came in vnto him. And hee sayde vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, & tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [x] land, and the children of the Prophets dwelt with him. And he sayd vnto his seruant, Set on the great pot, & seethe pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbs, and found, as it were, a wilde vine, and gathered thereof [y] wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they did eat of the pottage, they cried out, & sayd, O thou man of God, [z] death is in the pot: and they could not eate thereof.

41 Then he sayd, Bring meale. And he cast it into the pot, & sayd, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, euen twenty loaues of barley, and full eares of corne in the huske. And he sayd, Giue vnto the people, that they may eate.

43 And his seruaunt answered, Howe should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus sayth the Lord, They shall eate, & there [a] shall remaine.

44 So he set it before them, and they did eate, & left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie, 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because hee tooke money, and rewards of Naaman.

NOwe was there one Naaman captaine of the hoste of the king of Aram, a great man, and honorable in the sight of his lorde, because that by him the Lord had [b] deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands,

[k] I am content with that that God hath sent me, & can want nothing that one can doe for another.

[l] Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitfull. *Gen.18.10.*

[m] His head aked sore, and therefore he cried thus.

[n] For at such times the people were wont to resort to the Prophets for doctrine and consolation.

[o] *Ebr. peace.*

[p] *Or, farre off.*

[q] The like did Eliiah to the widowes sonne at Sarephta, 1. King. 17.21. and Saint Paul, Actes 20. 10. signifying the care that ought to be in them, that beare the word of God, and are distributers of the spiritual life.

[r] Meaning, of tentimes.

[s] Make such speede that nothing may let thee in the way, Luke 10.4.

[t] That is, in the land of Israel.

[u] Which [x] Apocaries call colloquintida, and is most vehement and dangerous in purging.

[y] They feared that they were poysoned, because of the bitternesse.

[z] *Ebr. her soule is in bitternesse.*

[a] It is not the quantity of bread that sufficieth, but the blessing that God giueth.

[b] Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which do good to the countrey.

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bands, and had taken a little maide of the land of Israel, and shee ‡ serued Naamans wife.

3 And shee sayde vnto her mistresse, Would God my lorde were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And one went in, and told his lorde, saying, Thus and thus sayth the maide that is of the land of Israel.

5 And the king of Aram saide, Goe thy way thither, and I will sende a letter vnto the king of Israel. And hee departed, and [d] tooke ‡ with him ten talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstande, that I haue sent thee Naaman my seruaunt, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how hee seeketh a quarell against me.

8 But when Elisha the man of God had heard how the King of Israel had rent his clothes, he sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come nowe to me, and hee shall knowe that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe, and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleane:d.

11 But Naaman was [f] wroth, and went away, and saide, Beholde, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and bee cleanse? so he turned, and departed in displeasure.

13 But his seruaunts came, and spake vnto him, and sayd, [g] Father, if the Prophet had commaunded thee a great thing, wouldest thou not haue done it? how much rather then, when he sayeth to thee, Wash, and be cleane?

14 Then hee went downe and [h] washed himselfe seuen times in Iorden, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 ¶ And he turned againe to the man of God, he and all his compaunie, and came and stoode before him, and saide, Beholde, now I know that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take a ‡ reward of thy seruant.

16 But he sayd, As the Lorde liueth (before whome I stand) I will not receiue it. And hee would haue constrained him to receiue it, [k] but he refused.

17 Moreouer, Naaman said, Shall there not be giuen to thy seruaunt two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be [i] merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I lye, in the house of Rimmon, the Lorde be mercifull vnto thy seruant in this point.

19 Vnto whom he sayd, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lorde liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, [l] he light down from the charet to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman saide, Yea, take two talents, and hee compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruaunts, that they might beare them before him.

24 And when he came to [p] the tower, hee tooke them out of their handes, and laide them in the house, and sent away the men: and [m] they departed.

25 ¶ Then he went in, and stoode before his master. And Elisha sayde vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayde vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, and men seruaunts, and maid seruants?

27 The leprosie therefore of Naaman shal cleaue vnto thee, and [p] to thy seede for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets sayde vnto Elisha, Beholde, wee pray thee, the place where wee dwell with thee, is too little for vs.

[a] Ebr. she was before.

[b] Meaning, Elisha.

[c] That is, Naaman tolde it to the king of Syria.

[d] To giue this as a present to the Prophet.

‡ Ebr. in his hand.

[e] The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

[f] Mans reason murmureth, who considereth only the signes, and outward things, and hath not regard to the word of God, which is there conteined.

[g] This declareth that seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruants must be affectioned as toward their children.

Luke 4.27.

‡ Ebr. blessing.

[h] So the Lord commandeth that they that receiue freely, should giue also freely.

[i] He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

[k] The Prophet did not approue his acte, but after the common maner of speech he biddeth him farewell.

[l] Declaring thereby what honour and affection he bare to the Prophet his master.

[p] Or, *fortresse, or secret place.*

[m] Naamans seruants.

[n] Was not I present with thee in spirit?

[o] That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

[p] To be an example to all such as by whose couetousnesse Gods word might be slandered.

a Or, a piece of wood fit to build with.
‖ Or, the axe head.
b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush and take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueile it to his seruants, and cause their counsell to be disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, & discouereth it vnto his King.
f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.
g For he was assured of Gods help, and that millions of Angels cãped about the godly to deliuer them. 2. Chro. 32. 7.
h That he may beholde howe thou hast prepared an armie to rescue vs.
i Meaning the Syrians his enemies, which came downe thinking themselues sure of him.
k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the glory of God.

2 Let vs nowe goe to Jorden, that wee may take thence euery man a * beame, and make vs a place to dwell in. And he answered, Goe.
3 And they said, Couchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.
4 So he went with them, and when they came to Jorden, they cut downe wood.
5 And as one was felling of a tree, the ‖ yron fell into the water: then he cried, and said, Alas master, it was but borowed.
6 And the man of God said, Where fell it? And hee shewed him the place. Then he cut downe a piece of wood, and cast in thither, and he caused the yron to ᵇ swimme.
7 Then he said, Take it vp to thee. And he stretched out his hand and tooke it.
8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruaunts, and sayde, In ᶜ such and such a place shalbe my campe.
9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.
10 So the king of Israel sent to the place which the man of God tolde him, and warned him of, ᵉ & saued himselfe from thence, not once, nor twise.
11 And the heart of ᶠ the king of Aram was troubled for this thing: therefore hee called his seruants, and saide vnto them, Will ye not shewe mee, which of vs bewraieth our counsell to the king of Israel?
12 Then one of his seruants said, None, my lord, O King, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy ᶜ priuie chamber.
13 And he said, Goe, and espie where hee is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.
14 ¶ So hee sent thither horses and charets, and a ᵍ mightie hoste: and they came by night, and compassed the citie.
15 And when the seruant of the man of God arose earely to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas, master, how shall we doe?
16 And hee answered, ʰ Feare not: * for they that be with vs, are moe then they that be with them.
17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, ⁱ that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.
18 So ⁱ they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And hee smote them with blindnesse, according to the word of Elisha.
19 And Elisha sayde vnto them, This is not the way, neither is this the citie: followe mee, and I will leade you to the man whom yee seeke. But hee ᵏ led them to Samaria.
20 And when they were come to Samaria, Elisha sayde, Lorde, open their eyes, that they may see. And the Lorde opened their eyes, and they sawe, and beholde, they were in the midst of Samaria.
21 And the king of Israel saide vnto Elisha when he saw them, ˡ My father, shal I smite them, shall I smite them?
22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? but set bread and water before them, that they may eat and drinke & goe to their master.
23 And hee made great preparation for them: and when they had eaten and dronken, hee sent them away: and they went to their master. So the bands of Aram came ᵐ no more into the land of Israel.
24 But afterward Ben-hadad King of Aram gathered all his hoste, and went vp, and besieged Samaria.
25 So there was a great famine in Samaria: for loe, they besieged it, vntill an asses head was at fourescore pieces of siluer, & the fourth part of a cab of ⁿ doues ᵒ dong at fiue pieces of siluer.
26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O king.
27 And he sayde, Seeing the Lorde doeth not succour thee, howe shoulde I helpe thee with the ᵒ barne, or with the winepresse?
28 Also the king said vnto her, ᵖ What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that wee may eate him to day, and wee will eate my sonne to morow.
29 * So wee sod my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.
30 And when the king had hearde the wordes of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and behold, hee had sackcloth ‖ within ᵖ vpon his flesh)
31 And he said, God doe so to me & more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.
32 (Nowe Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, hee sayde to the Elders, See yee not howe this ᵠ murtherers sonne hath sent to take away mine head? take heed when the messenger commeth, and shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him?
33 While hee yet talked with them, behold, the messenger came downe vnto him, and saide, Beholde, this euill commeth of the Lorde: ʳ should I attend on the Lorde any longer?

l The wicked vse reuerent & graue words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.
m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene ouercome in battell: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write, that they burned it in the siege for lacke of wood.
o Meaning, any kinde of vitaile, as corne and wine, &c. Deu 28. 53, 57.
‖ Or, vnder his clothes.
p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.
q Meaning, Ioboram Ahabs sonne, who killed the Prophets and caused Naboth to be stoned.
r So the wicked fall into a rage and desperation if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 *Elisha propheseth plentie of vitaile and other things to Samaria.* 6 *The Syrians run away, and leaue no man following them.* 17 *The prince that woulde not beleeue the word of Elisha, is troden to death.*

Then

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reuciled by Gods spirit.

b To whom the King gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noise or shaking of a leafe.

g The wicked neede no greater enemy then their owne conscience to pursue them, *for, we shalbe punished for our faultes.*

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly, euer vse more perils then needeth.

THen Elisha sayd, Heare yee the word of the LORD: thus saith the LORD, a To morrow this time a measure of fine floure shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the King b leaned, answered the man of God, and sayd, Though the LORD would make c windowes in the heauen, could this thing come to passe? and he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Nowe there were foure leprous men at the entring in of the gate: and they sayde one to another, Why sit we here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Nowe therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the LORD had caused the campe of the Aramites to heare a e noise of charets, and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was, and f fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, some g mischiefe will come vpon vs. Nowe therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and solde them, saying, We came to the campe of the Aramites, and lo, there was no man there, neither voyce of man, but horses tyed, and asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayde vnto his seruants, h I will shew you now, what the Aramites haue done vnto vs. They know that wee are a hungred, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, wee shall catch them alive, and goe into the citie.

13 And one of his seruants answered, and sayde, Let men take nowe fiue of the horses that remaine and are left in the citie (behold, they are euen as all the i multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke k two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Jorden, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel l according to the word of the LORD.

17 And the King gaue the Prince (on whose hand hee leaned) the charge of the gate, and the people l trode vpon him in the gate, and hee died, as the man of God had sayd, which spake it when the King came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morrowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and sayd, Though the LORD would make windowes in the heauen, could it come so to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

[Or, two horses of the charet, which were accustomed to draw in the charet.

k Which he spake by the mouth of Elisha verse 1.

l As the people preassed out of the gate to run to the Syrians tents where they had heard was meate, and great spoyle left.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeere. 12 He prophesieth to Hazael that he shall be king of Syria. 15 He reigneth after Ben-hadad. 16 Iehoram raigneth ouer Judah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto the woman, *Chap. 4.35.*
* whose sonne he had restored to life, saying, Vp, and goe, thou and thine houle, and sojourne where thou a canst sojourne: for the LORD hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out b to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he told c the king, how he had restored one dead to life, behold, the woman whose sonne he had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

a Where thou canst finde a commodious place to dwell, whereas is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull prouidence appeareth in this, that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepareth an occasion, for the poore widowes sute.

6 And when the King asked the woman, she tolde him: so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the d fruits of her lands since the day thee left the land, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the King of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shal I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery e good thing of Damascus, euen the burden of fourtie camels, and came and stoode before him, and sayde, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt f recouer: howbeit the Lord hath shewed me, that he shall surely die.

f Meaning, that he should recouer of this disease: but hee knew that this messenger Hazael should slay him to obteine the Kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? and hee answered, Because I knowe the euill that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and thou shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael sayd, What? is thy seruant a a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So hee departed from Elisha, and came to his master, who sayd to him, What sayd Elisha to thee? And hee answered, He tolde me that thou shouldest recouer.

15 And on the morowe hee tooke a thicke cloth, and dipt it in water, and h spreade it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ * Nowe in the fifth yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, i Iehoram the sonne of Iehoshaphat king of Iudah began k to reigne.

2. *Chron.* 21.4.

i Reade Chap. 1.17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when hee began to reigne: and hee reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the l daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

2. *Sam.* 7.13.

20 ¶ In those dayes Edom m rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had bene subiect frō Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then n Libnah rebelled at the same time.

n This was a city in Iudah giuen to the Leuites, Iosh. 21.13. and after turned from king Iehoram, because of his idolatrie.

23 Concerning the rest of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

2. *Chro.* 22.1.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 ° Two and twentie yeere olde was Ahaziah when hee began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstoode, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fortie two yeere olde, as 2. Chro. 22.2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to warre against Hazael king of Aram in p Ramoth Gilead, and the Aramites smote Ioram.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in q Iezreel of the woundes which the Aramites had giuen him at Ramah, when hee fought against Hazael King of Aram: and Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Iezreel, because he was sicke.

q This is a citie belonging to the tribe of Iſſachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Ieboram the King thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Iudah, 33 and causeth Iezebel to bee cast downe out of a windowe, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, * Girde thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

1. *Kin.* 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they wied long garments which they tucked vp, when they went about earnest businesse. ‡ *Ebr. from chamber to chamber.*

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee sayd, I haue a message to thee, O captaine. And Iehu said, Vnto which of vs? And he answered, To thee, O captaine.

b This anoynting was for Kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished,

6 And he arose, and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lord God of Israel, I haue b anoynted thee for

for King ouer the people of the Lorde, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the doggs shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the [e] seruants of his lord. And one sayde vnto him, Is all well? wherefore came this [d] madde fellow to thee? And he sayd vnto them, Ye know the man, and what his talke was.

12 And they sayde, It is false, tell vs it now. Then he sayd, Thus and thus spake he to me, saying, Thus sayeth the Lorde, I haue anoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the toppe of the staires, and blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram, (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu sayd, If it bee your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stoode in the towre in Izreel, spyed the company of Iehu as he came, and sayde, I see a company. And Iehoram sayd, Take a horseman, and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus saith the King, Is it peace? And Iehu sayde, What hast thou to doe with peace? ‖ turne behinde me. And the watchman tolde, saying, The messenger came to them, but hee commeth not againe.

19 Then he sent out an other on horsebacke, which came to them, and sayd, Thus sayth the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram saw Iehu, hee sayd, Is it peace, Iehu? and hee answered, What peace, whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laid this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, & the blood of his [b] sonnes, sayd the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the fielde, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to [i] Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the [k] eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyred her head, and [l] looked out at a window.

31 And as Iehu entred at the gate, shee sayd, Had * Zimri peace, which slewe his master?

32 And hee lift vp his eyes to the window, and sayd, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

33 And he said, Cast her down: and they cast her downe, * and hee sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eat and drinke, and said, Visite now yonder cursed woman and bury her: for she is a * kings daughter.

35 And they went to burie her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

1.King.21. 15,25.

1.King.14.10. and 21,21.

1.King.14.10. and 21.22. 1.King.16.3,11.

e That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation, the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and sayd he had the deuil) therefore they ought not to be discouraged. Chap.8.29.

e God had thus ordeined, as is read 2.Chro.22. 7. that this wicked and idolatrous king who was more readie to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning that forasmuch as God is their enemie, because of their sinnes, that he will euer stirre vp some to reuenge his cause.

Or, shake this prophesie against him.

1.King.21.29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

i After that he was wounded in Samaria he fled to Megiddo, which was a city of Iudah.

k That is, eleuen whole yeeres: for chap.8.25. before, when hee sayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hautie and cruell nature, she would stil reteine her princely state and dignitie.

m As though she would say, Can any traitour or any that vseth against his superiour, haue good successe? reade 1.King.16.10.

Or, chiefe seruant.

n This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

o To wit, of the king of Zidon, 1.Kings 16.31.

him

‡ *Ebr. by the hand of.*
1. *King.* 21. 23.
p Thus Gods iudgements appeare euen in this worlde againſt them that ſuppreſſe his word and perſecute his ſeruants.

him. And hee ſayde, This is the worde of the Lorde, which he ſpake ‡ by his ſeruant Eliiah the Tithbite, ſaying, * In the fielde of Iſreel ſhall the dogges eate the fleſh of Iezebel.

37 And the carkeis of Iezebel ſhall bee as dung vpon the ground in the fielde of Iſreel, ſo that none ſhall ſay, p This is Iezebel.

CHAP. X.

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to bee ſlaine, 14 and after that fourtie and two of Ahaziahs brethren. 25 He killeth alſo all the Prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

AHab had now ſeuentie a ſonnes in Samaria. And Iehu wrote letters, ‡ ſent to Samaria vnto the rulers of Iſreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your maſters ſonnes, yee haue with you both charets and horſes, and a defenced citie, and armour)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and b ſet him on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afraid, and ſayd, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And hee that was gouernour of Ahabs houſe, and hee that ruled the citie, and the Elders, and the bringers vp of the children ſent to Iehu, ſaying, Wee are thy ſeruants, and will doe all that thou ſhalt bid vs: wee will make no king: doe what ſeemeth good to thee.

6 ¶ Then hee wrote another letter to them, ſaying, If yee be mine, and will obey my voyce, c take the heads of the men that are your maſters ſonnes, and come to me to Iſreel by to morow this time. (Now the Kings ſonnes, euen ſeuentie perſons, were with d great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings ſonnes, and ſlew the ſeuentie perſons, and laid their heads in baſkets, and ſent them vnto him to Iſreel.

8 ¶ Then there came a meſſenger, and tolde him, ſaying, They haue brought the heads of the kings ſonnes. And he ſayd, Let them lay them on two heapes at the entring in e of the gate vntill the morning.

9 And when it was day, hee went out, and ſtoode and ſayd to all the people, Ye be f righteous: behold, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

10 Knowe now that there ſhall fall vnto the earth nothing of the worde of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſſe the things that hee ſpake ‡ by his ſeruant * Eliiah.

11 So Iehu ſlew all that remained of the houſe of Ahab in Iſreel, and all that were great with him, and his familiars, and his g priests, ſo that he let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an houſe where the ſhepheards did ſhere,

13 He met with the brethren of Ahaziah King of Iudah, and ſayd, Who are yee? And they anſwered, Wee are the brethren of Ahaziah, and goe downe to ſalute the children of the King, and the children of the Queene.

14 And he ſayd, Take them aliue. And they tooke them aliue, and ſlew them at the well beſide the houſe where the ſheepe are ſhorne, euen two and fourtie men, and hee h left not one of them.

15 ¶ And when he was departed thence, hee mette with Iehonadab the ſonne of Rechab comming to meete him, and he i bleſſed him, and ſayd to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubteleſſe. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And he ſayd, Come with me, and ſee the zeale that I haue for the Lord: ſo they made him ride in his charet.

17 And when he came to Samaria, hee ſlew all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the worde of the Lord, which hee ſpake to Eliiah.

18 Then Iehu aſſembled all the people, and ſayd vnto them, Ahab ſerued k Baal a little, but Iehu ſhall ſerue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his ſeruants, and all his prieſtes, and let not a man bee lacking: for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtilty to deſtroy the ſeruants of Baal.

20 And Iehu ſayde, ‡ Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

21 So Iehu ſent vnto all Iſrael, and all the ſeruants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from ende to ende.

22 Then hee ſaid vnto him that had the charge of the veſtry, Bring forth veſtiments for all the ſeruants of Baal. And he brought them out veſtiments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of Baal, hee ſayd vnto the ſeruants of Baal, Search diligently, and looke, leſt there bee here with you any of the l ſeruants of the Lord, but the ſeruants of Baal onely.

24 And when they went in to make ſacrifice and burnt offering, Iehu appointed foureſcore men without, and ſayd, ‖ If any of the men whom I haue brought into your handes, eſcape, this ſoule ſhall bee for his ſoule.

25 And when hee had made an ende of the burnt offering, Iehu ſayd to the garde, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſworde. And the garde,

a The Scripture vſeth to cal them ſonnes, which are either children, or nephewes.

b He wrote this to prooue them whether they would take his part or no.

c God as a iuſt iudge puniſheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iuſtly condemne me for the kings death, ſeeing ye haue done the like to his poſterity: for the Lord commanded me, and moued you to execute this his iudgement.

‡ *Ebr. by the hand of.*
1. *King.* 21. 29.

e Meaning, which were the idolatrous gates.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God and lamented the wickedneſſe of thoſe times: therefore Iehu was glad to ioyne with him: of Rechab, reede Ierem. 35. 2.

‖ *Or, prayſid God for him.*

h Here Baal is taken for Aſtaroth the idole of the Zidonians, which Iezebel cauſed to bee worſhipped, as it is alſo ſo vſed, 1. King. 16. 32. and 22. 53.

‡ *Ebr. Sanctifie.*

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his law he giueth expreſſe commandement, Deu. 13.

‖ *Or, he ſhall die for him.*

garde, and the captaines cast them out, and went vnto the [a] Citie where was the Temple of Baal.

[a] Which citie was neere to Samaria.

26 And they brought out the images of the Temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, & made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy [b] sonnes vnto the fourth generation sit on the throne of Israel.

[b] Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

31 But Iehu regarded not to walke in the lawe of the Lorde God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lorde beganne [c] to lothe Israel, and Hazael smote them in all the coasts of Israel,

[c] Or, to cut them off.

33 From Iorden Eastwad, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were in Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeere.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the son of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 Hee maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

THen [a] Athaliah the mother of Ahaziah when shee saw that her sonne was dead, she arose, and destroyed all the [b] kings seede.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah, [c] tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should bee slaine, both him and his nourse, keeping them in the [d] bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord fiue yeere: and Athaliah did reigne ouer the land.

4 ¶ [e] And the seuenth yeere [f] Iehoiada sent and tooke the captaines ouer hundreths with other captaines, and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, & shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do, The third part of [e] you, that commeth on the Sabbath, shall [f] ward toward the kings house.

6 And another third part in the gate of [g] Sur: and another third part in the gate behinde them of the garde: and ye shall keepe watch [h] in the house of Massah.

7 And two parts of you, that is, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compasse the king round about euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him bee slaine: bee you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest cõmanded, & they tooke euery man his men that entred in to their charge on the [i] Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the [k] Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the garde stoode euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then he brought out the [l] Kings sonne, and put the crowne vpon him, and gaue him [m] the testimonie, and they made him King: also they anoynted him, & clapt their hands, and sayd, God saue the King.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a [n] pillar, as the maner was, and the Princes and the Trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and sayd vnto them, Haue her [o] footh of the ranges, and he that [p] followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses go to the house of the King, and there was shee slaine.

17 And Iehoiada made a couenant betweene the Lorde, and the [q] King and the people, that they should be the Lordes people: likewise betweene the [r] King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they down couragiously, and slew Mattan the priest of Baal before the [s] altars: and the [t] Priest set a garde ouer the house of the Lord.

19 Then

[a] 2. Chron. 22.10.

[b] Meaning, al the posteritie of Iehoshaphat, to whom the kingdom appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab. [c] The Lord promised to maintaine the familie of Dauid, and not to quench the light thereof: therefore he moued the heart of Iosheba to preserue him. [d] The chiefe Priest, Iehoshebas husband. [e] Of the Leuites which had charge of the keeping of the Temple, and kept watch by course. [f] That none should come vp on them, while they were crowning the king. [g] Called the East gate of the Temple, 2. Chro. 23.5. [h] Or, *that none breake his order.* [i] Whose charge is ended. [k] Reade vers. 5. and 7. [l] To wit, Iehoiada. [m] That is, Ioash, which had bene kept secrete sixe yeeres. [n] Meaning, the Law of God, which is his chiefe charge, and whereby only his throne is established. [o] Where the kings place was in the Temple. [p] Or, *out of the Temple.* [q] To take her part. [r] That both the King, & the people should maintain the true worship of God, and destroy all idolatrie. [s] That he should goueme, and they obey in the feare of God. [t] Euen in the place where he had blasphemed God & thought to haue bene holpen by his idole, there God powred his vengeance vpon him. [u] To wit, Iehoiada.

19 Then hee tooke the captaines of hundreds, & the other captaines, and the garde, and all the people of the lande: and they brought the king from the house of the Lord, and came by the way of the gate of the gard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the lande reioyced, and the citie was in quiet: for they had slaine Athaliah with the swoorde before the kings house.

e Which by her cruelties and persecution had vexed the whole land before.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 Hee playeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2.Chron.24.1.

IN the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

a So long as rulers giue eare to the true ministers of God, they prosper.

3 But b the high places were not taken away: for the people offered yet and burnt incense in the high places.

b So hard a thing it is for them that are in authoritie, to be brought to the perfite obedience of God.

4 ¶ And Iehoash sayd to the Priestes, All the siluer of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the c count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

c That is, the money of redemption, Exod. 30.12: also the money which the Priest valued the vowes at, Leuit. 27.2 and their free liberalitie.

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the d broken places of the house, wheresoeuer any decay is found.

d For the Temple which was built an hundreth fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

6 ¶ Yet in the three and twentieth yeere of king Iehoash, the Priestes had not mended that which was decayed in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, & said vnto them, Why repaire yee not the ruines of the Temple? Nowe therefore e receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

e He taketh from them the ordering of the money, because of their negligence.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, & bored an hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the temple of the Lord. And the Priestes that kept the g doore, put therein all the money that was brought into the house of the Lord.

f That is, on the Southside.

g Or, *vestibule.*

10 And when they sawe there was much money in the chest, the Kings secretarie came vp, and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to buy timber and hewen stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was h not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer, of the money that was brought into the house of the Lord.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward, to be made, 2.Chron. 24.14.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it: and Hazael set his face to goe vp to Ierusalem.

i After the death of Iehoiada, Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

18 And Iehoash king of Iudah tooke all the i hallowed things that Iehoshaphat, and Iehoram, & Ahaziah his fathers kings of Iudah had dedicated, and that hee himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael King of Aram, and hee departed from Ierusalem.

19 Concerning the rest of the acts of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose & wrought treason, and k slewe Ioash in the house of Millo, when he came downe to Silla:

k Because he had put Zacharie the sonne of Iehoiada to death, 2.Chro.24.25. l Reade 2.Sam. 5.9.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

‖ Or, *Iezabar.*

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 10 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

a By worshipping the calues which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all b his dayes.

b While Iehoahaz liued.

4 And Iehoahaz besought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lorde gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children

c To wit, Ioash the sonne of Iehoahaz.

d Safely & without danger.

Heb. in yesterday, and before yesterday.

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16.21.

f That is, Hazael, and Ben-hadad his sonne, as verse 3. Reade of Hazael, chap. 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God hath by sending them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as chap. 2.12. meaning that by their prayers they did more prosper their countrey, then by force of armes.

i That is, toward Syria, for that hee did not onely prophesie with wordes, but also confirmed him by these signes that hee should haue the victory.

k Because hee seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

children of Israel d dwelt in their tents as t before time.

6 Neuerthelesse they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the e groue also remained still in Samaria).

7 For hee had left of the people to Iehoahaz but fiftie horsemen, e ten charets, and ten thousand footemen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioash, and all that he did, g his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sicknesse whereof hee died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayd, h O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayd vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he sayd to the king of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And sayd, Open the windowe i Eastward. And when hee had opened it, Elisha sayd, Shoote. And he shot. And he sayd, Behold the arrowe of the Lordes deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe hee sayd, Take the arrowes. And he tooke them. And hee sayd vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was k angrie with him, and sayd, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where nowe thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, l hee reuiued and stoode vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therfore the Lord had mercy on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Isahak, and Iaakob, & would not destroy them, neither cast he them from him as m yet.

24 So Hazael the king of Aram died: & Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hande of Iehoahaz his father: foure times did Ioash beate him, and restored the cities vnto Israel.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne & imbrace the same doctrine.

m That is, vntill their sinnes were come to a full measure, & there was no more hope of amendement.

CHAP. XIIII.

1 Amaziah the King of Iudah putteth to death them that slew his father, 7 And after smiteth Edom, 15 Ioash dieth, and Ieroboam his sonne succeedeth him, 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned a Amaziah the sonne of Ioash king of Iudah.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twenty yeere in Ierusalem, and his mothers name was Iehoaddan of Ierusalem.

3 And he did b vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee slewe his seruants which had c killed the king his father.

6 But the children of those that did slay him, he d slew not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commaunded, saying, e The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall bee put to death for his owne sinne.

7 He slewe also of f Edom in the valley of salt ten thousand, and tooke g the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, h let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the i Cedar that is in Lebanon, saying, Giue thy

2. *Chron.* 25.1.

a In the beginning of his reigne hee seemed to haue an outward shewe of godlinesse, but afterward he became an idolater, and worshipped the idoles of the Idumeans. *Chap.* 12.20.

b Because they neither consented nor were partakers with their fathers in that acte.

c *Deut.* 24.16. *Ezek.* 18.20.

d For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Ieboram sonne of Iehoshaphat. ‖ *Or, the tower or rocke,* 2. *Chron.* 25.12.

e Let vs fight hand to hand and trie it by battel, and not destroy one anothers cities.

f By this parable Iehoash compareth himselfe to a Cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle because he ruled but ouer two tribes, and the wilde beasts are Iehoashs souldiers that spoyled the cities of Iudah.

daughter

daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glory, and tary at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

f Bragge of thy victory, so that thou tary at home and annoy me not.

11 But Amaziah would not heare: therefor Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

Or, brought him.

14 And he tooke all the golde & siluer, and all the vessels that were found in the house of the LORD, and in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deedes, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, & was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fiftene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

19 But they h wrought treason against him in Ierusalem, and he fled to i Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke k Azariah, which was sixtene yeere old, and made him king for his father Amaziah.

22 He built l Elath, & restored it to Iudah, after that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourtie yeere.

24 And he did euill in the sight of the LORD: for he departed not from al the m sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the worde of the LORD God of Israel, which he spake n by his seruant Ionah the sonne of Amittai the prophet, which was of Gath Hepher.

26 For the LORD saw the exceeding bitter affliction of Israel, so that there was none o shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the LORD p had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and howe he fought, and how he restored Damascus and q Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the r seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

r Ebr. in the twentieth yere, and seuenth yere.

2 Sixteene yeere olde was he, when he was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did s vprightly in the sight of the LORDE, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the LORD t smote the king: and he was a Leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and u iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe x moneths.

9 And did euill in the sight of the LORDE, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and y killed him, and reigned in his stead.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the z worde of the LORDE, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and he reigned the

m Read 2. King. 14. 10.

n Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

a So long as he gaue eare to Zachariah the Prophet.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance was smitten immediately by the hand of God with the leprosie, 2. Chron. 26. 21.

c As viceroy, or deputy to his father.

d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdom by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

Chap. 10. 30.

f Which were of the same corrupt stocke.

g That is, of Israel.

h In stead of king helpe of God, he went about by money to purchase the fauour of this King being an infidel, & therefore God forsooke him, and Pul soone after would brake his power, destroye his countrey, & leade his people away captiue.

i For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5. 26.

i Which is also called Vzziah, 2. Chron. 26. 1.

k Which is also called Elanga or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters.

& Ebr. by the hand of.

the space of a moneth in Samaria.

14 For Menahem ‖ sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabeth in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

‖ Which was a citie of Israel that would not receiue him to be king.

16 ¶ Then Menahem destroyed ‖ Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yere of Azariah King of Iudah, began Menahem ‖ sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lorde, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Assur came against the ‖ land: and Menahem gaue Pul a thousand ‖ talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

‖ That is, of Israel.

20 And Menahem exacted the money in Israel, that all men of substance should giue the King of Assur fiftie shekels of siluer a piece: so the King of Assur returned and taried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lorde: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with ‖ Argob and Arieh, and with him fiftie men of the Gileadites: so hee killed him, and reigned in his stead.

‖ Which were of the same conspiracie.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the daies of Pekah king of Israel ‖ came Tiglath Pileser king of Assur, and tooke Iion, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Assur.

‖ For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1.Chro.5.26.

30 And Hoshea ‖ sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, & slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ In the second yere of Pekah ‖ sonne of Remaliah king of Israel began Iotham sonne of ‖ Vzziah king of Iudah to reigne.

2.Chro.27.1.

‖ Or, Azariah.

33 Fiue and twentie yeere olde was he, when he began to reigne, & hee reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according ‖ to all that his father Vzziah had done.

‖ He sheweth that his vprightnes was not such but that he had many and great faults.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In ‖ those dayes the Lorde began to send against Iudah Rezin the King of Aram, and ‖ Pekah the sonne of Remaliah.

‖ After the death of Iotham.

‖ Which slew of Iudah in one day sixe score thousand fighting men, 2.Chr.28.6 because they had forsaken the true God.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah conspireth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

IN the seuenteenth yere of Pekah the sonne of Remaliah, ‖ Ahaz the sonne of Iotham king of Iudah began to reigne.

‖ This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twentie yeere olde was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to ‖ goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

‖ That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit.18.21. deut.18.10. Ier.7.31.

4 Also he offered and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 ¶ Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome ‖ him.

‖ For the Lorde preserued the citie and his people for his promise sake made to Dauid.

6 At the same time Rezin king of Aram restored ‖ Elath to Aram, and dyone the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

‖ Which citie Azariah had taken from the Aramites and fortified it, Chap.14.22, & Contrary to the admonition of the Prophet Isa.7.4.

7 Then Ahaz sent ‖ messengers to Tiglath Pileser King of Assur, saying, I am thy seruaunt and thy sonne: come vp, and deliuer mee out of the

‖ Or, Azariah.

Isa.7.1.

c For the Lorde preserued the citie and his people

d Which citie Azariah had taken from the Aramites and fortified it, Chap.14.22, & Contrary to the admonition of the Prophet Isa.7.4.

king

f Thus he spared not to spoile the Temple of God to haue succour of men & would not once lift his heart towarde God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked but he shall finde flatterers and false ministers to serue his turne.

h Either offrings for peace or prosperitie, or of thankesgiuing, as Leuit. 3.1. or els meaning the morning & euening offering, Exod. 29. 38. num. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomon to serue God after his owne fantasie,

f That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God,

l Or, rent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els the Temple might be a refuge for him if the king should suddenly assaile his house.

king of Aram, & out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer and the gold that was found in the house of the Lorde, and in the treasures of the kings house, and sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when hee had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: And whē king Ahaz saw the altar that was at Damascus, hee sent to Uriiah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof,

11 And Uriiah the Priest made an altar g in all points like to that which king Ahaz had sent from Damascus, so did Uriiah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king sawe the altar: and the king drewe neere to the altar, and offered h thereon.

13 And he offered his burnt offering, and his meate offering, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar.

14 And set i by the brasen altar which was before the Lorde, and brought it in farther before the house betweene the altar and the house of the Lorde, & set it on the k North side of the altar.

15 And king Ahaz commaunded Uriiah the Priest, and sayde, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offring & his meate offring, with the burnt offering of all the people of the land, and their meat offering, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the l brasen altar shall be for me to inquire of God.

16 And Uriiah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the l walle for the Sabbath (that they had made in the house) and the kings entrie without turned hee to the house of the Lord, m because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, And Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realme brought to the Assyrians. 18 For their idolatrie, 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshipped the God of his nation, 35 Contrary to the commandements of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euil in the sight of the Lord, a but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, b as he had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the king of Asshur came vp throrowout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whome the Lorde had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretely things that were not vpright before the Lorde their God, and throughout all their cities had built high places, both from the tower e of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whome the Lorde had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lorde had sayde vnto them, f Ye shall doe no such thing,

13 Notwithstanding the Lorde testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, g Turne from your euill wayes, and keepe my commaundements and my statutes, according to all the lawe, which I commaunded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless, they would not obey, h but hardened their necks, like to the necks of their fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vayne, and followed the heathen that were rounde about them: concerning whome, the Lorde had charged them,

a Though he inuented no newe idolatrie or impietie as others did, yet he fought for helpe at the Egyptians which God had forbidden.

b For he had paide tribute for the space of eight yeeres.

Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely to worship him for feare of like iudgement.

e Meaning, throughout all their borders.

Deut. 4. 19.

‡ *Ebr. by the hand of.*

Iere. 18. 11. and 25. 5. and 35. 15.

Deut. 31. 27.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked,

them, that they should not doe like them.

16 Finally, they left all the commaundements of the Lorde their God, and made them molten images, * euen two calues, and made a grone, and worshipped all the † hoste of heauen, and serued Baal.

17 And they made their sonnes, and their daughters ᵇ passe thorow the fire, and vsed witchcraft and enchantments, yea, ⁱ solde themselues to doe euill in the sight of the Lord to anger him.

18 Therefore ᵏ Lord was exceeding wroth with Israel, & put them out of his sight, and none was left but the tribe of Iudah ˡ only.

19 Yet Iudah kept not the commaundements of the Lorde their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill hee had cast them out of his ⁱ sight.

21 ᵐ For he cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat, king: and Ieroboam draue Israel away from following the Lorde, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which hee did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as hee had sayde: by all his seruants the * Prophets, & caried Israel away out of their land to Assur vnto this day.

24 And the king of Assur brought folke from Babel, and from ᵒ Cuthah, and from Ana, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they * feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Assur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the lande: therefore hee hath sent lions among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the king of Assur commaunded, saying, Cary thither one of the Priests, whom yee brought thence, & let him goe and dwell there, and teach them the maner of the God ᵖ of the countrey.

28 So one of the Priestes, which they had caried from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit, euery nation made their gods, & put them in the house of the hie places, which the Samaritans had made euery nation in their cities, wherin they dwelt.

30 For the men of Babel made ᵠ Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appoynted out Priestes out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They ʳ feared the Lorde, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their ˢ ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lorde commaunded the children of Iaakob, * whome hee named Israel,

35 And with whome the Lord had made couenant, & charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the Lawe, and the commandement, which hee wrote for you, that ye doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their olde custome.

41 So these ᵗ nations feared the Lorde, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanacherib.

NOw in the * third yeere of Hoshea sonne of Elah the king of Israel, Hezekiah the sonne of Ahaz king of Iudah beganne to reigne.

2 Yee was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did ᵃ vprightly in the sight of the Lord according to all that Dauid his father had done.

4 He tooke away the hie places, & brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it ᵇ Nehushtan.

Exod. 32.8.
1. king. 12.28.
† That is, the sunne, the moone and starres, Deut. 4.19.
ᵇ Reade Chap. 16.3.
ⁱ Reade of this phrase, 1. King. 21.20,25.
ᵏ No whole tribe was left but Iudah: and they of Beniamin & Leui, which remained, were counted with Iudah.
ˡ Out of the land where he shewed the greatest tokens of his presence and fauour.
ᵐ That is, God cut off the tenne tribes, 1. King. 11.16,20.
‡ By the hand of.
Iere. 25.9.
ⁿ Of these people came the Samaritans, where of mention is so much made in the Gospel, and with whom the Iewes would haue nothing to do, Ioh. 4.9.
ᵒ That is, they serued him not: therefore, least they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
ᵖ That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions.
ᵠ Meaning, that euery countrey feared that idole, which was most esteemed in that place whence they came.

2. Chron. 28.27, & 29.1.
ª Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouoked them to repentance.
Num. 21.8,9.
ᵇ That is, a piece of brasse: thus hee called the serpent by contempt, which notwithstanding, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

Ezek. 20.39.
Ioseph. 1.5.
ʳ That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth vers. 34.
ˢ He meaneth this by the Israelites, to whom God had giuen his commandements, Gen. 32.28. 1. king. 18.31. Iudg. 6.10.
Iere. 10.2.
ᵗ That is, these strangers, which were sent into Samaria by the Assyrians.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lorde, and departed not from him, but kept his commaundements, which the Lord had commaunded Moses.

7 So the Lorde was with him, and he prospered in all things, which hee tooke in hande: also hee rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coastes thereof, * from the watch tower vnto the defenced citie.

9 ¶ * And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, euen in the sixth yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Asshur did carie away Israel vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lorde their God, but transgressed his couenant: that is, all that Moses the seruant of the Lorde had commaunded, and would neither obey nor do them.

13 ¶ * Moreouer, in the fourteenth yeere of king Hezekiah, Sanherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Asshur to Lachish, saying, ‡ I haue offended: depart from me, & what thou layest vpon me, I wil beare it. And the king of Asshur appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lorde, and the pillars (which the sayde Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashur.

17 ¶ And the king of Asshur sent * Tartan and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stoode by the conduit of the vpper poole, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chauncellor, and Ioah the sonne of Asaph the ‖ recorder.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus sayeth the great King, euen the great king of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue ‡ eloquence, that counsell and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Loe, thou trustest nowe in this broken staffe of reed, to wit, on s Egypt, on which if a man leane, it will goe into his hande, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if yee say vnto mee, Wee trust in the Lorde our God, is not that he whose the places, and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

23 Nowe therefore giue i hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I nowe come vp without the k Lorde to this place, to destroy it? the Lord sayde to mee, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayde vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for wee vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eate their owne doung, and drinke ‡ their owne pisse with you?

28 So Rabshakeh stoode and cried with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Asshur.

29 Thus sayeth the king, Let not Hezekiah deceiue you: for he shall not bee able to deliuer you ‖ out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this city shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus sayeth the king of Asshur, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come, and bring you to a land like your owne lande, euen a land of wheate and wine, a land of bread and vineyardes, a land of oliues oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord wil deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

c Reade Chap. 17.9. Chap.17.3.

Chap.17.6.

2.Chron.32.1. Isa.36.1.&c. Chap. 18.13,19.

d As his zeale was before prayfed, so his weakenesse is here set foorth that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him,

‖Or, writer of Chronicles, or, secretary.

‡ Ebr. talke of the lippes.

f Thou thinkest that words will serue to perswade thy people, or to moue my master,

g Egypt shal not onely not be able to succour thee, but shall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter themselues that God doth fauour them. Thus he speaketh to feare Hezekiah, that by resisting him, he should resist God.

‖Or, Syrians.

‡ Ebr. the water of their feete.

‖Or, by his hand.

‡ Ebr. blessing: meaning the condition of peace.

l He maketh himselfe so sure, that he will not grant them truce, except they render themselues to him to be led away captiues.

m This is t
erable bla
mie against
true God, t
make him
with the Id
of other na
therefore G
did most sha
punish it.

Isa.37.1.

a To beare
newe prophe
and to haue
fort of him.

b The dange
are so great,
we can neith
auenge this
phemie, no
helpe our selu
no more ther
woman in he
trauile.

c Meaning,
Ierusalem, wh
onely remain
of all the citi
of Iudah.

d The Lord
with one blas
blowe away a
the strength o
man, and turn
it into dust.

e That is, San
herib.

‖Or, blacke moores.

f For the king
of Ethiopia an
Egypt ioyned
gether against
the king of As
ria because of
oppression of o
ther countries.

g The more
were that the
wicked are to
their destructio
the more they
blaspheme,

UMI

35 Who are they among al the gods of the nations, that haue deliuered their lande out of mine hand, that the m Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people held their peace, and anſwered not him a worde: for the Kings commaundement was, ſaying, Anſwere yee him not.

37 Then Eliakim, the ſonne of Hilkiah, which was ſteward of the houſe, & Shebnah the Chancellor, and Ioah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the Idoles of other nations: therefore God did moſt ſharply puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victory to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourefcore and fiue thouſand men of the Aſſyrians. 37 Sancherib n killed of his owne ſonnes.

Iſa. 37. 1.

AND * when King Hezekiah heard it, hee rent his clothes, and put on ſackecloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe & Shebnah the Chancellor, and the Elders of the Prieſtes clothed in ſackecloth a to Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſayth Hezekiah, This day is a day of tribulation, and of rebuke and blaſphemie: for the children are come to b the birth, and there is no ſtrength to bring foorth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whome the king of Aſſhur his maſter hath ſente to raile on the liuing God, and to reproche him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the c remnant that are left.

5 ¶ So the ſeruants of King Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maſter, Thus ſayth the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur hath blaſphemed me.

7 Behold, I will ſend a blaſt d vpon him, and he ſhall heare a noyſe, and returne to his owne lande: and I will cauſe him to fall by the ſworde in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 e Hee heard alſo men ſay of Tirhakah king of Ethiopia, f Behold, he is come out to fight againſt thee: hee therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy g God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not bee deliuered into the hande of the king of Aſſhur.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelazar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpread it before the h Lord.

15 And Hezekiah i prayed before the Lord, and ſayde, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, k bowe downe thine eare, and heare: Lord open thine eyes & behold, and heare the wordes of Sancherib, who hath ſent to blaſpheme the l liuing God.

17 Trueth it is, Lorde, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the works of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hande, that all the m kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayeth the Lorde God of Iſrael, I haue heard that which thou haſt prayed me, concerning Sancherib king of Aſſhur.

21 This is the word that the Lorde hath ſpoken againſt him, O n virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou raiſed on? & whome haſt thou blaſphemed? and againſt whome haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen o againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt raiſed on the Lord, and ſayd, By the multitude of my charets I am come vp the top of the mountaines, by the ſides of Libanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the p lodging of his borders, & into the foreſt of his ‖ Carmel.

24 I haue digged, and dronke the waters of others, & with the plant of my feete haue I dried all the ‖ floods cloſed in.

25 Haſt thou not heard how I haue of old time made it, and haue formed it long agoe? and ſhould I now bring it, that it ſhould be deſtroyed, and layd on ruinous heapes, as cities defenced?

26 Whoſe q inhabitants haue ſmal power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury againſt me.

a To heare ſome newe prophecie, and to haue comfort of him.

b The dangers are ſo great, that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

d The Lord can with one blaſt blowe away all the ſtrength of man, and turne it into duſt.

e That is, Sanecherib.

‖ Or, blacke moores.

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countries.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme,

h Before the Arke of the couenant,

i Hee ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not been taken by the enemie, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.

‖ Or, pleaſant country.

‖ Or, the waters of exile beſieged.

q He declareth that foraſmuch as he is the authour and beginning of his Church, hee will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flourish and afterward fade and decay like flowers,

f I will bridle thy tage, and turne thee to and fro, as pleaseth me.
t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.
u The Lord will multiplie in great number that smal remnant of Iudah that is escaped.
x The loue that God beareth toward his Church, shall ouercome the counsels and enterprises of men.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put mine f hooke in thy nostrels, and my bridle in thy lips, & will bring thee backe againe the same way thou camest.

29 And this shall bee a t signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as grow without sowing, and the third yeere sowe yee and reape, and plant vineyards, & eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take u roote downeward, & beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, & some that shall escape out of mount Sion: the x zeale of the Lorde of hostes shall doe this.

32 Wherefore, thus sayth the Lorde concerning the king of Assyr, Hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way hee came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

Isa.37.36.tob.2.21.eccius 48.24. 1.mac.7.41. 2.mac.8.19.

y This was the iust iudgement of God for his blasphemie, that he should bee slaine before that idole, whom hee preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Assyr an hundreth fourescore and fiue thousande: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Assyr departed, and went his way, and returned, and dwelt at Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adrammelech, and Sharezer his sonnes z slewe him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health. 12 He receiueth rewards of Berodach. 13 Sheweth his treasures, and is reprehended of Esaiah. 22 Hee dieth, and Manasseh his sonne reigneth in his stead.

1.Chron.32.24. isa.38.1.

IN those dayes * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayde vnto him, Thus sayth the Lord, Put thine house in an order: for thou shalt die, and not liue.

a That his mind might not bee troubled.
b Meaning, without all hypocrisie.
c Not so much for his owne death as for feare that idolatrie should be restored, wh ch he had destroyed, and so Gods name be dishonoured.

2 Then he turned his face to the a wall, and prayed to the Lorde, saying,

3 I beseech thee, O Lord, remember now, howe I haue walked before thee in trueth, and with a b perfect heart, and haue done that which is good in thy sight: and Hezekiah c wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the captaine of my people, Thus sayth the Lorde God of Dauid thy father, I haue heard thy d prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the e house of the Lord.

6 And I will adde vnto thy dayes fifteen yeere, and will deliuer thee and this citie out of the hand of the king of Assyr, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a f lumpe of dry figs. And they tooke it, and layd it on the boyle, & he recouered.

8 ¶ For Hezekiah had sayd vnto Isaiah, What shall bee the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lorde will doe that hee hath spoken, Wilt thou that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forwarde ten degrees: not so then, but let the shadow s goe backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the h diall of Ahaz.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a i present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices, & the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his k realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? & from whence came they to thee? And Hezekiah sayde, They be come from a farre country, euen from Babel.

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah sayde vnto Hezekiah, Heare the worde of the Lord.

17 Beholde, the dayes come, that all that is in thine house, and whatsoeuer thy Fathers haue layde vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah sayde vnto Isaiah, The word of the Lord which thou hast l spoken, is good: for sayd hee, Shall it not be good, if m peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

d Because of his vnfained repentance and prayer, God turned away his wrath.
e To giue thanks for thy deliuerance.
f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.
Eccius.48.24.
g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.
h Which diall was set in the top of the staires that Ahaz had made, *Isa.39.1.*
i Moued with the fauour that God shewed to Hezekiah, and also because hee had declared him selfe enemie to Sancherib his enemie, which was now destroyed.
k Being moued with ambition and vaine-glory, and also because hee seemed to reioyce in the friendship of him that was Gods enemie and an infidel.
Chap. 24.13. and 25.13. ierem.27.19.
l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.
m Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for hee was afraid lest the enemies should

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelty. 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.Chron.33.1. MAnasseh * was twelue yeere olde when hee began to reigne, and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

Deut.18.9.

3 For hee went backe and built the high places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

Chap.18.4.

4 Also hee * built altars in the house of the Lord, of the which the Lord sayd, * In Ierusalem will I put my Name.

Ierem.32.34. 2.Sam.7.13.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes a to passe thorow the fire, and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirits, and were soothsayers, and did much euill in the sight of the Lord to anger him.

a Reade Chap. 16.3.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had sayde to Dauid and to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1.King.8.29. and 9.3. chap.23.27.

8 Neither will I make the feete of Israel moone any more out of the land, which I gaue their fathers: so that they will b obserue and doe all that I haue commaunded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whome the Lord destroyed before the children of Israel.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

10 Therefore the Lord spake by his seruants the Prophets, saying,

Ierem.15.4. 1.Sam.3.11.

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

c Meaning, that whosoeuer shall heare of this great plague, shal be astonished.

12 Therefore thus sayth the Lord God of Israel, Behold, I wil bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall * tingle.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line d of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes,

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robben and spoyled of all their aduersaries,

15 Beause they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

f The Ebrewes write that he slewe Isaiah the Prophet, who was his father in lawe.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yere olde, when he began to reigne, and he reigned two yeere in Ierusalem: his mothers name also was Mesh-ullemeth the daughter of Haruz of Iotbah.

2.Chron.33. 20,21.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

‖ Or, he buried him, to wit, Iosiah his sonne.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

IOsiah was * eight yeere olde when he beganne to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Boscath.

2.Chron.34.1. a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1.king.13.2. and being but eight yere old, he sought the God of his father Dauid, 2.Chro.34.3.

2 And he did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

a Or, erred, as verse 9.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chancellor, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that he may ‖ summe the siluer which is brought into the house of the Lord, which the keepers of the ‖ b doore haue gathered of the people.

‖ Or, cause it to be summed. b Custome of the Priests were appointed to this office, 2.chap.12.9.

e From the time of Ioash for the space of 224. yeres the Temple remained without reparation through the negligence of the priests. This declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull seruants, seeing he went about so zealously to set forth the worke of God.

e This was the copie that Moses left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of the priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished.

‡ *Ebr. melted.*

f Meaning, to some Prophet whom God reuealeth the knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was neere to the temple, & where the learned assembled to entreat the scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that doe not repent, are said to harden their heart, Psal. 95. 8.

5 And let them e deliuer it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repayre the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewen stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the e booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and sayde, Thy seruantes haue ‡ gathered the money, that was found in the house, and haue deliuered it vnto the handes of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king, saying, Hilkiah the Priest hath deliuered mee a booke. And Shaphan read it before the King.

11 And when ‡ king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

13 Go ye and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lorde that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asaiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrope: (and shee dwelt in Ierusalem in the g College) and they commuued with her.

15 And shee answered them, Thus sayth the Lord God of Israel, Tell the man that sent you to me,

16 Thus sayeth the Lorde Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shall bee kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to enquire of the Lorde, so shall ye say vnto him, Thus saith the Lorde God of Israel, the wordes that thou hast heard, shall come to passe.

19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idoles after hee had killed their Priests. 22 Hee keepeth Passouer. 24 He destroyeth the coniurers. 29 He was killed at Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

THen ‡ the King sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priestes and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stoode by b the pillar, and made a c couenant before the Lorde, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the words of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the d Priestes of the second order, and the keepers of the doore to bring out of the Temple of the Lorde all the vessels that were made for Baal, and for the grone, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fieldes of Kedron, and carried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the g grone from the Temple of the Lorde without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grone.

8 Also he brought all the Priestes out of

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

2. *Chro.* 34. 30.

a Because he saw the great plagues of God that were threatned, he knew no more speedy way to auoyd them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11, 14.

c As Iosh. 24. 22, 25.

d Meaning them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware blake garments, or els were smoked with burning incense to idoles.

g He remooued the groue which idolaters for deuotion had planted neere vnto the Temple, Deut. 16. 21. or as some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

contrary to the commandement of the Lorde,

the

the cities of Iudah, z defiled the hie places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the hie places of the gates that were in the entring in of the gate of Iehoshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheless the Priestes of the hie places a came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also b Topheth, which is in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Molech.

11 Hee put downe also the c horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lord, did the King breake downe, and hasted thence, and cast the dust of them in the d brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the e mount of corruption (which f Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And hee brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore g the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake he downe, and burnt the hie place, and stampt it to powder and burnt the grone.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent & tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the h man of God preached which cried the same words.

17 Then he said, What title is that which I see? And the men of the citie spake vnto him, It is the sepulchre of the man of God, which came from Iudah, and told of these things that thou hast done to the altar of Beth-el.

18 Then sayd he, Let him alone: let none remoeue his bones. So his bones were saued with the bones of the i Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, k Keepe the Passeouer vnto the Lord your God, l as it is written in the booke of this couenant.

22 And there was no Passeouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the m Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the n lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the o fiercenesse of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, p My Name shall be there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ q In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assur to the riuer Perath. And king Iosiah r went against him, whom when Pharaoh sawe, he slewe him at Megiddo.

30 Then his seruants carried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him King in his fathers stead.

31 s Iehoahaz was three and twentie yeere olde when hee began to reigne, and reigned three monethes in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his t fathers had done.

33 And Pharaoh Nechoh put him in bonds u at Riblah in the land of Hamath, ‖ while hee reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

i Because that those which had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem, & signifieth a rabbet, because they smote on the rabbet while their children were burning, & their crie should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

‖ Or, valley.

m That was the mount of oliues, so called because it was full of idoles.

1. King. 11.7.

n Which Ieroboam had built in Israel, 1. King. 12.28,29.

o According to the prophesie of Iaddo, 1. King. 13.2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one grane, 2. King. 23.31.

2. Chron. 35.1, 1. esdr. 1.1. Exod. 12.3. deut. 16.2.

q For the multitude and zeale of the people with the great preparation.

Leuit. 20.27. deut. 18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

1. King. 8.29, and 9.3. chap. 21.7.

2. Chron. 35.20.

s Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

2. Chron. 36.1, 2.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

‖ Or, about the first and last reigne.

when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commaundement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Necho.

36 Iehoiakim was fiue and twenty yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudah. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1,1.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, * according to the word of the Lord, which hee spake by his seruants the Prophets.

Chap.20.17. and 23,27.

3 Surely by the [b] commaundement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

c Not that he was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon: reade Iere. 22. 19.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

‖ Or, Euphrates.

8 ¶ Iehoiachin was eighteene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

Dan.1,1.

10 * In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere [e] of his reigne.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babylon.

13 * And he caried out thence, all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the temple of the Lord, as the Lord had sayd.

Chap.20,17. isa.39.6.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remayned sauing the poore people of the land.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caryed hee away into captiuitie from Ierusalem to Babel,

2.Chro.36,10. ester 2,6.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmithes a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

Iere.37.1, and 52.1.

18 Zedekiah was one and twentie yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND [a] in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

Ierem.39.1, and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuarie.

‖ Or, mounts.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children, Lament.4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the Kings garden: nowe the Caldees were by the citie round about: and the King went by the way of the wildernesse.

d Which was a posterne doore or some secrete gate to issue out at.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or condemned him for his periurie and treason, 2.Chron. 36.13.

7 And they slewe the sonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

f Ieremie writeth chap 52.12. the tenth day, because the fire continued from the seuenth day, to the tenth.

8 ¶ And in the fifth moneth, and f seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan ‖ chiefe steward and seruant of the king of Babel, to Ierusalem,

9 And burnt the house of the Lorde, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

‖ Or, captaine of the gard.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

g While the siege endured

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lorde, and the bases, and the braken Sea that was in the house of the Lord, did the Caldees breake, & carted the brasse of them to Babel.

* Chap.20.17. Ier.27,22.

14 The pots h also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

h Of these reade Exod.27.3.

15 And the ashe pannes, and the basens, and all that was of golde, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with net worke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise was the second pillar with the net worke.

* 1.King.7.15. Ier.52.21. 2.chro.3.15.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the ‖ second Priest, and the three keepers of the doore.

‖ That is, one appointed to succede in the high Priests roome, if he were sicke, or els otherwise letted.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the land, & three score men of the people of the land that were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Nowbeit there remained people in the lande of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

* Ier.40.5,6

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah ‖ sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

‖ That is, he did exhort them in the name of the Lord, according to Ieremies counsell to submit themselues to Nebuchad-nezzar seeing it was the reuealed will of the Lord. Ier.42.1.

25 ¶ But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

m Contrarie to Ieremies counsell, Iere.40.41,42. and 43.chapters.

27 Notwithstanding in the seuen and thirtieth yeere after * Iehoiachin King of Iudah was caried away, in the twelft moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison,

* 2.King.25.27.

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his * portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

* Meaning, that he had an ordinarie in the court.

The first booke of ‡ Chronicles, or ‖ Paralipomenon.

‡ Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the kingdoms, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke

contein th a briefe rehearſall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, becauſe Chriſt came of him according to the flesh. And therefore it ſetteth forth more amply his actes, both concerning ciuill gouernment, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntil Abraham,* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes come of him.*

ADam, a Sheth, Enoſh,
2 Kenan, Mahalalel, Jered,
3 Henoch, Methuſhelah, Lamech,
4 Noah, b Shem, Ham, and Japheth.
5 ¶ * The ſonnes of Japheth were Gomer, and Magog, c Madai, and Iauan, and Tubal, and Meſhech, and Tiras.
6 And the ſonnes of Gomer, Aſhchenaz, and ‖ Iphath and Togarmah.
7 Alſo the ſonnes of Iauan, Eliſhah, and Tarſhiſhah, Kittim, and ‖ Dodanim.
8 ¶ The ſonnes of Ham were Cuſh and Miſraim, Put, and Canaan.
9 And the ſonnes of Cuſh, Seba, and Hauilah, and Sabta, and Raamah, d Sabtecha. Alſo the ſonnes of Raamah were Sheba and Dedan.
10 And Cuſh begate e Nimrod, who began to be mightie in the earth.
11 And Miſraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathruſim alſo, f Caſluhim of whom came the Philiſtims, and Caphtorim.
13 Alſo Canaan begate Zidon his firſt borne, and Heth,
14 And the Iebuſite, and the Amoſite, and the Girgaſhite,
15 And the Hiuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The ſonnes of Shem were Elam and Aſſhur, and Arpachſhad, and Lud, and g Aram, and Uz, and Hul, and Gether, and Meſhech.
18 Alſo Arpachſhad begate Shelah, and Shelah begate h Eber.
19 Vnto Eber alſo were borne two ſonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Iokthan.
20 Eben Iokthan begate Almodad and Sheleph, and Hazermaueth, and Ierah,
21 And Hadoram, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all theſe were the ſonnes of Iokthan.
24 i Shem, f Arpachſhad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The ſonnes of Abraham were Iſhak, and Iſhmael.
29 Theſe are their generations. * The eldeſt ſonne of Iſhmael was Nebaioth, and Kedar, and Adbeel, and Mibſam,
30 Miſhma, and Dumah, Maſſa, ‖ Hadad, and Tema,
31 Ietur, Naphiſh, and Kedema: theſe are the ſonnes of Iſhmael.
32 ¶ And Keturah Abrahams k concubine bare ſonnes, Zimran, and Iokſhan, and Medan, and Midian, and Iſhbak, and Shuah: and the ſonnes of Iokſhan, Sheba, and Dedan.
33 And l ſonnes of Midian were Ephah, and Epher, m Henoch, and Abida, and Eldaah: * all theſe are the ſonnes of Keturah.
34 * And Abraham begate Iſhak: the ſonnes of Iſhak, Eſau, and Iſrael.
35 ¶ The ſonnes of Eſau were i * Eliphaz, Reuel, and Ieuſh, and Iaalam, and Korah.
36 The ſonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and k Timna, and Amalek.
37 The ſonnes of Reuel, Nahath, Zerah, Shamma, and Mizzah.
38 And the ſonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, m Diſhon, and Ezer, and Diſhan.
39 And the ſonnes of Lotan, Hori, and Homam, and Timna Lotans ſiſter.
40 The ſonnes of Shobal were Alian, and ‖ Manahath, and Ebal, Shephi, and Onam. And the ſonnes of Zibeon, Aiah and Anah.
41 The ſonne of Anah was Diſhon. And the ſonnes of Diſhon, Amran, and Eſhban, and Ithran, and Cheran.
42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Diſhon, were Uz, and Aran.
43 ¶ And theſe were the n Kings that reigned in the land of Edom, before a King reigned ouer the children of Iſrael, to wit, Bela the ſonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, o Iobab the ſonne of Zerah of p Bozrah reigned in his ſtead.
45 And when Iobab was dead, Huſham of the land of the Temanites reigned in his ſtead.
46 And when Huſham was dead, Hadad the ſonne of Bedad, which ſmote Midian in the fielde of Moab, reigned in his ſtead, and the name of his citie was Auith.
47 So Hadad died, and Samlah of Maſhrecah reigned in his ſtead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his ſtead.
49 And when Shaul was dead, Baalhanan the ſonne of Achbor reigned in his ſtead.
50 And Baal-hanan died, and Hadad reigned in his ſtead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died alſo: and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, Duke

a Meaning, that Sheth was Adams ſonne, and Enoſh Sheths ſonne.

b It hal bene ſufficient to haue named Shem of whom came Abraham and Dauid, but becauſe the world was reſtored by theſe three, mention is alſo made of Ham & Iapheth. *Gen.* 10.2.

‖ *Or, Riphath.*

‖ *Or, Rodanim.*

c Who firſt did liſt vp himſelfe aboue others, *Gene.* 10.8.

Gene. 10.22. *and* 11.10.

d Of whom came the Syrians, and therefore they are called Aramites, throughout all the Scripture.

e Of him came the Hebrewes, which were afterward called Iſraelites, of Iſrael, which was Iaakob: and Iewes of Iudah, becauſe of the excellencie of that tribe.

f He repeateth Shem againe, becauſe he would come to the ſtocke of Abraham.

g Who came of Shem, and of him Shelah. *Gen.* 11.26, *and* 17. *and* 22.23. *Gene.* 25.13.

h Reade Gen. 25.13.

Gene. 25.4. *Gene.* 21.2.

i Theſe were borne of three diuers mothers, reade Gen. 36.4.

Gen. 36.5.

‖ *Or, Zepho.*

k Which was Eliphas concubine: reade Gen 36.12.

l He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the Kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that Kings ſhould come of him. Theſe eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey. Which was the principall citie of the Edomites.

‖ *Or, Pau.*

‖ *Or, Aholi.*

duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, Duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

Gen.29.32.and 30.5, and 35.18.

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.

Gen.38.3.& 46.12.chap.4.1.

3 * The sonnes of * Iudah, Er, ‖ Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er, the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in lawe bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were ‖ Zimri, and * Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖ * Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and c Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon d prince of the children of Iudah,
11 And Nahshon begate Salma, ‖ Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate ‖ Ishai,
13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, ‖ Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the sixt, and Dauid the seuenth.
16 Whose sisters were Zeruiah, and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.
18 ¶ And * Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Ieshar, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 * And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.
23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, euen threescore cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at h Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the i father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem and Ahitah.
26 And Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Eker.
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, k Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, ‖ Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sismai, and Sismai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the l father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a ‖ concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Caleb ‖ concubine Maachah bare Sheber

b Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe & prince.
k Who died while his father was aliue, and therefore it is said verse 34. that Sheshan had no sonnes.
l That is, the chiefe gouernour or prince of the Ziphims, because the Prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife, & the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

e Who was called Chelubai, the sonne of Hezron, verse 9.
f Who was prince of mount Gilead, reade Numb.32.40.
g That is, the Geshurites and Syrians tooke the townes from the children.

Sheber and Tirhanah.

49 Shee bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. And Achsah was Calebs daughter.

Iosh.15.17.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouerseer of halfe Hammenoth.

‖ *Or, he that saw the halfe, because the prince ought to ouersee his subiects.*

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarrathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the a crownes of the house of Ioab, and ‖ halfe the Manahthites and the Zorites.

‖ *Or, the Zorites, the halfe of the Manahthites.*

55 And the families of the o Scribes dwelling at Iabes, the Tirathites, the Shimmeathites, the Shuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

o Which were men learned and expert in the law. p Reade Numb. 10.29. and Iudg.1.16.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of a Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Iezreelitesse: the second b Daniel of Abigail the Carmelitesse.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3.3. is called Chileab, borne of her that was Nabals wife the Carmelite.

2 The third Absalom the sonne of Maachah daughter of Talmai King of Geshur: The fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there he reigned seuen yeere and sixe moneths: and in Ierusalem hee reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of c Bathshua the daughter of Ammiel:

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

d Elishama, or Elishua, 2. Sam. 5.15. and Elipheleted, and Dauid named those sonnes, which were next borne by the same names: in the booke of Kings his children are mentioned which were aliue, & here both they ‖ were aliue and dead.

e So called because he was preferred to the dignitie royall before his brother Iehoiakim, which was the elder.

6 Ibhar also, and d Elishama, and Eliphelet,

7 And Nogah, and Nepheg, & Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Iehoram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the eldest was ‖ e Johanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

Or, Iehoahaz, 2. King. 23.30.

16 And the sonnes of Iehoiakim were Iechoniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iechoniah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were f Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

f S. Matthewe saith that Zorobabel was sonne of Zalathiel, meaning that he was his nephewe according to the Ebrew speech: for he was Pedaiahs sonne.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Jesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, 6 fyue.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 38 and conquests.

THe a sonnes of Iudah were b Pharez, Hezron, & Carmi, and Hur, & Shobal.

a Meaning, they came of Iudah, as nephewes and kinsmen: for onely Pharez was his naturall sonne.

b The first borne of his mother, and not the eldest sonne of his father.

2 And Reaiah the sonne of Shobal begate Jahath, and Jahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Jezreel, and Ishma, and Idbash: & the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the c eldest sonne of Ephratah, the father of Beth-lehem.

c The first borne of his mother, and not the eldest sonne of his father.

5 But Ashur the father of Tekoa had two wiues, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahtari: these were the sonnes of Naarah.

7 And the sonnes of Helah were Zereth, Jezoar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Jabez was more honourable then his brethren: and his mother called his name d Jabez, saying, Because I bare him in sorow.

d Otherwise called Othniel, Iudg.1.13.

10 And Jabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and *that* thine hande bee with mee, and thou wilt cause me to be deliuered from euill, that I bee not hurt. And God granted the thing that hee asked.

e It is to be vnderstood, that then he would accomplish his vowe which he made.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And

12 And Eshton begate Beth-rapha, and Paseah, & Tehinnah, the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Joab the * father of the valley of craftsmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of f Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether, and Mered, & Epher, and Jalon, & he begat Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanam and Tilon. And the sonnes of Ishi were Zoheth, and Ben-Zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of p houholds of them that wrought fine linnen in the house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, & ‖ Jashubi Lehem. These also are auncient things.

23 These were potters, & dwelt among plants and hedges: & there they dwelt with the king for his worke.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, & h Shaul.

25 Whole sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, & Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, & at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim: these were their cities vnto the reigne of k Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal. These are their habitations, and the declaration of their genealogie.

34 And Meshobab & Jamlech, & Joshah the sonne of Amaziah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, & Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they l went to the entring in of Gedor, euen vnto the Eastside of the valley, to seeke pasture for their sheepe.

40 And they found fatte pasture & good, and a wide land, both quiet & fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah King of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 *The birthright taken from Reuben and giuen to the sonnes of Joseph.* 3 *The genealogie of Reuben,* 11 *and Gad,* 23 *And of the halfe tribe of Manasseh.*

THE sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the a sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah preuailed aboue his brethren, and of him came b the Prince, but the birthright was Josephs.)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Micah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne, whom Tilgath Pilneser king of Athur c carried away: he was a Prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Iehiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in d Aroer, euen vnto Nebo and Baal-meon.

9 Also

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e The Lord of that valley where the Artificers did worke.

f Called also Ishon.

‖ Or, *she bare, meaning the second wife of Ezrah.*

‖ Or, *of whom bee had Mered.*

Gen.38.1,3,5.

‖ Or, *of the inhabitants of Lehem.*

g They were king Dauids gardiners, and serued him in his works. Gen.46.10. and 6.15.

h His sonne Ohad is here omitted.

i These cities belonged to the tribe of Iudah, Ios.19.1. and were giuen to the tribe of Simeon,

k Then Dauid restored them to the tribe of Iudah.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

Gen.35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

b That is, he was the chiefest of all the tribes, according to Iaakobs prophesie, Gen. 49.8. and because Christ should come of him. Gen.46.9. exod.6.14. num.26.5.

c To wit, in the time of Vzziah King of Israel, 2 Kings 15.29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also eastward hee inhabited vnto the entring in of the wildernesse from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the * Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the lande of Bashan, vnto Salchah.

12 Joel was the chiefest, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Jacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi, the sonne of Abdiel, the sonne of Guni was chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies in the dayes of Jotham king of Judah, and in the dayes of Jeroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sworde, and to drawe a bowe, exercised in warre, were fourre and fourtie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Jetur, and Naphish, and Nodab.

20 And they were h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battel, and hee hearde them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of ‡ persons an hundreth thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the i captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Baashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the houses of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Jeremiah, and Hodauiah, and Jahdiel, strong men, valiant and famous, heades of the houses of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whome God had destroyed before them.

26 And the God of Israel l stirred vp the spirit of Pul king of Ashur and the spirite of Tilgath Pilneser king of Ashur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priestes.* 54. 57 *Their habitations.*

THe sons of Leui were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate a Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was b Priest in the house that Salomon built in Jerusalem)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begate Zadok, c Zadok begate Shallum,

13 And Shallum begate Hilkiah, c Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Jehozadak,

15 And c Jehozadak departed, when the Lord caried away into captiuitie Judah and Jerusalem by the hande of Nebuchadnezzar.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, d Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Abiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah: the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

28 And

Or, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole countrey & one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

h To wit, by the Lord, that gaue them the victory

‡ *Ebr. soules of men,*

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called, Baal-gad.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

a Which was the Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31, 35.

b And did valiantly resist king Uzziah, who would haue vsurped the Priests office, 2. Chron. 26. 17, 18.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

d Who seemeth to be called Izhar. Exod. 6. 21. *Num.* 16. 1.

Gen. 46. 11. exod. 6. 16. chap. 23. 12. Leuit. 10. 1. Num. 20. 25.

Or, nephew.

Or, cousin.

h Meaning the cousin of Heman, verse 33.

The Leuites are called the singers brethren, because they came of the same stocke.

k Reade Num. 4.

28 And the ſonnes of Shemuel, the eldeſt [c] Uathni, then Abiah.
29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Uzzah his ſonne,
30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.
31 And theſe be they whome Dauid ſet for to ſing in the houſe of the Lorde, after that the Arke had [f] reſt.
32 And they miniſtred before the Tabernacle, euen the tabernacle of the Congregation with [g] ſinging, vntill Salomon had built the houſe of the Lorde in Ieruſalem: then they continued in their office, according to their cuſtome.
33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Joel, the ſonne of Shemuel,
34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah,
35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,
36 The ſonne of Elkanah, the ſonne of Joel, the ſonne of Azariah, the ſonne of Zephaniah,
37 The ſonne of Tahath, the ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,
38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.
39 And his ‖ brother [h] Aſaph ſtoode on his right hand: and Aſaph was the ſonne of Berechiah, the ſonne of Shemea,
40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,
41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,
42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,
43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Leui.
44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,
45 The ſonne of Hashabiah, the ſonne of Amaziah, the ſonne of Hilkiah,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,
47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Leui.
48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the ſeruice of the Tabernacle of the houſe of God,
49 But Aaron and his ſonnes burnt incenſe vpon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſeruant of God had commanded.
50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abihua his ſonne,
51 Bukki his ſonne, Uzzi his ſonne, Zerahiah his ſonne,
52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,
53 Zadok his ſonne, and Ahimaaz his ſonne.
54 ¶ And theſe are the [l] dwelling places of them throughout their townes & coaſtes, euen of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the land of Judah, and the ſuburbes thereof rounde about it:
56 But the fielde of the citie, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.
57 And to the ſonnes of Aaron they gaue the cities of Iudah for [o] refuge, euen Hebron and Libna with their ſuburbes, and Jattir, and Eſhtemoa with their ſuburbes,
58 And [p] Hilen with their ſuburbes, and Debir with her ſuburbes,
59 And Aſhan with her ſuburbes, and Beth ſhemeſh and her ſuburbes:
60 ¶ And of the tribe of Benjamin, Geba with her ſuburbes, and [q] Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirteene cities by their families.
61 And vnto the ſonnes of [r] Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.
62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Bashan, thirteene cities.
63 Unto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbes.
65 And they gaue by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by their names.
66 And they of the families of the ſonnes of Kohath had cities, and their coaſtes out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,
68 Jokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbes,
69 And Aialon and her ſuburbes, and Gath Rimmon and her ſuburbes,
70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.
71 Unto the ſonnes [s] of Gerſhom out of the familie of the halfe tribe of Manaſſeh Golan in Bashan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbes,
72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Dabcrath and her ſuburbes,
73 ‖ Ramoth alſo and her ſuburbes, and ‖ Anem

c Who is alſo called Ioel, 1. Sam. 8. 2. & the 33. verſe of this chapter,
f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.
g Reade Exod. 27. 21.
‖ Or, nephew.
‖ Or, couſin.
h Meaning the couſin of Heman, verſe 33.
i The Leuites are called the ſingers brethren, becauſe they came of the ſame ſtocke.
k Reade Num. 4. 4.
l Or, cities which were giuen to the Leuites.
m They were firſt appointed and prepared for.
n Which was alſo called Kiriath-arba, Gen. 23. 2. Ioſh. 21. 11.
o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19. 2.
p Which Ioſhua calleth Holon, Ioſh. 15. 51. and 21. 15.
q Or, Almon, Ioſh. 21. 18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.
* Ioſh. 21. 21.
‖ Or, Tanach, Ioſh. 21. 25.
‖ Or, Gath rimmon.
s Who in the firſt verſe is called alſo Gerſhon.
‖ Or, Beeſhterah, Ioſh. 21. 27.
‖ Or, Kiſhon, Ioſh. 21. 28.
‖ Or, Iarmuth, Ioſh. 21. 29.

‖ Anem, with her ſuburbes,

74 And out of the tribe of Aſher, Maſhal and her ſuburbes, and Abdon and her ſuburbes,

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbes,

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbes, and ‖ Hammon and her ſuburbes, and ‖ Kiriathaim and her ſuburbes.

77 Unto the reſt of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her ſuburbes, ‖ Tabor and her ſuburbes,

78 And on the other ſide Iorden by Iericho, euen on the Eaſt ſide of Iorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbes, and Iahzah with her ſuburbes,

79 And Kedemoth with her ſuburbes, and Mephaath with her ſuburbes,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

81 And Heſhbon with her ſuburbes, and Iaazer with her ſuburbes.

CHAP. VII.

1 *The genealogie of Iſſachar,* 6 *Beniamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

NOw the ſonnes of Iſſachar were Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure,

2 And the ſonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whoſe number was in the dayes of Dauid two [c] twenty thouſand, and fiue hundreth.

3 And the ſonne of Uzzi was Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.

4 And with them in their generations after the houſholde of their fathers were bands of men of warre for battell, ſixe and thirtie thouſand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Iſſachar were valiant men of warre, reckoned in all by their genealogies fourteſcore and ſeuen thouſand.

6 ¶ The ſonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.

7 And the ſonnes of Bela, Ezbon, [f] Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houſholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twentie thouſand and two hundreth.

10 And the ſonne of Iediael was Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſand & two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the ſonnes of ‖ Ir, but Huſhim was the ſonne [f] of ‖ another.

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum [g] of the ſonnes of Bilhah.

14 The ſonne of Manaſſeh, was Aſhriel, whom ſhe bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife the ſiſter of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereſh: and his ſonnes were Ulam and Rakem.

17 And the ſonne of Ulam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Elidah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: & the men of [i] Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when he went in to his wife, ſhe conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

25 And Rephah was his [k] ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations were Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, Unto ‖ Azzah, and the villages thereof,

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In theſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ The

‖ Or, *Enganim, Ioſh.* 21. 29.

‖ Or, *Helkah, Ioſh.* 21. 31.

‖ Or, *Ammoshdai, Ioſh.* 21. 32.

‖ Or, *Kartan, Ioſh.* 21. 32.

‖ Or, *Iokneam.*

‖ Or, *Kartah, Ioſh.* 21, 34.

* *Ioſh.* 20 8, *and* 21. 36,

‖ Or, *Phuuah.*

a Who alſo is called Iob, Gen. 46. 13.

b That is, their number was ſoũd thus great when Dauid numbred the people, 2. Sam. 24. 1.

c Meaning the foure ſonnes, and the father.

‖ Or, *kinſmen.*

d Called alſo Aſhbel, Gen. 46. 21. Num. 26. 31.

e Which were the chiefe: for els there were ſeuen in all, as appeareth, Gen. 46. 21.

‖ Or, *Iri.*

f Meaning, that he was not the ſonne of Beniamin, but of Dan, Gen. 46. 23.

‖ Or, *of Aher.*

‖ Or, *Shillem, Gen.* 46. 24.

g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25. *Num.* 26. 39, 31. *Ioſh.* 17. 1.

‖ Or, *Ieſer, Num.* 26. 30.

h Meaning, the ſiſter of Gilead.

i Which was one of the fiue principall cities of the Philiſtims, ſlew the Ephraimites.

‖ Or, *kinſfolkes.*

‖ Or, *Netes.*

k To wit, of Ephraim,

‖ Or, *Adaiah.*

Gen.46.17. 30 ¶ * The sonnes of Asher were Jimnah, and Jshuah, and Jshuai, & Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖ Bimhal, and Athuah: these were the children of Japhlet.

‖ or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Jimna, and Sheleh, and Amal.

36 The sonnes of Zophah, Suah, & Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa, and Ara.

39 And the sonnes of Ulla, Arah, and Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noblemen, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fiue and twentie thousand men.

CHAP. VIII.

3 The sonnes of Beniamin, 33 And race of Saul.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

BEniamin also * begate Bela his eldest sonne, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Manahath,

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and c hee begate Uzza, and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate certaine in the countrey of Moab, after he had sent d away Hushim and Baara his wiues.

d After he had put away his two wiues.

9 He begate, I say, of Hodesh his wife, Jobab & Zibia, and Mesha, and Malcham,

10 And Jeuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Husham he begate Abitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they driue away the inhabitants of Gath)

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Eder,

16 And Michael, and Ispah, & Joha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Jshmerai, & Jzliah, and Jobab, the sonnes of Elpaal,

19 Jakim also, and Zichri, and Zabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, & Shimrath the sonnes of Shimei.

‖ or, Araiah.

22 And Jshpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, & Shehariah, and Athaliah,

27 And Jaareshiah, and Eliah, & Zichri, the sonnes of Jeroham.

28 These were the chiefe * fathers according to their generations, euen Princes which dwelt in Jerusalem.

e The chiefe of the tribe of Beniamin that dwelt in Jerusalem, Chap.9.35.

29 And at * Gibeon dwelt ‖ father of Gibeon, & the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, euen by their brethren.

33 And f Ner begate Kish, & Kish begate Saul, and Saul begate Jonathan, & Malchishua, and Abinadab, and g Eshbaal.

f Who in the 2. Sam.9.1. is called Abiel.

34 And the sonne of Jonathan was h Merib-baal, and Merib baal begate Micah.

g He is also named Ishbosheth, 2. Sam.2.8.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

h He is likewise called Mephibosheth, 2. Sam.9.6.

36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, & Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begat Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Azrikam, Bochern, and Jshmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Jehush the second, and Eliphalet the third.

40 And the sonnes of Ulam were valiant men of warre which shot with the bow, and had many sonnes & nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Jsrael and Iudah numbred. 10 Of the Priests and Leuites, 11. 18 And of their offices.

THus all Jsrael were numbred by their genealogies: and behold, they are written in the booke of the kings of Jsrael and of Judah, & they were * caried away to Babel for their transgression.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Jsrael, the Priests, the Leuites, and the b Nethinims.

b Meaning, the Gibeonites, which serued in the Temple, read Ioſh.9.23.

3 And in Jerusalem dwelt the children of Judah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Uthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the ſonnes of Zerah, Ieuel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Salu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſſenuah,

8 And Ibneiah the ſonne of Ieroham, & Elah the ſonne of Uzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and ſixe, all theſe men were ‖ chiefe fathers in the houſeholds of their fathers.

‖Or, chiefe of the families.

10 ¶ And of the Prieſtes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the e chiefe of the houſe of God,

e That is, he was the hie Priest.

12 And Adaiah the ſonne of Ieroham, the ſonne of Pashhur, the ſonne of Malchiah, & Maasai the ſonne of Adiel, the ſonne of Jahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſholds of their fathers a thouſand ſeuen hundreth and threeſcore valiant men, for the d worke of the ſeruice of the houſe of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſſhub, the ſonne of Azrikam, the ſonne of Haſhabiah of the ſonnes of Merari,

15 And Bakbakkar, Hereth, and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Jeduthun, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the e kings gate Eaſtward.

e So called, because the king came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, & office to keepe the gates of the f Tabernacle: ſo their fathers were ouer the hoſt of the Lord, keeping the entrie.

f Their charge was, that non should enter into those places which were only appointed for the Priests to minister in.

20 And Phinehas the ſonne of Eleazar was their guide, & the Lord was with him.

21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their geneſalogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office.

‖Or, for their fidelitie.

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren which were in their townes, came at ſ ſeuen dayes from time to time with them.

g They serued weekely, 2. Ezr. 4.10.

26 For theſe foure chiefe porters were in perpetuall office, & were of the Leuites, and had charge of the ‖ chambers, & of the treaſures in the houſe of God.

‖Or, opening the doores.

27 And they lay round about the houſe of God, becauſe the charge was theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuary, and of the h floure, and the wine, and the oyle, and the incenſe, and the ſweet odours.

h Wheof the meate offering was made, Leuit. 2.1.

30 And certain of the ſonnes of ỹ Prieſts made ointments of ſweet odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath.

* Exod. 25.30.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, which dwelt in the chambers, i and had none other charge: for they had to do in that buſineſſe day and night.

i But were continually occupied in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife was Maachah.

* Chap. 8.29. ‖Or, Abigibeon.

36 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, euen by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and Eſhbaal.

* 1. Sam. 14.51. chap. 8.33.

40 And the ſonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the ſonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate k Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was alſo called Iehoadah, Chap. 8.36.

43 And Moza begat Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.

44 And Azel had ſix ſonnes, whoſe names are theſe, Azrikam, Bocheru, & Iſmael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 And his ſonnes alſo. 13 The cauſe of Sauls death.

NOw * the Philiſtims fought againſt Iſrael: and the men of Iſrael fledde before the Philiſtims, and fell downe ſlaine

* 1. Sam. 31.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims slewe Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers ‡ hit him, and he was wounded of the archers.

‡ Hebr. found.

4 Then saide Saul to his armour bearer, Drawe out thy sword, and thrust mee throughe therewith, lest these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and dyed.

6 So Saul dyed and his three sonnes, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

‡ Hebr. fallen.

8 And on the morrowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layde vp his armoure in the house of their God, and set vp his head in the house of * Dagon.

* Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an Okr in Jabesh, and fasted seuen dayes.

1. Sam. 15. 23.

13 So Saul dyed for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that he sought and asked counsell of a ‖ * familiar spirit,

‖ Or, witch, and sorceresse.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

1. Sam. 28. 8.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites reball against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

2. Sam. 5. 1.

THen * all Israel gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

2 And in time past, euen when Saul was King, thou ledst Israel out and in: and the Lorde thy God said vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron, before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

1. Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Jebus sayd to Dauid, Thou shalt not come in hither. Neuertheless, Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid sayde, * Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And hee built the citie on euery side, from Millo euen round about: and Joab repayred the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered, and grew; for the Lord of hostes was with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and tooned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2. Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Jashobeam the sonne of Hachmoni, the b chiefe among thirty: he lift vp his speare against three hundreth, whom he slew at one time.

b Meaning the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes.

12 And after him was Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his vncle.

13 Hee was with Dauid at Pas dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stoode in the middes of the fielde, and c saued it, and slewe the Philistims: so the Lord gaue a great victorie.

c This act is referred to Shammah, 2. Sam 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the army of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions. 2. Sam. 23. 25.

16 And when Dauid was in the hold, the Philistims garrison was at Beth-lehem.

17 And Dauid longed, and sayde, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake throwe the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And sayde, Let not my God suffer me to do this: should I drinke the * blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it. These things did these three mighties men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and he lift vp his speare against three hundreth, & slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and hee was their captaine: * but he attained not vnto the first three.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the

ſonne of a valiant man) which had done many actes, and was of Kabzeel, he ſlewe two ‖ ſtrong men of Moab: he went downe alſo and ſlewe a Lion in the middes of a pit in time of ſnowe.

‖ Or, Lions.

23 And hee ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hande, and ſlew him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but he attained not vnto the f firſt three. * And Dauid made him of his counſell.

f Meaning, thoſe three which brought the water to Dauid. 2.Sam.23.23.

26 ¶ Theſe alſo were valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Anethite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shagee the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſon of Maacha, and Iehaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Hotham the Aroerite,

45 Iediael the ſonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Joſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Mezobaite.

CHAP. XII.

1 *Who they were that went with Dauid when he fled from Saul.* 14 *Their valiantneſſe.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him king.*

Theſe alſo are they that came to Dauid to a Ziklag, while he was yet kept cloſe, because of Saul the ſonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hand with ſtones and with arrowes and with bowes, and were of Sauls b brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges 20.16.

3 The chiefe were Ahiezer, and Ioash the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Azmaueth, Berachah and Iehu the Antothite,

4 And Ismaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iahaziel, and Iohanan, and Iozabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Harephite,

6 Elkanah, and Iſſiah, and Azareel, and Ioezer, and Iashobeam of Korhites,

7 And Ioelah, and Zebadiah, the ſonnes of Ieroham of ‖ Gedor.

‖ Or, Godua.

8 And of the Gadites there ſeparated themſelues vnto Dauid into the holde of the wildernesſe, valiant men of warre, and men of armes, and apt for battel, which could handle ‖ ſpeare and ſhielde, and their faces were like the faces of c Lions, and were like the Roes in the mountaines in ſwiftneſſe,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‖ Mishmannah the fourth, Ieremiah the fift,

‖ Or, Moſhmannah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Machbanni the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Iorden in the d firſt moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Iosh.3.15.

16 And there came of the children of Beniamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered, and ſayd vnto them, If yee be come peaceably vnto mee to helpe mee, mine heart ſhall be knit vnto you, but if you come to betray me to mine aduerſaries, ſeeing there is no wickednesſe in mine handes, the God of our fathers beholde it, and reduke it.

18 And the e ſpirite came vpon Amaſai, which was the chiefe of thirtie, and he ſayd, Thine are we, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 And

19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battell, but they helped them not: for the Princes of the Philistims *by aduisement sent him away, saying, Hee will fall to his Master Saul ‖to our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against ‖ that band: for they were all valiant men, ‖ were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of h God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and ‖ speare, were five thousand ‖ eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand ‖ an hundreth.

26 Of the children of Leui, foure thousand and five hundreth.

27 And Iehoiada was the chiefe of them of i Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the l times, to know what Israel ought to doe: the heads of them were two hundreth, and all their brethren were at their commaundement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fifty thousand ‖ which could set the battell in aray: they were not of a ‖ double heart.

34 And of Naphtali a thousande captaines, and with them with shielde ‖ speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and five hundreth.

36 And of Asher that went out to the battel and were trained in the warres, fourty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all ‖ instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men ‖ warres ‖ could leade an army, came with a perfect heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid king.

39 And there they were with Dauid three dayes, eating and drinking: for their ‖ brethren had prepared for them.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, ‖ on oxen, meate, meate, flour, figs, and resins, and wine and oyle, and beeues and sheep abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought from Kiriath Iearim to Ierusalem. 9 Vzza is stricken because hee touched it.

AND Dauid counselled with the captaines of thousands and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of ‖ Israel, If it seeme good to you, and that it proceedeth of the Lord our God, we will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities and their ‖ suburbes) that they may assemble themselues vnto vs.

3 And wee will bring againe the n Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ o So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from p Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath, to Kiriath-iearim, that was in ‖ Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they carried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio q guided the cart.

8 And Dauid and all Israel played before r God with all their might, both with songs and with harpes, and with violes, and with timbrels and with cymbalts, and with trumpets.

9 ¶ And when they came vnto the threshing floore of s Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laid his hand vpon the Arke: so he died there ‖ before God.

11 And Dauid was angry, because the Lord had make a breach in Vzza, and he called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused

Numb.4 15. so that here all good intentions are condemned, except they be commanded by the word of God.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected. 2.Sam.6.2. ‖Or, Nisim.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam. 6.3. ‖Or, Baala, reade 2.Sam.6.2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

e Called also Nachon, 2.Sam.6.6.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes,

* They came only to helpe Dauid, and not to succour the Philistims, which were enemies to their country. 1.Sam.29.4. ‖Or, on the vpper side of our head.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1.Sam. 30.1,9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent. ‖Or, buckler.

i Of the Leuites which came by deicent of Aaron.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done. ‖Or, set themselues in aray. ‡Or, heart and heart.

m So that his whole hoste were three hundreth twentie and two thousand, two hundred twentie and two. ‖Or, fight in their aray.

‖Or, with a good courage.

n The rest of the Israelites.

it to turne into the house of ‡ Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the LORD blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood & workemen to Dauid, 4 The names of his children. 8. 13 By the counsell of God hee goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the King of ‡ Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the LORD had confirmed him king ouer Israel, and that his kingdome was lift vp on hie, because of his ‖ people Israel.

3 ¶ Also Dauid tooke moe wines at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, & ‖ Elpalet,

6 And Nogah, & Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the LORD said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid sayd, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of ỹ place, ‖ Baal-perazim.

12 And there they had left their gods: & Dauid said, Let them euen be burnt vp with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away frō them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battell: for God is gone forth before thee, to smite ỹ hoste of ỹ Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the LORD brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring vp into the Arke without. 29 Dauid dancing before it, is despised of his wife Michal.

AND Dauid made him houses in the * citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid sayde, * None ought to carry the Arke of God but the Leuites: for the LORD hath chosen them to beare the Arke of the LORD, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the ‖ Arke of the LORD vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of ‖ Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the sonnes of ‖ Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee sayd vnto them, Yee are the chiefe fathers of the Leuites: * sanctifie your selues, and your brethren, and bring vp the Arke of the LORD God of Israel vnto the place that I haue prepared for it.

13 For * because yee were not there at the first, the LORD our God made a breach among vs: for wee sought him not after due order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the LORD God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the LORD.

16 And Dauid spake to the chiefe of the Leuites, that they should appoynt certaine of their brethren to sing with * instruments of musicke, with viols and harpes, and cymbales, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appoynted Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the ‖ second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, & Benaiah, and Maaseiah, & Mattithiah, and Eliphalehu, and Mikneiah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were ‖ appointed to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

‡ Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2 *Sam.5.11.* ‖ *Ebr. Lui.*

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam.5.14. so there are but eleuen, and here thirteene. ‖ *Or, Eliada.*

c That is, the valley of diuision, because the enemies were dispersed there like waters.

‡ Who was a Leuite, and called Gittite, because he had dwelt at Gath.

* Who was a Leuite, and called Gittite, because he had dwelt at Gath.

a That was in the place of the citie called Zion, 2. Sam.5.7,9. Num.4.2,30.

b From the house of Obed Edom, 2. Sam. 6.10,12.

‖ *Or, kinsmen.*

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6.18,22. & num. 3.30.

d The third sonne of Kohath, Exo. 6.18.

e Prepare your selues, and be pure, abstaine from all things wherby ye might be polluted, and so not able to come to the Tabernacle, *Chap.13.10.*

f According as he hath appoynted in the Law. *Exod.25.14,15.*

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

h Which were inferiour in dignitie.

Eliab, and Maaseiah, and Benaiah with vi-
oles on i Alamoth.

21 And Mattithiah, and Eliphelehu, and
Mikneiah, and Obed Edom, and Jeiel, and
Azaziah, with harpes vpon k Sheminith
Imanzeah.

22 But Chenaniah the chiefe of the Le-
uites l had the charge, bearing the burden in
the charge, for he was able to instruct.

23 And Berechiah and Elkanah were
porters for the Arke.

24 And Shecaniah, & Jehoshaphat, and
Nethaneel, and Amasai, and Zechariah, and
Benaiah, and Eliezer the Priests did blow
with trumpets before the Arke of God, and
Obed Edom and Jehiah were porters for
the Arke.

25 m So Dauid and the Elders of Israel
and the captains of thousands went to bring
vp the Arke of the couenant of the Lorde
from the house of Obed Edom with ioy.

26 And because that God n helped the Le-
uites that bare the Arke of the couenant of
the Lord, they offered o seuen bullocks and
seuen rammes.

27 And Dauid had on him a linnen gar-
ment, as all the Leuites that bare the Arke,
and the singers, and Chenaniah that had
the chiefe charge of the singers: and vpon
Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke
of the Lordes couenant with shouting, and
sound of cornet, and with trumpets, and
with cymbals, making a sound with violes
and with harpes.

29 And when the Arke of the q Cove-
nant of the Lorde came into the citie of Da-
uid, Michal the daughter of Saul looked
out at a window, and saw king Dauid dan-
cing and playing, and r she despised him in
her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.*
4 *Dauid ordaineth Asaph and his brethren to ministers before the Lord.* 8 *Hee appointeth a notable Psalme to be sung in prayse of the Lord.*

SO s they brought in the Arke of God, and
set it in the midst of the Tabernacle that
Dauid had pitched for it, and they offered
burnt offerings and peace offerings before
God.

2 And when Dauid had made an end of
offring the burnt offering and the peace of-
ferings, hee t blessed the people in the Name
of the Lord.

3 And hee dealt to euery one of Israel
both man and woman, to euery one a cake
of bread, and a piece of flesh, and a bottle of
wine.

4 And he appointed certaine of the Le-
uites to minister before the Arke of the Lord,
and to u rehearse and to thanke and prayse
the Lord God of Israel:

5 Asaph the chiefe, and next vnto him Ze-
chariah, Jeiel, and Shemiramoth, and Je-
hiel, and Mattithiah, and Eliab, and Be-
naiah, and Obed Edom, euen Jeiel with in-
struments, violes and harpes, and Asaph, to
make a sound with cymbales,

6 And Benaiah and Jahaziel Priestes,
with trumpets continually before the Arke
of the couenant of God.

7 Then at that time Dauid did x appoint
at the beginning to giue thanks to the Lord
by the hand of Asaph and his brethren.

8 y Praise the Lord, & call vpon his Name:
declare his z workes among the people.

9 Sing vnto him, sing prayse vnto him,
and talke of all his a wonderfull works.

10 Reioyce in his holy Name: let the
hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: seeke
his face continually.

12 Remember his marueilous workes
that he hath done, his wonders, & the b iudge-
ments of his mouth,

13 O seede of Israel his seruant, O the
children of Iaakob his c chosen.

14 He is the Lord our God: his iudge-
ments are throughout all the earth.

15 Remember his couenant for euer, and
the worde, which he commaunded to a thou-
sand generations:

16 d Which he made with Abraham, and
his othe to Izhak:

17 And hath confirmed it to Iaakob for
a Law, and to Israel for an euerlasting co-
uenant,

18 Saying, To thee will I giue the land
of Canaan, the e lot of your inheritance.

19 When ye were f few in number, yea,
a very few, and strangers therein,

20 And walked about from nation to
nation, and from one kingdome to another
people,

21 He suffered no man to doe them
wrong: but rebuked g kings for their sakes,
saying,

22 Touch not mine h anointed, and doe
my i Prophets no harme.

23 k Sing vnto the Lorde all the earth:
declare his saluation from day to day.

24 Declare his glory among the nati-
ons, and his wonderfull workes among all
people.

25 For the Lord is great and much to be
prayed, and hee is to bee feared aboue all
gods.

26 For all the gods of the people are
l idoles, but the Lord made the heauens.

27 Praise & glory are before him: power
and beautie are in his place.

28 Giue vnto the Lord, ye families of the
people: giue vnto the Lord glory & power.

29 Giue vnto the Lorde the glory of his
Name: bring an offering and come before
him, and worship the Lorde in the glorious
Sanctuarie.

30 m Tremble ye before him, all the earth:
surely the worlde shall bee stable and not
moue.

31 Let the n heauens reioyce, and let the
earth bee glad, and let them say among the
nations, The Lord reigneth.

32 Let the sea roare, and all that therein
is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

i This was an in-
strument of mu-
sike, or a certaine
tune, whereunto
they accustomed
to sing Psalmes.
k Which was
the eight tune,
ouer the which
he that was most
excellent had
charge.
l To wit, to ap-
point Psalmes &
songs to them
that sung.
m With Bere-
chiah and Elka-
nah, verse 23.
2. Sam. 6. 12.
n That is, gaue
them strength
to execute their
office.
o Besides the
bullocke and the
fat beast, which
Dauid offered at
euery sixt pase,
2 Sam. 6. 13.
p Reade 2. Sam.
6. 14.
q It was so cal-
led because it put
the Israelites in
remembrance of
the Lords coue-
nant made with
them.
2. Sam. 6. 16.
2. Sam. 6. 17.
a He called vpon
the Name of
God, desiring
him to prosper
the people, and
giue good ſuc-
cesse to their
beginnings.
b To wit, Gods
benefits toward
his people.
c Dauid gaue
them this Psalme
to praise y Lord,
signifying that in
all our enterpri-
ses the Name of
God ought to be
prayed and cal-
led vpon.
Psal. 105. 1.
Isai. 12. 4.
d Whereof this
is the chiefest,
that he hath cho-
sen himselfe a
Church to call
vpon his Name.
e Who of his
wonderfull pro-
uidence hath
chosen a few of
the flocke of A-
braham to be his
children.
f In ouercom-
ming Pharaoh,
which iudge-
ments were de-
clared by Gods
mouth to Moses.
g Meaning here-
by, that the pro-
mise of adoption
onely appertai-
neth to the
Church.
Gene. 12. 16, 17,
18. Luke 1. 73.
h Ebr. 6. 17.
i Ebr. seeand, where-
by parsels of lands
were measured.
k Meaning,
from the time
that Abraham
entred, vnto this
time, that Ia-
kob went into
Egypt for fa-
mine.
l As Pharaoh &
Abimelech.
m Mine elect
people & them
whom I haue
sanctified.
n To whom God
declared his
word, and they
declared it to
their posterities.
Psal. 95. 1.
o His strong
faith appeareth
herein, that
though all the
world would follow idoles, yet he would cleaue to the liuing God.
p Humble your selues vnder the mightie hand of God.
q He tor-
toiseth the dumbe creatures to reioyce with him in considering the
greatnesse of the grace of God.

at the preſence of the Lord: for he commeth
p To reſtore all things to their eſtate. p to iudge the earth.

34 Praiſe the Lord, for he is good, for his mercy endureth for euer.

35 And ſay ye, Saue vs, O God, our ſaluation, and gather vs, and deliuer vs from the heathen, that we may praiſe thine holy Name, and q glory in thy prayſe.

q He eſteemeth this to be the chiefeſt felicitie of man.

36 Bleſſed be the Lord God of Iſrael for euer and euer: and let all people ſay, r So be it, and praiſe the Lord.

r He willeth all the people both in heart & mouth to conſent to theſe prayſes.

37 ¶ Then he left there before the Arke of the Lords couenant Aſaph & his brethren to miniſter continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threeſcore and eight: and Obed Edom the ſonne of Iedithun, and Hoſah were porters.

39 And Zadok the Prieſt and his brethren the Prieſtes were before the Tabernacle of the Lorde, in the high place that was at Gibeon,

40 To offer burnt offrings vnto ſ Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the law of the Lord, which he commanded Iſrael.

ſ With Zadok and the reſt of the Priests.

41 And with them t were Heman, & Iedithun, and the reſt that were choſen (which were appointed by names) to prayſe the Lord, becauſe his mercy endureth for euer.

t Declaring that after our duetie to God we are chiefly bound to our owne houſe, for the which as for all other things, we ought to pray vnto God, & inſtruct our families to praiſe his Name.

42 Euen with them were Heman & Iedithun, to make a ſound with the cornets and with the cymbales, with excellent inſtruments of muſicke: and the ſonnes of Iedithun were at the gate.

43 And al the people departed, euery man to his houſe: and Dauid returned to u bleſſe his houſe.

CHAP. XVII.

3 Dauid is forbidden to build an houſe vnto the Lord. 12 Chriſt is promiſed vnder the figure of Salomon. 18 Dauid giueth thanker, 23 and prayeth vnto God.

NOw * afterward when Dauid dwelt in his houſe, he ſaid to Nathan the Prophet, Beholde, I dwell in an houſe of a cedar trees, but the Arke of the Lordes couenant remaineth vnder b curtaines.

2 Sam. 7. 1.
a Well built and faire.
b That is, in tents couered with skins.

2 Then Nathan ſaid to Dauid, Do c all that is in thine heart: for God is with thee.

c As yet God had not reuealed to the Prophet what he purpoſed concerning Dauid: therefore ſeeing God fauoured Dauid, he ſpake what he thought.

3 And the ſame d night came the word of God vnto Nathan, ſaying,

d After that Nathan had ſpoken to Dauid.

4 Go, and tell Dauid my ſeruant, Thus ſayth the Lord, Thou ſhalt not build me an houſe to dwell in:

5 For I haue dwelt in no houſe, ſince the day that I brought out the children of Iſrael vnto this day, but I haue bene from e tent to tent, and from habitation to habitation.

e That is, in a tent which remoued to and fro.

6 Whereſoeuer I haue f walked with all Iſrael, ſpake I one worde to any of the Iudges of Iſrael (whom I commanded to feede my people) ſaying, Why haue ye not built me an houſe of cedar trees?

f Meaning, wherſoeuer his Arke went, which was a ſigne of his preſence.

7 Now therefore thus ſhalt thou ſay vnto my ſeruant Dauid, Thus ſaith the Lord of hoſtes, I tooke thee from the ſheepecoate g and from following the ſheepe, that thou ſhouldeſt bee a prince ouer my people Iſrael.

g Of a ſhepheard of ſheepe I made thee a ſhepheard of men, ſo that thou canſt not to this dignitie through thine owne merits, but by my pure grace.

8 And I haue bene with thee whitherſoeuer thou haſt walked, and haue deſtroyed all thine enemies out of thy ſight, and haue h made thee a name, like the name of the great men that are in the earth.

h Or, gotten thee fame.

9 ¶ Alſo I will appoynt a place for my people Iſrael, and i will plant it, that they may dwell in their place, & moone no more: neither ſhall the k wicked people ſ vexe them any more, as at the beginning,

i Make them ſure that they ſhal not remoue.
k Ebr. ſonnes of iniquitie.
l Or, conſume.

10 And ſince the time that I commaunded Iudges ouer my people Iſrael) And I will ſubdue all thine enemies: therefore I lay vnto thee, that the Lord will m build thee an houſe.

m Will giue thee great poſteritie.

11 And when thy dayes ſhall bee fulfilled to goe with thy fathers, then will I raiſe vp thy ſeede after thee, which ſhall bee of thy ſonnes, and will ſtablish his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for n euer.

n That is, vnto the comming of Chriſt: for then theſe figures ſhould ceaſe.

13 I will be his father, and he ſhalbe my ſonne, and I will not take my mercy away from him, as I tooke it from him that was before o thee.

o Which was Saul.

14 But I will eſtabliſh him in mine houſe, and in my kingdome for euer, and his throne ſhalbe eſtabliſhed for euer.

15 According to all theſe wordes, and according to all this viſion. So Nathan ſpake to Dauid.

16 ¶ And Dauid the King p went in, and ‖ ſate before the Lorde, and ſayde, Who am I, O Lorde God, and what is mine houſe, that thou haſt brought me q hitherto?

p He went into the tent where the Arke was, ſhewing what we ought to doe when we receiue any benefits of the Lord.
‖ Or, remained.

17 Yet thou eſteemeſt this a ſmal thing, O God, haſt alſo ſpoken concerning the houſe of thy ſeruant for a great while, and haſt regarded mee according to the eſtate of a man of r hie degree, O Lord God.

q Meaning, to this kingly eſtate.
r Thou haſt promiſed a kingdom that ſhall continue to me and my poſteritie, and that Chriſt ſhall proceede of me.

18 What can Dauid deſire more of thee for the honour of thy ſeruant? for thou knoweſt thy ſeruant.

19 O Lorde, for thy ſeruants ſake, euen according to thine s heart haſt thou done all this great thing to declare all magnificence.

s Freely, and according to the purpoſe of thy will, without any deſeruing.

20 Lord, there is none like thee, neither is there any God beſides thee, according to all that we haue heard with our eares.

21 Whatcouere, what one nation in the earth is like thy people Iſrael, whom God went to redeeme them to be his people, and to make thy ſelfe a Name, and to doe great and terrible things by caſting out nations from before thy people, whom thou haſt deliuered out of Egypt?

22 For thou t ordeined thy people Iſrael to bee thine owne people for euer, and thou Lord art become their God.

t Freely, and according to the purpoſe of thy will, without any deſerning.

23 Therefore now Lorde, let the thing that thou haſt ſpoken concerning thy ſeruant and concerning his houſe, bee confirmed for euer, and doe as thou haſt ſayd,

24 And let thy Name bee ſtable and magnified for euer, that it may bee ſayde, The Lorde of hoſtes, God of Iſrael, is the

God

God of q Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath s bene bold to pray before thee.

26 Therefore nowe L. Lorde (for thou art t God, and hast spoken this goodnesse vnto thy seruant)

27 Nowe therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O L. Lord, hast blessed it, and it shall be blessed for euer.

q That is, bee sheweth himselfe indeed to be their God, by deliuering them from dangers, and preserving them.

r Thou hast declared vnto me by Nathan the Prophet.

s Or, hath founde.

t And canst not breake promise.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid smote the Philistims, and subdued them, and tooke u Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, & the Moabites became Dauids seruantes, and x brought giftes.

3 ¶ And Dauid smote Hadarezer King of Zobah vnto Hamath, as he went to stablish his border by the riuer y Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousand footmen, and z destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of Damascus, and the Aramites became Dauids seruants, and brought giftes: and the Lord a preserued Dauid where soeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from b Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen c Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou King of Hamath heard how Dauid had smitten all the hoste of Hadarezer King of Zobah:

10 Therefore hee sent d Hadoram his sonne to King Dauid to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f fourteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruantes: and the Lord preserued Dauid where soeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shausha the Scribe,

17 And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

u Which 2. Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.

x Or, paid tribute.

y Or, Hadadezer.

z Or, Euphrates. 2. Sam. 8.4.

a Or, Darmesek.

b That is, In all things that he enterprised.

c Which 2. Sam. 8. are called Berah and Berothai. 1. King 7.23. 2. Chron. 4.2.

d Called also Ioram. 2. Samuel 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8.12. that the Aramites were spoyled.

f Which is vnderstood that Ioab slew twelue thousand, as in the title of the threescore Psalm, and Abishai the rest.

CHAP. XIX.

4 Hanun King of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 and is ouercome.

AFterthis also g Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shewe kindnesse vnto Hanun the sonne of Nahash, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said vnto Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to h search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and i shaued them, and cut off k their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tary at Iericho, vntil your beards be growen: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of Aram Naharaim, and out Aram Maacah, and out of l Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before m Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then hee chose out of all the chosis of Israel, and set himselfe in aray to meete the Aramites.

g Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

h Thus the malicious euer interprete the purpole of the godly in the worst sense.

i They shaued off the halfe of their beards, 2. Sam. 10.4.

k To put them to shame and villenie, whereas the embassadours ought to haue bene honoured: and because the Iewes vied to were side garments & beards, they thus disfigured them to make them odious to others.

l Or, had made themselues to be abhorred of Dauid, 2. Sam. 10.6, 8.

m Which were fiue in all.

n Which was a citie of the tribe of Reuben beyond Iorden.

11 And the rest of the people he deliuered vnto the hand of Abishai his brother, and they put themselues in aray against the children of Ammon.

12 And he sayde, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came nere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyonde the [b] riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites [i] seuen thousand charets, and fourty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites wolde no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

AND [a] when the yeere was expired, in the time that Kings goe out a warfare, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged [b] Rabbah (but Dauid tarried at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 [c] Then Dauid tooke the crowne of their King from off his heade, and founde it the weight of a [d] talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

3 And he caried away the people that were in it, and put them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ [e] And after this also, there arose warre at [f] Gezer with the Philistims: then Sibbechai the Hushathite slewe [g] Sippai, of the children of [h] Raraphah, and they were vbdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe [i] Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by [k] sixes, euen fourre and twentie, and was also the sonne of Raraphah.

7 And when he reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Raraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid commaundeth the people to be numbred, 14 and there die seuenty thousand men of the pestilence.

AND [a] Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid sayde to Ioab, and to the rulers of the people, Goe, and number Israel from [b] Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lorde encrease his people an hundred times so many as they be. O my lord the king: are they not all my lords seruantes? wherefore doeth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheless the kings worde preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number & summe of the people vnto Dauid: & all Israel were [d] eleuen hundred thousande men that drewe sworde: and Iudah was [e] foure hundreth and threttie thousande men that drewe sworde.

6 But the Leuites & Beniamin counted he not among them: for the kings worde was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid sayde vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto God Dauids [f] Seer, saying,

10 Goe and tell Dauid, saying, Thus sayeth the Lorde, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So God came to Dauid, and sayd vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sworde of thine enemies [g] to take thee, or els the sworde of the Lorde and pestilence in the lande three dayes, that the Angell of the Lorde may destroy throughout all the coastes of Israel.

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g He declareth, that where the cause is euill, the courage cannot be valiant, and that in good causes mē ought to be courageous, and commit the successe to God.

b That is, Euphrates.

i For this place read 2.Sam.10.18.

2.Sam.11.1.

a Which was the chiefe citie of the Ammonites.

2.Sam.12.29,30

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

2.Sam.12.18.

[c] Or, Gob, 2.Sam. 21.18.

[d] Or, Saph.

[e] Or, Raphaim, or, giants.

c Reade 2.Sam. 21.19.

d Meaning, that he had sixe a piece on hands and feete.

f Reade 2.Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gene. 6.6.

[h] Or, Aranna

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: reade 2. Sam. 24.1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

[f] Or, Prophet.

[g] Or, smite thee.

Israel: Nowe therefore aduise thee, what word I shall bring againe to him that sent me.

13 And Dauid sayd vnto God, I am in a wonderfull straite: let me nowe fall into the hand of the LORD: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the LORD sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the LORD beheld, and repented of the euill, and sayde to the Angel that destroyed, It is nowe enough, let thine hand cease. Then the Angel of the LORD stoode by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the LORD stand betweene the earth and the heauen with his sword drawen in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid sayd vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O LORD my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on [a] thy people for their destruction.

18 ¶ Then the Angel of the LORD commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the LORD in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the LORD.

20 And Ornan turned about, and sawe the Angel, & his foure sonnes that were with him, [b] hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid sayd to Ornan, Giue me the place of thy threshing floore, that I may build an [c] altar therein vnto the LORD: giue it me for sufficient money, that the plague may be staied from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And king Dauid said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place [d] six hundreth shekels of golde by weight.

26 And Dauid built there an altar vnto the LORD, & offered burnt offrings and peace offerings, and called vpon the LORD, and he [e] answered him by fire from heauen vpon the altar of burnt offering.

27 And when the LORD had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time when Dauid saw that the LORD had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of the LORD which Moses had made in the wilderneſſe, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraide of the sword of the Angel of the LORD.)

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent: reade Gene. 6. 6.

h Or, Araunah.

i Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

k If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

l Thus he did by the commandement of God, as verse 18. for else it had been abominable, except he had by other Gods word, or reuelation.

m That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had been theft, and not acceptable to God.

n Reade 2. Sam. 24. 24.

CHAP. XXII.

1 *Dauid prepareth things necessarie for the building of the Temple.* 6 *His commandement to his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to doe.* 9 *Vnder the figure of Salomon Christ is promised.*

AND Dauid sayde, This is the [a] house of the LORD God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared much yron for the nailes of the doores and of the gates, and for the ioynings, & abundance of braſſe passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much Cedar wood to Dauid.

5 And Dauid sayde, Salomon my sonne is yong and tender, and wee must builde an house for the LORD, magnificall, excellent, and of great fame and dignitie throughout all countreys. I will therefore nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for the LORD God of Israel.

7 And Dauid sayde to Salomon, [c] My sonne, I purposed with my selfe to builde an house to the Name of the LORD my God,

8 But the word of the LORD came to me, saying, [d] Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne vnto thee, which shal be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietneſſe vpon Israel in his dayes.

10 [e] He shall build an house for my Name, and he shall bee my sonne, and I will bee his Father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Nowe therefore my sonne, the LORD shall be with thee, and thou shalt [f] prosper, and thou shalt builde an house to the LORD thy God, as he hath spoken of thee.

12 Onely

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighted fifte shekels of gold, 2. Chron. 3. 9.

2. Sam. 7. 13. Chap. 28. 3.

d This declareth how greatly God deſesteth ſhedding of blood, seeing Dauid for this cause is staied to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2. Sam. 7. 13. 1. King. 5. 5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the realmes doe prosper and flourish.

12 Onely the Lord giue thee † wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: bee strong and of good courage: feare not, neither be afraid.

14 For beholde, according to my † pouertie haue I prepared for the house of the Lord an hundreth thousand talentes of golde, and a thousand thousand talentes of siluer, and of braſſe and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee enowe, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of braſſe, and of yron, there is no number: h Up therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest ‖ euery side? for he hath giuen the † inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set † your hearts and your soules to seeke the Lord your God, and arise, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

‖ Or, masons, and carpenters.

h That is, goe about it quickly.

† The nations round about. k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set foorth his glorie.

CHAP. XXIII.

† Dauid being old, ordaineth Salomon king. 3 He causeth the Leuites to be numbred, 4 and appointeth them to their offices. 13 Leuites and the sonnes are for the hie Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dates, * hee made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their ‖ nimme was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set † to aduance the worke of the house of the Lord, and fiue thousand were ouerseers and Iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which ‡ he made to praise the Lord.

6 * So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham, and Ioel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and Izhah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 * The sonnes of Amram, Aaron, and Moses: and Aaron was separated to * sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah ‖ second, Iahaziel the third, and Iekameam the fourth.

20 The sonnes of Vzziel were Micah the first, and Iishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, ‖ their † brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Ieremoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and aboue.

25 For Dauid sayde, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lorde in the courtes, and chambers, ‖ in the † purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbreade, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fryed things, and for that which was rosted, and for all measures and size,

30 And for to stande euery morning, to

f In walking and clensing all the holy vessels.

Exod. 2.2. & 6. 20. heb. 5.4, 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites; and not of the Priests, as Aarons sonnes.

Exod. 2.22. and 18.3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1.25.

d Meaning, their cousins.

e Dauid did change the Leuites twice, first at the age of thirtie, as verse 3. and against also at 50. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeeres old, and had rest after fiftie, Num. 4.3.

Leuit. 10.4, 6. numb. 3.4. and 26.60.

a Whiles the father yet liue

b This law was ordained to take away all occasion of enuie or grudging of one against another,

a Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their customs continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

THese are also the [a] deuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar, and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the [‖] sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sonnes of Eleazar by the [‡] number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King and the Princes, and Zadok the priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the priests and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixt to Miamin,

10 The seuenth to Hakkoz, the eight to [c] Abiah,

11 The ninth to Iehua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twenty to Gamul,

18 The three and twentie to Delaiah, the four and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the [d] hand of Aaron their father, as the Lord God of Israel had commaunded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iehedeiah.

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah.

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Vzziel, was Michah, the sonne of Michah was Shamir.

25 The brother of Michah, was Isshiah, the sonne of Isshiah, Zechariah,

26 The sonnes of Merari, were Mahli, and Mushi, the sonne of Iaaziah, was Beno,

27 The sonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish the sonne of Kish was Ierahmeel,

30 And the sonnes of [e] Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, euen the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lots.

MOreouer Dauid and the captaines of the armie [a] separated for the ministerie of the sonnes of Asaph, and Heman, and Iedithun, who should sing prophesies with harpes, with viols, and with cymbales, and their number was euen of the men for the office of their ministerie, to wit,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hande of Asaph, which sang prophesies by the [‡] commission of the king.

3 Of Iedithun the sonnes of Iedithun, Gedaliah, and Zeri, and Iesaiah, Hashabiah, and Mattithiah, [b] six, vnder the hands of their father: Iedithun [c] sang prophesies with an Harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Iosbekashah, Mallothi, Hothir and Mahaziothi.

5 All these were the sonnes of Heman the King's [‖] Seer in the words of God to lift vp the [‖] horne: and God gaue to Heman fourteene sonnes and three daughters.

6 All these were vnder the [‖] hand of their father

[a] Leuit. 10.4, 6. numb. 3.4. and 26.60.

[a] Whiles their father yet liued.

[‖] Or, sonnes.

[‡] Or, heads.

[b] This lot was ordained to take away all occasion of enuie or grudging of one against another,

[c] Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

[d] By the dignity that God gaue to Aaron.

[e] Which was the second sonne of Merari.

[f] That is, euery one had that dignitie, which fell vnto him by lot.

[a] The singers were diuided into 24. courses, so that euery course or order contained twelue, and in all there were 288. as verse 7.

[‡] Or, hands.

[b] Whereof one is not here numbred.

[c] Meaning Psalmes & songs to praise God.

[‖] Or, Prophet.

[‖] Or, power, meaning of the king.

[‖] Or, gouernement.

father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, Iedithun, and Heman were at the kings ✣ commandement.

‡Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lorde, euen of all that were cunning, two hundreth fourescore and eight.

d Who should be in euery company and course.

8 And they cast lots, d charge against charge, aswell e small as great, the cunning man as the scholler.

e Without respect to age or cunning.

9 And the first lot fell to f Ioseph, which was of Asaph, the seconde to Gedaliah, who with his brethren ✣ his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The thirde to Zaccur, hee, his sonnes, and his brethren were twelue.

‖Or, the Zarites.

11 The fourth to ‖ Izri, hee, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, hee, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, hee, his sonnes and his brethren twelue.

14 The seuenth, to Ieshareiah, hee, his sonnes and his brethren twelue.

15 The eight, to Ieshaiah, hee, his sonnes and his brethren twelue.

16 The ninth, to Mattaniah, hee, his sonnes and his brethren twelue.

17 The tenth, to Shimei, hee, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, hee, his sonnes and his brethren twelue.

19 The twelfth, to Hashabiah, hee, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, hee, his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, hee, his sonnes and his brethren twelue.

22 The fiftenth, to Ierimoth, hee, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, hee, his sonnes and his brethren twelue.

24 The seuenteenth, to Iosbekashah, he, his sonnes and his brethren twelue.

25 The eightenth, to Hanani, hee, his sonnes and his brethren twelue.

26 The nineteenth, to Mallothi, hee, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, hee, his sonnes and his brethren twelue.

28 The one and twentieth, to Nothir, he, his sonnes and his brethren, twelue.

29 The two and twentieth to Giddalti, he, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, he, his sonnes and his brethren twelue.

31 The foure ✣ twentieth, to Romamtiezer, he, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordayned, euery man to the gate, which he should keepe,* 20 *And ouer the treasure.*

‖Or, courses and turnes.

COncerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of a Asaph.

a This Asaph was not the notable musitian, but another of that name, called also Ebiasaph, Chap. 6. 33, 37 and 6. 39 and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iadiael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai ✣ eight: for God had b blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne that c ruled in the house of their father: for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Eliu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty ✣ d strong to serue, euen three score and two of Obed Edom.

‖Or, Nephewes.

d And meete to serue in the office of the porter-ship.

9 And of Meshelemiah sonnes and brethren, eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah ‖ second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hosah were thirteene.

‖Or, cousin.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge e against their brethren, to serue in the house of the Lord.

‖Or, courses.

e According to their turnes, aswell the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, f a wise counseller, and his lot came out Northward:

‖Or, Meshelemiah.

f One expert and meete to keepe that gate,

15 To Obed Edom Southward, and to his sonnes the house of g Asuppim:

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate h of Shallecheth by the paued streete that goeth vpward, ward ouer against ward.

h Where they vsed to cast out the filth of the citie.

17 Eastwarde were sixe Leuites, and Northward foure a day, and Southwarde foure a day, and toward Asuppim, i two and two.

i Meaning, two one day, and two another,

18 In k Parbar toward the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple.

19 These are the diuisions of the Porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershumites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sonnes of Iehieli were Zetham and Joel his brother appointed ouer the treasures of the house of the Lord.

23 Of the l Amramites, of the Izharites, of the Hebronites, and of the Uzielites.

l These also had charge ouer the treasures.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

‖Or, cosins.

Iehdiah his sonne, and Iozam his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captains ouer thousands & hundreths, and the captaines of the army had dedicated.

27 (For of the battels and of the spoyles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, & Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, & for the seruice of the king.

31 Among the Hebronites was Ieriah the chiefest, euen the Hebronites, by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his brethren men of activity, two thousand and seuen hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, and for the kings businesse.

a According as the Lord commanded, Num. 31.28.

b Meaning, of things that were out of the citie.

c That is, for the kings house.

d To wit, the cousins of Ieriah.

e Both in spirituall and temporall things.

CHAP. XXVII.

Of the Princes and rulers that ministred vnto the King.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers courses, which came in and went out, moneth by moneth, throughout all the moneths of the yeere: in euery course were foure and twentie thousand.

f The diuisions, or bands.

g Which executed their charge and office, which is ment by coming in and going out.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: & in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was a captaine, and in his course were foure & twenty thousand.

h That is, Dodai lieutenant.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: & in his course were foure and twentie thousand.

i 2 Sam. 23.20. 1 Chron. 11.22.

6 This Benaiah was mightie among thirty & aboue the thirtie, and in his course was Ammizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, & Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Ieremini: and in his course foure and twentie thousand.

k Or, Benjamin.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Piratonite of the sonnes of Ephraim: & in his course foure and twenty thousand.

15 The twelfe for the twelfe moneth was Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

16 Moreouer the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

l Meaning, beside these twelue captaines.

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

m Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites. *Chap.21.7.*

22 Ouer Dan, Azareel the sonne of Ieroham: these are the princes of the tribes of Israel.

n And the commandement of the king was abominable to Ioab, 21.6.

23 But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had sayd that he would increase Israel like vnto the starres of the heauens.

o The Ebrewes make both these bookes of Chronicles but one, and at this verse make the ende of the booke, as touching the number of verses,

24 And Ioab the sonne of Zeruiah began to number: but he finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was Ieho-

Jehonatham the sonne of Uzziah.

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the olive trees and mulbery trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Joash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Jehediah the Meronothite:

31 And ouer the sheepe was Jaziz, the Hagarite: all these were the rulers of the substance that was king Dauids.

32 And Jehonathan Dauids vncle a man of counsel and of understanding (for he was a scribe) and Jehiel the sonne of Hachmoni were with the kings [h] sonnes.

33 And Ahitophel was the kings counseller, & Hushai the Archite the kings friend.

34 And [i] after Ahitophel was Jehoiada the sonne of Benaiah & Abiathar: and captaine of the kings army was Joab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahitophel had hanged himselfe, 2. Sam. 17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreths, and the rulers of all the substance and possession of the king, & of his sonnes, with the [*] Eunuches, and the mighty and all the men of power, vnto Jerusalem.

2 And king Dauid stoode vp vpon his feet, and said, Heare me, my brethren & my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, and for a [*] footestoole of our God, and haue made readie for the building,

3 But God said vnto me, [*] Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of [b] Iudah is the house of my father, & among the sonnes of my father he delited in me to make me king ouer all Israel)

5 [*] Of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of [†] Lord ouer Israel.

6 And he said vnto me, Salomon thy sonne, he shall build mine house & my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeuour himselfe to doe my commaundements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this [d] good land, & leaue it for an inheritance for your children after you [e] for euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfite heart, & with a willing mind; [*] For the Lord searcheth all hearts, and vnderstandeth all [f] imaginations of thoughts: if thou seeke him, he will be found of thee; but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build [g] the house of the Sanctuarie: be strong therefore, and [h] doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galeries thereof, and of the chambers thereof that are within, & of the house of the Mercy seate,

12 And the paterne of all that [i] he had in his mind for the courtes of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 Hee gaue [k] golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of gold for the [l] candlesticks, and gold for their lamps, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlestick, and the lamps thereof, according to the vse of euery candlestick,

16 And the weight of the gold for the tables of the shewbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshhookes, and the bowles, and [j] plates, and for basins, gold in weight for euery basin, & for siluer basins, by weight for euery basin,

18 And for the altar of incense pure gold by weight, and gold for the paterne of [*] the charet of the Cherubes that spread themselues, and couered the Arke of the couenant of the Lord.

19 All, said he, by writing sent to me [k] by the hand of the Lord, which made mee vnderstand all the workemanship of the paterne.

20 And Dauid sayde to Salomon his sonne, Be strong, and of a valiant courage & doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee, till thou haue finished all the worke for the seruice of the house

c If he continue to keepe my law, and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie. 1. Sam. 16.7. psal. 7.9, 10. Ier. 11.20. & 17.10, and 20.12.
f Meaning, for his Arke.
g Put it in execution.
h That is, the ten candlesticks, 1. King. 17.49.
i Meaning, of the Mercyseat which couered the arke, which was called [*] charet, because the Lord declared himself there.
k For al this was left in writing in the booke of the Law, Exo. 25.40. which booke the king was bound to put in execution, Deut. 17.19.

[*] Or, chiefe seruants, Gen. 37.36
[a] Where the Arke should remaine and remoue no more to and fro: Psal. 99.5. 2. Sam. 7.5, 13. chap. 22.8.
[*] Or, a footestoole for our feete.
[b] According to the prophesie of Iaakob, Gen. 49.8.
[*] Thou hast not builded for me, because thou hast fought and shed much blood before me. 1. Chron. 22.8.
[*] Or, Sonne.
[†] Or, ouer.
[c] Or, to keepe.
[d] Or, land.
[e] Or, alwaies.
[f] Or, thoughts.
[g] Or, my house.
[h] Or, worke.
[i] Or, had by the spirit.
[k] Or, of golde.
[l] Or, candlestickes.
[j] Or, couerings.
[*] Or, throne.
[k] Or, from.

house of the Lord.

21 Beholde also, the companies of the Priestes and the Leuites for all the seruice of the house of God, then they shall be with thee for the whole worke, [1] with euery free heart that is skilfull in any maner of seruice. The princes also and all the people will be ‡ wholy at thy commandement.

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 Hee exhorteth the people to doe the same. 22 Salomon is created king. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the king sayde vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to bee set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones, in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen * three thousand talents of golde of the golde of Ophir, and seuen thousand talentes of fined siluer to ouerlay the walles of the houses,

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the handes of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand pieces, and ten thousande talents of siluer, and eighteene thousande talents of brasse, and one hundreth thousande talentes of yron.

8 And they with whome precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfect heart. And Dauid the King also [g] reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed bee thou, O Lorde God of [h] Israel our father, for euermore and euer.

11 Thine O Lord, is greatnesse, & power, and glory, and victorie, and prayse: for all that is in heauen and in earth is thine: thine is the kingdome, O Lorde, and thou exceltest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore our God we thanke thee, and prayse thy glorious Name.

14 But who am I, and what is my people, that we should bee able to offer willingly after this sort? for all things [k] come of thee: and of thine owne hand we haue giuen thee.

15 For we are [l] strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lorde our God all this abundance that we haue prepared to builde thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also, my God, that thou * triest the heart, and hast pleasure in righteousnes: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Isaak and Israel our fathers, keepe this for euer in the [m] purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, and to builde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Nowe blesse the Lorde your God. And all the Congregation blessed the Lorde God of their fathers, and bowed downe their heads, and worshipped the Lorde, and the [n] king.

21 And they offered sacrifices vnto the Lorde, and on the morowe after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullockes, a thousande rammes, and a thousand sheepe, with their * drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate, and drinke, before the Lorde the same day with great ioy. And they made Salomon the sonne of Dauid king the seconde time, and anointed him prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the * throne of the Lorde, as king in stead of Dauid his father, and prospered: & all Israel obeyed him.

24 And all the princes & men of power, and all the sonnes of king Dauid ‡ submitted themselues vnder king Salomon.

25 And the Lorde magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Iai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, was fourty yeere: seuen yeere reigned he in Hebron, and three and thirtie yeere

P.i. reigned

1 That is, euery one will be ready to helpe thee with thole gifts that God hath giuen him.

‡ *Hebr. at all thy words.*

a And therefore it ought to be executed in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not onely liberall himselfe, but prouoked others to set forth the worke of God.

‖ *Or, to offer.*

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie.

Psal. 122. 1.

g Which didst make thy selfe to be sacher beloued,

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glorie.

i And therefore haue this land but lent to vs for a time.

‡ *Hebr. waiting for them to returne.*

1. Sam. 16. 7. chap. 28. 9.

k Continue them in this good minde, that they may serue thee willingly.

l That is, did reuerence to the King.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gaue the chiefe gouernment of all things.

‡ *Hebr. gaue the hand.*

1. Kings 2. 12.

reigned he in Ierusalem.

28 And he died in a good age, full of dates, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of * Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and * times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

o The bookes of Nathan and Gad are thought to haue beene lost in the captiuitie.

p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set foorth his religion throughout al their dominions, & contrariwise the wicked hated his ministers, deposed them, and set the true religion and word of God, set vp idolatrie, & serued God according to the fantasie of men. Thus haue we hither to the chief actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and contains in the whole three thousand fiue hundreth, threescore and eighteene yeres, and fiue moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdome. 11 Which he giueth him and more. 14 The number of his chariots and horse, 15 And of his riches.

[1] THen Salomon the sonne of Dauid was confirmed in his kingdome: and the LORD his God was with him, and magnified him highly.

2 And Salomon * spake vnto al Israel, to the captaines of thousands, and of hundreths, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the seruant of the LORDE had made in the wildernesse.

4 But the Arke of GOD had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the LORDE: and Salomon and the Congregation sought it.

6 And Salomon offered there before the LORDE vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Nowe therefore, O LORDE God, let thy promise vnto Dauid my father be true: for thou hast made me king ouer a great people, like to the dust of the earth.

10 Giue me nowe wisedome and knowledge, that I may f goe out and goe in before this people: for who can iudge this thy great people?

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the g liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee king,

12 Wisedome and knowledge is graunted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and hee had a thousande and foure hundreth charettes, and twelue thousande horsemen, whome hee placed in the h charet cities, and with the king at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as i stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and * fine linnen: k the kings merchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charet, foorth sixe hundreth shekels of siluer, that is, an horse for an hundreth and fifete: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their * meanes.

CHAP.

[1] *Or, stablished, and strong, read 1. King. 2. 46.*

a That is, he proclamed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. Kings 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation of his presence.

d Which was for the burnt offerings, Exod. 27. 1. Exod. 38. 1, 2.

* 1. King. 3. 4.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King 3. 7.

g That is, to be reuenged on thine enemies.

* 1. King. 10. 26.

h Which were cities appointed to keepe and maintaine the charets.

i He caused so great plentie that it was no more esteemed then stones.

* Ezek. 27. 7.

k Reade 1. King 10. 28.

* Or, hands.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand and a fyue hundred to ouersee them.

3 And Salomon sent to ‖Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest * send him Cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I builde an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and euening, on the Sabbath dayes, and in the new moneths, and in the solemne feastes of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, and the heauen of heauens can not containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send mee nowe therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and ‖crimosin, & blue silke, and that can graue in grauen worke with the cunning men that are with mee in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also Cedar trees, fyre trees and * ‖Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shalbe with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twentie thousand ✣ measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie ✣ thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, hee hath made thee king ouer them.

12 Huram sayd moreouer, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the king a * wise sonne that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Nowe therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the ‖ daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broider in all broidered worke that shall bee giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Nowe therefore the wheate and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖Iapho, so thou mayest carie them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fyue hundreth.

18 And he set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fyue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

THen * Salomon began to build the house of the Lord in Ierusalem, in Mount a Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee began to build in the second moneth and the second day, in the fourth yere of his reigne.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubites after the first ‖ measure was three score cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front * of the breadth was twentie cubites, and the height was an ✣ hundreth and twentie, and he ouerlaid it within with pure gold.

5 And the greater house hee sieled with firre tree which hee ouerlayd with good gold, and grauen therein palme trees and chaines.

6 And hee ouerlayd the house with precious stone for beautie: and the golde was gold of ‖ Paruaim.

7 The house, I say, the beames, postes, and walles therof, and the doores therof ouerlayd hee with golde, and grauen Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length therof was in the front of the breadth of the house twentie cubites, and the breadth therof twentie cubites: and hee ouerlaid it with the best gold, of fyue hundreth talents.

9 And the weight of the nailes was fiftie shekels of gold, and hee ouerlaid the chambers with gold.

‖Or, palace.

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300. as 2. King. 5.16.

‖Or, Hiram, 2. Sam. 5.11.

b That is, to doe the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

‖Or, Harley,

c Some take it for brasill, or the wood called Ebenum, others for corall.

‖Or, Almuggim. Heb. Corim,

d Of Bath reade 1. King. 7. 26. it is called also Epha: but Epha is to measure drye things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, by reason wherof it appeareth that this Huram had the true knowledge of God.

f It is also written that she was of the tribe of Naphtali, 1. King. 7. 14. which may bee vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father shee might be of Dan, and by her mother of Naphtali.

‖Or, Ioppe.

1. Kings 6. 1.

a Which is the mountaine where Abrahã thought to haue sacrificed his sonne, Gen. 22. 2. 2. Sam. 24. 16, 25.

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King. 6. 3.

d From the foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with golde.

11 [a] And the wings of the Cherubims were twentie cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stoode on their feete, and their faces were towarde the house.

14 ¶ Hee made also [e] the vaile of blue silke, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars [f] of five and thirtie cubites hie: and the chapiter that was upon the top of eche of them, was five cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an [h] hundred pomegranates, and put them among the chaines.

17 And hee set up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten Sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND he made an altar of brasse twenty cubites long, and twentie cubites broad, and ten cubites high.

2 And hee made a molten [a] Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirtie cubites did compasse it about.

3 And under [b] it was the fashion of oxen, which did compasse it round about, [c] ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stoode upon the twelve oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stoode above upon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an hand breadth, and the brimme thereof was like the worke of a brimme of a cup, with floures of [i] Lilies: it contained [d] three thousand baths.

6 ¶ He made also ten calvpons, and put five on the right hand, and five on the left, to wash in them, and to clense in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made ten candlesticks of golde, (according to [e] their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and hee made an hundreth basons of gold.

9 And he made the court of the Priests, and the great [f] Court, and doores for the Court, and overlayed the doores thereof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made [j] pots, and besoms, and basens, and Huram finished the worke that hee should make for king Salomon for the house of God,

12 To wit, two pillars, and the bowels and the chapiters on the top of the two pillars, & two grates to couer the two bowels of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for every grate to couer the two bowels of the chapiters, which were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also and besoms, and fleshhookes, and all these vessels made Huram his [g] father to king Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Jorden did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the [h] shewbread stood.

20 Moreouer the candlesticks, with their lamps to burne them after the maner, before the Oracle, of pure gold:

21 And the flowres, and the lampes, and the snuffers of gold, which was fine gold:

22 And the [j] bookes, and the basens, and the spoones, and the [k] pans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were [l] of golde.

CHAP. V.

1 *The things dedicated by Dauid, are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing prayse to the Lord.*

SO [a] was all the worke finished that Salomon made for the house of the Lord: and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lord from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the [b] feast: it was in the seuenth

[e.] *Kings* 16.24.

[f] Which separated the Temple from the most holy place.

[g] Euery one was eighteene cubites long, but [y] halfe cubite could not be seene: for it was hid in the roundnesse of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

[h] For euery pillar an hundred, reade 1. Kings 7. 20.

[a] A great vessell of brasse, so called because of the great quantitie of water, which it contained, 1. King. 7. 23.

[b] Meaning, vnder the brim of the vessell: as 1. King. 7. 24.

[c] In the length of euery cubite were ten heads or knops which in all are 300.

[Or, foure dolues.]

[d] In the first booke of Kings chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

[e] Euen as they should be made.

[f] Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Matt. 21. 23.

[Or, caldrons.]

[g] Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian. Some reade, for his father, the authour of this worke.

[h] In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

[Or, instruments of musicke.]

[i] That is, couered with plates of golde.

[a] Reade 1. Sam. 6. 12.

[b] When the things were dedicate and brought into the Temple.

e Called in Ebrew Ethanim, conteining part of September, & part of October, 1. King 8. 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best written doc.

feuenth e moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the Arke.

5 And they carted vp the Arke, and the Tabernacle of the Congregation: & all the holy vessels that were in the Tabernacle, those did the Priests & Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priestes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubins.

8 For the Cherubins stretched out their wings ouer the place of the Arke, and the Cherubins couered the Arke, & the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

‖Or, without the Oracle.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were e sanctified and did not waite by course.

e Were prepared to serue the Lord.

12 And the Leuites ‖ singers of all sorts, as of Asaph, of Heman, of Iedithum, and of their sonnes & of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East ende of the altar, and with them an hundred and twentie priests blowing with trumpets:

‖Or, singers.

13 And they were f as one, blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lorde, and when they lift vp their voice with trumpets and with cymbals, and with instruments of musicke, and when they praised the Lord, singing, g For he is good, because his mercy lasteth for euer: then the house, euen the house of the Lorde was filled with a cloud,

f They agreed all in one tune.

14 So that the priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

1. King 8. 12.

THen h Salomon i sayd, The Lord hath sayd, that he would dwell in the darke cloud:

h After that he had seene the glory of the Lord in the cloud.

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, saying,

‖Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an ‖house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

‖Or, Temple.

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel.

2. Sam. 7. 3.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well that ‡thou wast so minded.

‡Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loines, he shall build an house vnto my Name.

10 And k the Lord hath performed his word that he spake: and I am risen vp in k roume of Dauid my father, and am set on k throne of Israel, as the Lorde promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the l Couenant of the Lord, that hee made with the children of Israel.

l Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

12 ¶ And the king m stood before the altar of the Lord in the presence of all the congregation of Israel, and stretched out his hands,

m On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King. 8. 22.

13 (For Salomon had made a brasen scaffold and set it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, & stretched out his hands toward heauen)

14 And sayd, O Lorde God of Israel, n there is no God like thee in heauen nor in earth, which keepest couenaunt, and mercy vnto thy seruaunts, that walke before thee with all their heart.

n Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

2. Mac. 2. 8.

16 Therefore nowe Lorde God of Israel, keepe with thy seruaunt Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their wayes, to walke in my Lawe, as thou hast walked before me.

‖Or, in effect, or by thy power.

‡Ebr. a man shall not be cut off.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God will dwel with man on earth? Behold, the o heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)

1. King. 8. 27.

19 But haue thou respect to the prayer of thy seruaunt, and to his supplication, O Lord my God, to heare the cry and prayer

which thy ſeruant prayeth before thee,

20 That thine eyes may be open toward this houſe day and night, euen toward the place, whereof thou haſt ſaid, that thou woulde ſt put thy Name there, that thou mayeſt hearken vnto the prayer, which thy ſeruaunt prayeth in this place.

21 Heare thou therefore the ſupplication of thy ſeruaunt, and of thy people Iſrael, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ *When a man ſhall ſinne againſt his neighbour, and he lay vpon him an othe to cauſe him to ſweare, & the ‡ ſwearer ſhall come before thine altar in this houſe,

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way vpon his head, & in iuſtifying the righteous, to giue him according to his righteouſneſſe.

24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

25 Then heare thou in heauen, and bee mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the lande which thou gaueſt to them and to their fathers.

26 When heauen ſhall be ſhut vp, & there ſhall be no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them,

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, & of thy people Iſrael (when thou haſt taught them y good way wherein they may walke) & giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ *When there ſhall be famine in the land, when there ſhalbe peſtilence, blaſting, or mildewe, whē there ſhalbe graſhopper, or caterpiller, when their enemie ſhall beſiege them ‡ in y cities of their land, or any plague or any ſickneſſe,

29 Then what prayer and ſupplication ſoeuer ſhall be made of any man, or of all thy people Iſrael, when euery one ſhall knowe his owne plague, and his owne diſeaſe, and ſhall ſtretch foorth his handes toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his ‖ heart (for thou onely knoweſt the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhal come and i pray in this houſe,

33 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Iſrael, and that they may know, that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battel againſt their enemies, by the way that k thou ſhalt ſend them, and they pray to thee, ‖ in the way toward this citie, which thou haſt choſen, and toward the houſe which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them and carie them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, we haue trauigreſſed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, and ‖ iudge their cauſe, and be merciful vnto thy people, which haue ſinned againſt thee.

40 Nowe my God, I beſeech thee, let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore ariſe, O Lord God, to come into thy l reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſts bee clothed with m ſaluation, and let thy Saints reioyce in goodneſſe.

42 O Lord God, refuſe not the face of n thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

CHAP. VII.

1. The fire conſumeth the ſacrifice. 3 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiſeth to exalt him and his throne.

AND * when Salomon had made an ende of praying, a fire came downe from heauen, and conſumed the burnt offering and the ſacrifices: and the glorie of the Lord filled the houſe,

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glorie of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſawe the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with their faces to the earth vpon the pauement, and worſhipped, and praiſed the Lord, ſaying, For hee is good, becauſe his mercy laſteth for euer.

4 * Then the king & all the people offred ſacrifices

e That thou maieſt declare in effect, that thou haſt a continuall care ouer this place.

e. *King.* 8. 31.

f By retaining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

‡ *Ebr. ethe.*

g Meaning, to giue him that which he hath deſerued.

‖ *Or, praiſe.*

‖ *Or, toward this place.*

Chap. 20. 9.

‡ *Eb. in the land of their gates.*

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He ſheweth that before God there is no acceptiō of perſon, but al people that feareth him, and worketh righteouſnes, is accepted, *Act.* 10. 35.

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the maner of this citie.*

1. *King.* 8. 46. *eccluſ.* 7. 22. 1. *iohn.* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right.*

Pſal. 132. 8.

l That is, into thy Temple.

m Let them be preſerued by the power and made vertuous & holy.

n Heare my prayer, which am thine anointed king.

2. *Mac.* 2. 10.

a Hereby God declared that he was pleaſed with Salomons prayer.

1. *King.* 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundreth and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priestes waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to praise the Lord, Because his mercy lasteth for euer: when Dauid praysed God ‡ by them, the Priestes also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fat.

8 And Salomon made ᵇ a feast at that time of seuen dayes, ‡ all Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they ᶜ made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the ᵈ three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8 66. but they went not away till the next day.

11 ¶ So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

* 1. King. 9. 1. Numb. 12. 6.

13 If I shut the heauen that there bee no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will ‡ heale their land:

‡ I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before mee, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

* Chap. 6. 16.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this house which I haue ‡ sanctified for my Name, will I cast out of my sight, and will make it to bee a prouerbe and a common talke among all people.

‡ Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set foorth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after ᵃ twentie yeere when Salomon had built the house of the Lord, and his owne house,

* 1. King. 9. 10.

a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram ᵇ gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filth, 1. Kin. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 * And he built Tadmor in the wildernesse, and repaired all ᶜ the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built ᵈ Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Ierusalem, and in * Lebanon, and throughout all the land of his dominion.

* Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make ‡ tributaries vntill this day.

‡ Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen ᶠ two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300 but here he meaneth of them that had the principall charge, as 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that hee had built for her: for hee said, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings

vnto the Lord, on the * altar of the Lord which he had built before the porch,

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the newe moones, and in the solemne feastes, 2 three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their wardes, for to prayse and minister before the Priests euery day, and the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commaundement of the King, concerning the Priests and the Leuites, touching al things, and touching the treasures.

16 ¶ Nowe Salomon had made prouision for all the [h] worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Ezion-geber, and to Eloth by the [i] sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence [k] foure hundreth and fiftie talents of golde, and brought them to king Salomon.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yeerely reuennes. 30 The time of his reigne. 31 His death.

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to a proue Salomon with hard questions at Ierusalem with a very great traine, and camels that bare sweete odours, and much golde, and precious stones: and when shee came to Salomon, shee communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which hee offered in the house of the Lord, and she was ‡ greatly astonied.

5 And shee said to the King, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbeit I beleeued not their reports, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdome was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway and heare thy wisedome.

8 Blessed bee the Lorde thy God, which loued thee, to set thee on his * throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then shee gaue the King fiscore talents of gold, ℥ of sweete odours exceeding much, and precious stones: neither was there such sweet odours since as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruaunts of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious stones.

11 And the king made of the Algummim wood * staires in the house of the Lorde, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that shee asked, [f] besides for that which shee had brought vnto the king: so she returned and went to her owne countrey, both she, and her seruants.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth, threescore and sixe talents of Gold,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten golde, and [g] sixe hundreth shekels of beaten golde went to one target,

16 And three hundreth shields of beaten golde: three hundreth [h] shekels of golde went to one shielde, and the King put them in the house of the wood of Lebanon.

17 And the king made a great throne of yuorie, and ouerlaydit with pure golde.

18 And the throne had sixe steppes, with a footestoole of gold [i] fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the [k] stayes.

19 And twelue lions stood there on the sixe steppes on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruaunts of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, purple and apes, and peacockes.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

25 And

Chap. 4. 1.

Exod. 29. 39.

‖ Or, after the manner of euery day.

g Reede Leuit. 23.

2. Chron. 24. 1.

h Both for the matter, and also for the workemanship.

i Meaning, the red sea.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie moe, then are spoken of, 1. King. 9. 28.

1. King. 10. 1. matth. 12. 42. luke 11. 31.

a To know whether his wisdome were so great as the report was.

b There was no question so hard that he did not solue.

‖ Or, galleries wherby he went vp.

‡ Ebr. there was no more spirit in her.

‖ Or, acts.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to graunt vnto him the superioritie, and minister iustice to all.

d Reade Chap. 2. 8. and 1. king. 10. 11.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

f That is, which the King gaue her for recompense of that treasure which she brought.

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

h Or, pounds, called mine, whereof euery one seemed to make an hundreth shekels.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pommels, or knops.

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10. 22.

25 And Salomon had [m] foure thousand stalles of horses and charets, and twelue thousand horsemen, whom hee bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the Kings from the ‖River euen vnto the lande of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figge trees that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Cõcerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahijah the Shilonite, and in the visions of ‖Iedo the Seer [o] against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon [p] slept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The riger of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

THen [1] Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, ‡ we will serue thee.

5 And he said to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue yee that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them and speake louing words to them, they wil be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

9 And he said vnto them, What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shal be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with rodes, but I will correct you with ‖scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I wil correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lorde might perfourme his saying, which he had spoken ‡ by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, [f] What portion haue we in Dauid? for we haue none inheritance in the sonne of Iishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam ‡ made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

ANd [1] when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousande chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Rehoboam.

2 But the worde of the Lorde came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, ‡ returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] builte strong cities in Iudah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, ‡ Shoco, ‡ Adullam,

8 And

m That is, ten hõres in euery stable, which in all mount to fortie thousand, as 1. King. 4. 26.

‖Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖Or, Idio.

o That is, which prophesied against him.

1. King. 11. 41, 42.

1. King. 12. 1.

a After the death of Salomon.

b That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

c Or, that stood by him, that is, which were of his counsell and secrets.

d Or, litle finger, meaning, that he was of farre greater power then was his father.

‖Or, scorpions.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euill, by alleaging that it is Gods ordinance.

‡ Ebr. by the hand.

1. King. 12. 16.

‖Or, receiued.

‡ Ebr. strengthened himselfe.

1. King. 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or, repaired them, and made them strong, to be more able to resist Ieroboam.

8 And Gath, and Mareſha, and Ziph,
9 And Adoraim, & Lachiſh, & Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah & Beniamin, ſtrong cities.
11 And he ‖ repaired the ſtrong holds and put captaines in them, and ſtore of victaile, and oyle and wine.
12 And in all cities hee put ſhieldes and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.
13 ¶ And the Prieſts & the Leuites that were in all Iſrael, ‡ reſorted vnto him out of all their coaſts.
14 For the Leuites left their ſuburbes, and their poſſeſſion, and came to Iudah and to Ieruſalem: * for Ieroboam & his ſonnes had caſt them out from miniſtring in the Prieſts office vnto the Lord.
15 * And he ordeined him prieſtes for the hie places, and for the d deuils, and for the calues which he had made.
16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their e hearts to ſeeke the Lorde God of Iſrael, to offer vnto the Lorde God of their fathers.
17 So they ſtrengthened the kingdome of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yere they f walked in the way of Dauid and Salomon.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,
19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Abſalom, which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for hee tooke eighteene wiues, and threeſcore concubines, and begat eight and twentie ſonnes, and threeſcore daughters.
22 And Rehoboam made g Abiiah the ſonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
23 And he taught him: and diſperſed all his ſonnes throughout all the countreys of Iudah & Beniamin vnto euery ſtrong city: and he gaue them abundance of victaile, and h deſired many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lord and is puniſhed by Shiſhak. 5 Shemaiah reproueth him. 6 He humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiiah his ſonne ſucceedeth him.

AND when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and a all Iſrael with him.
2 Therefore in the firſt yeere of king Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord),
3 With twelue hundreth charets, and threeſcore thouſand horſemen, & the people were without number, that came with him from Egypt, euen the Lubims, b Sukkiims, and the ‖ Ethiopians.
4 And he tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſayde vnto them, Thus ſaith the Lord, Ye haue forſaken me, c therefore haue I alſo left you in the handes of Shiſhak.
6 Then the princes of Iſrael, and the King humbled themſelues, and ſayd, The Lord is d iuſt.
7 And when the Lorde ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſende them deliuerance ſhortly, and my wrath ſhall not ‡ bee powred out vpon Ieruſalem by the hand of Shiſhak.
8 Neuertheleſſe they ſhalbe his ſeruants: ſo ſhall they know my e ſeruice, and the ſeruice of the kingdomes of the earth.
9 ¶ Then Shiſhak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the kings houſe: hee tooke euen all, & he caried away the ſhields of gold, * which Salomon had made.
10 In ſteade whereof king Rehoboam made ſhields of braſſe, and committed them to the handes of the chiefe of the garde, that waited at the doore of the kings houſe.
11 And when the king entred into the houſe of the Lord, the garde came and bare them & brought them againe vnto the garde chamber.
12 And becauſe he f humbled himſelfe, the wrath of the Lord turned from him, that hee would not deſtroy all together. And alſo in Iudah the things proſpered.
13 * So king Rehoboam was ſtrong in Ieruſalem & reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, & reigned g ſeuentene yeeres in Ieruſalem, the city which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammonitiſſe.
14 And he did euill: for he prepared not his heart to ſeeke the Lord.
15 The acts alſo of Rehoboam firſt and laſt, are they not written in the ‡ booke of Shemaiah the Prophet, & Iddo the Seer, in rehearſing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.
16 And Rehoboam ſlept with his fathers, and was buried in the city of Dauid, and ‖ Abiiah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 His ſpeech to the ſame. 13 He truſteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

‖ Or, ſtrengthened.

‡ Ebr. ſtood.

Chap. 13. 9.

1. King. 12. 31.

d Meaning, idoles, reade Iſa. 44. 15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and ſet foorth his word, they proſpered.

g Called alſo Abijam, who reigned three yeere, 1. King. 15. 2.

h He gaue himſelfe to haue many wiues.

‖ Or, when the Lord had eſtabliſhed Rehoboam kingdome.

a For ſuch is the inconſtancy of the people, for the moſt part they follow the vices of their gouernors.

b Which were a people of Affrica called the Troglodites, becauſe they dwelt in holes.

‖ Or, blacke Moores.

c Signifying that no calamitie can come vnto vs, except we forſake God, and that he neuer leaueth vs, till we haue caſt him off.

d And therefore doeth iuſtly puniſh you for your ſinnes.

‡ Ebr. drop downe.

e He ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to know how much better it is to ſerue God then tyrants. Chap. 9. 15, 16.

f Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion, Eze. 18. 32. and 33. 11.

g That is, twelue yeeres after that he had bene ouercome by Shiſhak, verſe 2.

‡ Ebr. ſaying.

‖ Or, Abijam.

a He meaneth Iudah and Beniamin.

b Or, Maachah. 1. King. 15. 2.

c Called alſo Abſhalom, for Abſhalom was her grandfather. 1. King. 15. 2.

d Which was of the tops of mount Ephraim.

e And therefore whoſoeuer doeth vſurp it, or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alleaged ‖ worde of God for his aduantage.

f That is, perpetuall, becauſe the thing, which is preſented, is taken from corruption: he meaneth alſo that it was made ſolemnly, and confirmed by offring of ſacrifices, whereas they offred all: according as was ordained Num. 18. 19. 2. King. 11. 20.

g This word is in the Chaldee tongue is Rachma, which our Sauiour vſeth, Mat. 5. 22.

‡ Ebr. children of Belial.

h Meaning in heart & courage.

‖ Or, ſaint hearted. Luke. 24. 36. 1. King. 12. 31. chap. 11. 14.

‡ Ebr. fill his hand.

i He ſheweth the nature of idolaters which take no triall of their vocation, life, and doctrine of their miniſters, but thinke the moſt deſt and greateſt maſts ſufficient to ſerue their turne.

k As it was appointed, ſo he was good to the Church, & ſucceeded and was heire of the Spirit of

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1.King.15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.King.14.21.
d Which was one of the tops of mount Ephraim,
e And therefore whosoeuer doeth vsurp it, or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleaged † word of God for his aduantage.
f That is, perpetual, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by offring of sacrifices, whereas they vsed salt: according as was ordained, Num.18.19. 2.Chron.13.5.
g This word in the Chaldee tongue is Racha, which our Sauiour vseth, Matth. 5.22.
‡Ebr. children of Belial.
h Meaning in heart & courage.
†Or, faint hearted Deut.20.8.
i.King.12.31. chap.11.14.
‡Ebr. fill his hand.
i He sheweth the nature of idolaters which take no triall of the vocation, life, and doctrine of their ministers, but thinke the most vilest and greatest lasts sufficient to serue their turne.

In the eighteenth yere of King Ieroboam, began Abiiah to reigne ouer a Iudah.
2 He reigned three yeere in Ierusalem: (his mothers name also was b Michaiah the daughter of c Uuiel of Gibea) and there was warre betweene Abiiah and Ieroboam.
3 And Abiiah set the battel in aray with the armie of valiant men of war, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men, which were strong and valiant.
4 And Abiiah stood vp vpon mount d Zemaraim, which is in mour Ephraim, & said, O Ieroboam, and all Israel, heare you me,
5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to e Dauid for euer, euen to him and to his sonnes by a couenant ‡ of salt?
6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, & hath h rebelled against his lord:
7 And there are gathered to him i vaine men & ‡ wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was k but a child and ‡ tender hearted, and could not resist them.
8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.
9 l Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, & haue made you priests like the people of other countreys? whosoeuer commeth to ‡ consecrate with a m yong bullocke and seuen rammes, the same may be a priest of the that are no gods.
10 But wee belong vnto the Lorde our God, & haue not forsaken him, & the Priests the sonnes of Aarō minister vnto the Lord, and the Leuites in their office.
11 And they burne vnto the Lord euery morning and euery euening burnt offrings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yee haue forsaken him.
12 And behold, this God i is with vs as a captaine, and his Priests with the sounding trumpets, to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.
13 ¶ But Ieroboam caused an ambushment n to compasse, and come behinde them, when they were before Iudah, and the ambushment behinde them.
14 Then Iudah looked, and behold, the battel was before and behinde them, and they cried vnto the Lord, and the Priestes blewe with the trumpets,
15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‡ smote Ieroboam and also Israel before Abiiah and Iudah.
16 And o children of Israel fled before Iudah, & God deliuered them into their hand.
17 And Abiiah & his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.
18 So p children of Israel were brought vnder at that time: and the children of Iudah preuailed, q because they stayed vpon the Lord God of their fathers.
19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Beth-el, and the ‡ villages thereof, and Iesanah with her villages, and Ephron with her villages.
20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.
21 So Abiiah waxed mightie, and maried fourteene wiues, and begate two and twentie sonnes, and sixteene daughters.
22 The rest of the acts of Abiiah, & his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 *Asa destroyeth idolatry, and commandeth his people to serue the true God.* 11 *He prayeth vnto God when he should goe to fight.* 13 *He obteineth the victory.*

SO r Abiiah slept with his fathers, & they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.
2 And Asa did that was good and right in the eyes of the Lord his God.
3 For hee tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the s groues,
4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.
5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was t quiet before him.
6 Hee built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.
7 Therefore he sayd to Iudah, Let vs build these cities & make walles about, and towres, gates, and barres, whiles the land is u before vs: because wee haue sought the Lord our God, we haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.
8 And Asa had an armie of Iudah that bare shieldes & speares, three hundreth thousand, and of Beniamin that bare shieldes and drew bowes, two hundred & fourescore thousand: all these were valiant men.
9 ¶ And there came out against them x Zerah y of Ethiopia with an host of ten hundred thousand, and three hundred charets, and came vnto z Mareshah.
10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.
11 And Asa cried vnto the Lord his God, and

1.King.15.8.

a Which were planted contrary to the Lawe, Deut.16.21.
b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true Religion.
c Whiles wee haue the full gouernment thereof.
d The king of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh.15.44. where Michaiah the Prophet was borne.

[1] Because their warre was good and approoued by the Lord, they doubted not of good successe and victory. [m] Contemning the good counsell which they had of the Spirit of God, he thought to haue ouercome by deceit.

[n] He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.

‡Ebr. daughters.

[o] For, gaue him the ouerthrow.

[p] For, were strong and valiant.

[q] For, they leaned vpon the Lord.

[r] For, Abiiah slept with his fathers.

[s] For, Idols.

[t] For, had rest.

[u] For, before him.

[x] For, Asa.

[y] For, of Cush.

[z] For, Gerar.

1.Sam.14.6.
‖Or, against many without power.
f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtilty of their enemies, but consider the cause & see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victory by him, which is only Almighty, and can turn all flesh into dust w the breath of his mouth.
g The Lord had striken them with feare.

and sayd, Lord, ‖it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lorde our God: for we trust on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lorde, and before his hoste: and they caried away a mighty great spoyle.

14 And they smote all the cities round about Gerar: for the g feare of the Lorde came vpon them, and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattel, and caried away plentie of sheepe & camels, and returned to Jerusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his countrey of idolatry.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

a Who was called Obed as his father was, ver 8.
b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatrie planted.
c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered him from Zerah king of ‖ Ethiopians, Chap. 14.9,12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shall not be frustrate.

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meete Asa, & sayd vnto him, O Asa, and all Judah and Benjamin, heare yee me: The Lord is with you, whyle ye be with him: and if yee seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the b true God, & without Priest to teach, and without the Law.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he c was found of them.

5 And in that time there was no peace to him, that did go out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therfore, and let not your hands be weake: for your d worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Judah and Benjamin, & the strangers w them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was w him.

10 So they assembled to Jerusalem in the e third moneth, in the fiftenth yeere of the reigne of Asa.

e Called Shiuan, conteining part of May, and part of June.

11 And they offered vnto the Lord the same time of the f spoyle, which they had brought, euen seuen hundred bullocks, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting and with trumpets, and with cornets.

15 And all Judah reioyced at the oth: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole in a grone: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fift and thirtieth yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.
g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut.13.5,9,15.
h So long as they serued him aright, so long did he preserue & prosper them, 1.King.15.13.
i Or, grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by ‖ Couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.
k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore is Israel sometime taken for Iudah, because Iudah was his chiefe people.
m In respect of his predecessors.

CHAP. XVI.

2 *Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram.* 7 *He is reproued by the Prophet.* 10 *Whom he putteth in prison.* 12 *He putteth his trust in the Physicians.* 13 *His death.*

IN the fiue and thirtieth yeere of the reigne of Asa came a * Baasha king of Israel vp against Judah, and built b Ramah to let none passe out or goe in to Asa king of Judah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Ben-hadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened vnto king Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ijon, and Dan, & Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Judah, and carried away the stones of Ramah and

a Who reigned after Nadab the sonne of Ieroboam.
1.King.15.17.
b He fortified it with walles and ditches: it was a city in Beniamin neere to Gibeon.
‖Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

and the timber thereof, wherewith Baasha did build, and hee built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖Seer came to Asa King of Iudah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡prison: for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖* diseased in his feete, and his disease was ‖* extreme: yet he sought not the Lord in his disease, but to the f Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and laid him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

‖Or, Prophet. Chap. 14. 9. 2. Macca. 9. 5. and 12. 22.

‡Hebr. prison house.

d Thus in stead of turning to God by repentance, he displeased the admonition of the Prophet, and punished him as the wicked doe when they be told of their faults.

‖Or, gowtie, or swollen.

1. King. 15. 23. ‖Or, in the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.

f He sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge out sinnes, which are the chiefe cause of al our diseases, & after vse the helpe of the Physician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 Hee abolisheth idolatrie, 7 and causeth the people to be taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garrisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee c lift vp his heart vnto the wayes of the Lord, and moreouer he put the high places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should * teach in the cities of Iudah.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adoniiah, and Tobiiah, & Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they * fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts, & tribute siluer, and the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaines of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖at his hand Iehohanan a captaine, and with him two hundred and foure score thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offred himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed men to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throughout all Iudah.

a That is, his vertuous meaning, before him had committed with Bath-sheba and against Vriah.

b Sought not helpe at straunge gods.

c Hebr. worke.

d He gaue himselfe wholy to serue the Lord.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

‡Hebr. in his hand.

‖Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinary gard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zedekiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: ‡ Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people

1. King. 22. 1.

a For Ioram Iehoshaphats sonne married Ahabs daughter.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoſhaphat ſayd vnto the king of Iſrael, Aske counſell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Iſrael gathered of [e] Prophets foure hundred men, and ſayd vnto them, Shall we goe to Ramoth Gilead to battel, or ſhall I ceaſe? And they ſaid, Goe vp: for God ſhall deliuer it into the kings hand.

6 But Iehoſhaphat ſayd, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Iſrael ſayd vnto Iehoſhaphat, There is yet one man, by whom we may aske counſell of the Lord, but I hate him: for hee doeth not prophecie good vnto me, but alway euill: it is Michaiah the ſonne of Imla. Then Iehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called an eunuch, and ſayd, Call quickly Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael, and Iehoſhaphat king of Iudah ſate either of them on his throne clothed in their [h] apparel: they ſate euen in the threſhing floore at the entring in of the gate of Samaria: and all the prophets prophecied before them.

10 And Zidkiah the ſonne of Chenaanah made him [i] hornes of yron, and ſayd, Thus ſayeth the Lord, With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.

11 And all the prophets prophecied ſo, ſaying, Goe vp to Ramoth Gilead, and proſper: for the Lord ſhall deliuer it into the hand of the king.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the wordes of the Prophets declare good to the king with one [k] accorde: let thy worde therefore, I pray thee, be like one of theirs, and ſpeake thou good.

13 And Michaiah ſayd, As the Lord liueth, whatſoeuer my God ſayeth, that will I ſpeake.

14 ¶ So hee came to the King, and the King ſayd vnto him, Michaiah, ſhall wee goe to Ramoth Gilead to battell, or ſhall I leaue off? And hee ſayd, [l] Goe yee vp, and proſper, and they ſhalbe deliuered into your hand.

15 And the king ſayde to him, How oft ſhal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepheard: and the Lord ſayd, [m] These haue no maſter: let them returne euery man to his houſe in peace.

17 And the king of Iſrael ſayd to Iehoſhaphat, Did I not tell thee, that he would not prophecie good vnto me, but euil?

18 Againe he ſaid, Therefore heare ye the word of the Lord: I ſaw the Lord ſit vpon his throne, and all the [n] hoſte of heauen ſtanding at his right hand, and at his left.

19 And the Lord ſayd, Who ſhall [o] perſwade Ahab king of Iſrael, that he may goe vp and fall at Ramoth Gilead? And one ſpake and ſayd thus, and another ſayd that.

20 Then there came forth a ſpirit, and ſtoode before the Lorde, and ſayde, I will perſwade him. And the Lord ſaid vnto him, Wherein?

21 And he ſayd, I will goe out, and be a falſe ſpirit in the mouth of all his prophets. And [p] hee ſayde, Thou ſhalt perſwade, and ſhalt alſo preuaile: goe forth and doe ſo.

22 Now therefore beholde, the Lord hath put a [q] falſe ſpirit in the mouth of theſe thy prophets, and the Lorde hath determined euill againſt thee.

23 Then Zidkiah the ſonne of Chenaanah came neere, and ſmote Michaiah vpon the [r] cheeke, and ſayd, By what way went the Spirit of the Lorde from mee, to ſpeake with thee?

24 And Michaiah ſayde, Behold, thou ſhalt ſee that day, when thou ſhalt goe from chamber to chamber to hide thee.

25 And the king of Iſrael ſayd, Take ye Michaiah, and cary him to Amon the gouernour of the citie, and to Ioaſh the kings ſonne,

26 And ſay, Thus ſayth the king, Put this man in the priſon houſe, and feede him with bread of [s] affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah ſaid, If thou returne in peace, the Lorde hath not ſpoken by mee. And he ſaid, Heare, all ye people.

28 So the king of Iſrael, and Iehoſhaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Iſrael ſayd vnto Iehoſhaphat, I will [t] change my ſelfe, and enter into the battell: but put thou on thine apparel. So the king of Iſrael changed him ſelfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, ſaying, Fight you not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſaw Iehoſhaphat, they ſayd, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat [u] cryed, and the Lord helped him, and moued them to depart from him.

32 For when the captaines of the charets ſaw that he was not the king of Iſrael, they turned backe from him.

33 Then a certaine man drewe a bowe [x] mightily, and ſmote the king of Iſrael betweene the ioynts [y] of his brigandine: therefore he ſayd to his charetman, Turne thine hand, and cary me out of the hoſte: for I am hurt.

34 And the battell increaſed that day: and the king of Iſrael [z] ſtood ſtill in his charet againſt the Aramites vntill euen, and died at the time of the ſunne going downe.

CHAP. XIX.

4 After Iehoſhaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord. 5 He appointeth iudges and miniſters, 9 and exhorteth them to feare God.

And

d Here the aduice of ſome Prophet, to know whether it bee Gods will.

e Which were the prophets of Baal, ſignifying that the wicked eſteeme none but flatterers and ſuch as wil beare with their inordinate affections.

f Yet the true miniſters of God ought not to ceaſe to doe their duetie, though the wicked magiſtrates cannot abide them to ſpeake the trueth.

g Meaning, that he ought not to refuſe to heare any that was of God.

h That is, in their maieſtie and royall apparell.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that hee being but one man, and in leaſt eſtimation, durſt not gainſay it.

l He ſpake this by deriſion of the falſe prophets, as the king well perceiued.

m He propheſieth how the people ſhould be diſperſed, and Ahab ſlaine.

n Meaning, his Angels.

o For, deeme.

o That is, the Lord.

p To them that will not beleeue the trueth, God ſendeth ſtrong deluſion, that they ſhould beleeue lies, 2. Theſ. 2, 10.

q By this cruelty his ambition and hypocriſie was diſcouered: thus the hypocrites boaſt of the ſpirit which they haue not, and declare their malice againſt them, in whom the true ſpirit is.

r Keepe him ſtreitly in priſon, and let him feele hunger & thirſt.

s Or, Michaiah.

t Thus the wicked thinke by their owne ſubtiltie to eſcape Gods iudgements, which he threatneth by his worde.

u He cried to the Lord by acknowledging his fault in going with this wicked king to warre againſt the word of the Lord by his Prophet, and alſo by deſiring mercie for the ſame.

x Ebr. in his ſimplicitie, or ignorantly.

y Or, betweene the habergine.

z He diſſembled his hurt, that his ſouldiers might fight more courageouſly.

‡Heb. in peace.

a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

‡Heb. wrath from the Lord.

b He visited all his countrey and brought his people from idolatrie to the knowledge of the true God.

c Both to presume you, if you doe iustly, or to punish you, if you do the contrarie.

d He will declare by the sharpnes of the punishment that he hateth all iniquitie. Deut. 10. 17. Iob. 34. 19. Act. 10. 34. rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether the matter was done at vnawres, or els of set purpose. Numb. 35. 22. Deut. 4. 42.

g Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

h The Realme.

i God will assist them that doe iustice.

AND Iehoshaphat the king of Iudah returned a in peace to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and sayde to king Iehoshaphat, b Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath c of the Lord is vpon thee.

3 Neuertheles good things are found in thee, because thou hast taken away d groues out of the land, e hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went f through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their Fathers.

5 And he set Iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And sayde to the Iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lorde, and hee will be g with you in the cause and iudgement.

7 Wherefore nowe let the feare of the Lorde bee vpon you: take heede, and doe it: for there is no h iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lorde: and they i returned to Ierusalem.

9 And hee charged them, saying, Thus shall yee doe in the feare of the Lorde faithfully, and with a perfite heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene k blood and blood, betweene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that l wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespasse not.

11 And behold, Amariah ‡ Priest shal be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the m kings affaires, and the Leuites shalbe officers n before you. Be of courage and doe it, and the Lord shalbe with the o good.

CHAP. XX.

Iehoshaphat and the people pray vnto the Lord. 22 *The marueilous victory that the Lord gaue him against his enemies.* 30 *His reigne and acts.*

AFter this also came the children of Moab and the children of Ammon, and with them of the * Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the p Sea, out of Aram: and behold, they bee in Hazzan Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe q to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and r gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 If euill come vpon vs, as the * sword of iudgement, or pestilence, or famine, wee will stand before this house and in thy presence, (for thy Name s is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe wee know what to doe: but our eyes t are toward thee.

13 And all Iudah stood u before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whom came x the Spirit of the Lord, in the midst of the Congregation.

15 And he sayd, Hearken yee, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the y battell is not yours, but Gods.

16 To morowe goe yee downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wildernesse of Ieruel.

17 Yee shall not needs to fight in this battell: z stand still, moue not, and behold the saluation of the Lord toward you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morowe goe out against them, and the Lord will be with you.

b Called the dead sea, where God destroyed the fiue cities for sinne.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

d He grounded his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward his, forasmuch as hee hath once chosen them, and begunne to shew his graces toward them. 1. King. 8. 37. chap. 6. 28.

e Meaning waies which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour. Deut. 2. 9. verse 13. 2.

g We onely put our trust in thee and waite for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophesie.

k They fight against God and not against you: therefore he will fight for you.

Exod. 14. 13, 14.

‡Or, deliuerance.

* That is, which interfaited Ammonites language and apparell. The Hebrewes thinke that they were the Amalekites. but as may appeare in the seuenteenth verse, they were the Idumeans of mount Seir.

12 ¶ Then

l Declaring his faith and obedience to the word of the Lord, and giving thankes for the deliuerance promised.

m Giue credite to their words and doctrine.

n This was a Psalme of thanksgiuing which they vsed commonly to sing when they praysed the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing, or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2,12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

1. King. 22.42.

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, & of the children of the Korhites stoode vp to prayse the Lord God of Israel with a loud voyce on high.

20 And when they arose earely in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and sayde, Heare me me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should prayse him that is in the beautifull Sanctuarie, in going forth before the men of armes, and saying, [n] prayse ye the Lorde, for his mercie lasteth for euer,

22 And when they began to shoute and to prayse, the Lorde layde ambushments against the children of Ammon, Moab, and [o] Mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, and Moab rose against the inhabitants of Mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped [p] to destroy another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they could carry no more: they were three dayes in gathering of the spoyle, for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And [s] Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [t] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not [u] taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Hereafter this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him to [x] make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast [y] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

excused? 1. King. 16.1. 1. King. 22.41,49.

s Meaning, in his vertues and those wayes wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still retaine their filth and idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused?

u Thus God would not haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for hee was the eldest.

4 And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and [b] slewe all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to [d] wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the [e] couenant that he had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his chariots with him: and he rose

a Reade chap. 17. how by Israel is meant Iudah, 2. King. 8.16.

b Because the wicked liue euer in feare and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked and serue God.

e Reade 2. Sam. 7.12,16. 1. King. 2.4. & 9. 5. 2. King. 8.19. Chap. 6,16.

e Reade 2. King. 8.22.

f Meaning idolatrie, because that the idolatrer breaketh promise with God, as doth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Elijah.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

i There were other Arabians in Aphrica Southward toward Egypt.

k Called also Ahaziah, as Chap. 22.1. or Azariah vers. 6. following.

l That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

2. King. 8.24.

a Meaning the Philistims.

b Reade Chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

role vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hande of Iudah vnto this day. Then did e Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah thereto.

12 And there came a writing to him from g Eliah the Prophet, saying, Thus sayeth the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for thy disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirite of the Philistims, and the Arabians that were beside the i Ethiopians.

17 And they came vp into Iudah, and brake into it, and carried away all the substance that was founde in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue k Iehoahaz, the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash is saued.

AND a the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with b the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and c fourtie yeere old was Ahaziah when he began to reigne, and hee reigned d one yeere in Ierusalem: and his mothers name was Athaliah the daughter e of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lorde, like the house of Ahab: for they were his f counsellers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Iezreel, because of the woundes where with they had wounded him at Ramah, when he fought with Hazael king of Aram. Now Azariah the sonne of Iehoram King of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And the destruction of Ahaziah g came of God in that he went to Ioram: for when he was come, hee went forth with Iehoram against Iehu the sonne of h Nimshi, i whome the Lorde had anointed to destroy the house of Ahab.

8 Therefore when Iehu k executed iudgment vpon the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, sayde they, hee is the sonne of l Iehoshaphat, which sought the Lorde with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ m Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and n destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so shee slew him not.

12 And hee was with them hidde in the o house of God fiue yeeres, whiles Athaliah reigned ouer the p land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND q in the seuenth yeere Iehoiada r wared bolde, and tooke the captaines of hundredthes, to wit, Azariah the sonne of Iehoham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers s of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God.

3d. And

e Heereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore he causeth all creatures to serue to his will. 2. King. 9.7.

f Or, spoke vnto Iehoiada.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall. 2. King. 12.1.

h To the intent that there should be none to make title to the crowne, and so the might vsurpe the gouernment.

i Meaning in the chamber where the Priests & Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

2. King. 11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15.17.

And he said vnto them, Beholde, the Kings sonne must reigne, * as the Lord hath layde of the sonnes of Dauid.

2. *Sam.*7.12, 16, 1. *King.*2.4. *chap.*21.7.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores,

5 And another third part toward y kings house, and another third part at * the gate of the * foundation, and all the people shall be in the courts of the house of the Lord.

2. *King.*11.6.

c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lord saue the Priests, and the Leuites that ministers: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and hee that entreth d into the house shall be slaine, and bee you with the King, when hee commeth in, and when he goeth out.

d Meaning, to make any tumult, or to hinder their enterprise.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, and them that went out on the Sabbath: for Iehoiada the Priest did not dischardge the courses.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest deliuered to the captaines of hundredthes speares, and shieldes, and bucklers which had bene King Dauids, and were in the house of God.

f Meaning the most holy place where the Arke stood.

10 And he caused all the people to stand (euery man with his weapon in his hande) from the right side of the house, to the left side of the house by the altar and by the f house round about the king.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gaue him the g testimonie, & made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the King.

g That is, the booke of the Lawe, or a some reade, they put vpon him his royall apparell. ‖ *Or, saw the king standing.*

12 ¶ But when Athaliah heard the noise of the people running and praising the King, shee came to the people into the house of the Lord.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience treason.

13 And when shee ‖ looked, beholde, the king stoode by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing prayse: then Athaliah rent her clothes, and layd, h Treason, treason.

‖ *Or, behelde.*

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, & layd vnto them, Haue her footh of the ranges, and hee that i followeth her, let him die by the sword: for the Priest had layde, Slay her not in the house of the Lord.

i To ioyne with her partie, and to maintaine her authoritie.

15 So they laid hands on her: and when shee was come to the entring of the horse-gate by the kings house, they slew her there.

16 ¶ And Iehoiada made a k conenant betweene him, and all the people, and the king, that they would be the Lords people.

k That they would only serue him & renounce all idolatrie.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

l According to their couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person and also of the citie, Deut.13.9.& 15.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ handes of the Priests, and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lorde, * as it is written in the Law of Moses, with reioycing and singing by the appoyntment of Dauid.

‖ *Or, charge.*

*Num.28.3.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

n Which was the principall gate that the king might be seene of all the people.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lorde, and they went through * the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

o For where a tyrant and an idolater reigneth, there can be no quietnesse for the plagues of God are euer among such people.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He slaieth in stead Zecchariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

1. *King.*12.1.

IOash * was iiuen yeere olde, when hee began to reigne, and he reigned fourty yeere in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

a Who was a faithfull counseller, and gouerned him by the word of God, ‖ *Or, gaue him two wiues.*

2 And Ioash did vprightly in the sight of the Lorde, all the dayes of a Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

6 Therefore the King called Iehoiada the c chiefe, and sayd vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tare of Moses the seruaunt of the Lorde, and of the Congregation of Israel, for the Tabernacle of the testimonie?

c For he was the hie Priest.

*Exod.30.13.

7 For d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

2. *King.*12.1.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the tare of Moses the seruant of God, layd vpon Israel in the wildernesse.

*Exod.30.13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, * they brought the chest vnto the Kings officer by the hande of the Leuites: and when they sawe that there was much siluer, then the

c Such as were faithfull men, whom the king had appointed for that matter.

Kings

kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the king & Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired Masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ‖ amended through their handes: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made thereof ‖ vessels for the house of the Lord, euen vessels to minister, both mortars and incense cups, and vessels of gold and of siluer: and they offred burnt offrings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old, and was full of dayes, and dyed. An hundreth and thirtie yeere olde was he when he died.

16 And they buried him in the citie of Dauid with the ‖ Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the ‖ princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lorde God of their Fathers, & serued groues and ‖ idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent prophets among them, to bring them againe vnto the Lorde: and they ‖ made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest which stoode ‖ aboue the people, and sayde vnto them, Thus sayeth God, Why transgresse ye the commandements of the Lord? surely yee shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the ‖ commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindenesse which Iehoiada his father had done to him, but slewe his sonne. And when he died, he sayde, The Lord ‖ looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the army of Aram came with a small company of men, yet the Lord deliuered a very great army into their hand, because they had forsaken the Lorde God of their fathers: and they ‖ gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the ‖ children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But ‖ his sonnes, and the summe of the tare gathered by him, and the ‖ foundation of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old, when he began to reigne, and he reigned nine and twentie yeere in ‖ Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And hee did ‖ vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was ‖ stablished vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, ‖ The fathers shal not die for the ‖ children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their Fathers, throughout all Iudah and Beniamin: and he numbred them from ‖ twentie yeere old & aboue, and found among them three hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundreth thousand valiant men ‖ out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not ‖ with Israel, neither with all the ‖ sonnes of Ephraim.

8 If not, goe thou on, doe it, make thy selfe strong to the battell, but God shal make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the hoste

f Signifying that this thing was done by aduise & counsell, and not by any one mans affection.

‖ *Ebr. a medicine was vpon the worke, meaning, it was repayred.*

g For the wicked kings his predecessors and Athaliah had destroied the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common-wealth.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen & earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9. 26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delight more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

n Reuenge my death, and require my blood at your handes: for he speaketh this by prophesie, because he knew that God would do it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued, and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadahs sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

2. *King.* 14. 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections. *Deut.* 24. 16. 2. *King.* 14. 6. *Ierem.* 31. 30. *Ezek.* 18. 20.

b That is, for that fault, wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, &c go to the warre.

d That is, out of the ten tribes which had separated themselues before, both from God and their true king.

e And therefore so thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credite to my words.

of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k army, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, l set them vp to be his gods, and m worshipped them and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which sayde vnto him, Why hast thou sought the gods of the people, which were not able to n deliuer their owne people out of thine hand?

16 And as he talked with him, o he sayd vnto him, Haue they made thee the kings counseller? cease thou: why should they p smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioath the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, q let vs see one another in the face.

18 But Ioath king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, r Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went & trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for s it was of God, that he might deliuer them into his hande, because they had sought the gods of Edom.

21 So Ioath the king of Israel went vp: and hee, and Amaziah king of Iudah, saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioath the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with t Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lorde, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.3 Vzziah obeying the Lorde, prospereth in his enterprises. 16 He waxeth proud and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lordes house. 23 His buriall, and his successour.

Then a all the people of Iudah tooke b Vzziah which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 He built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 c Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fifty yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of d Zechariah (which vnderstoode the visions of God) and when as e he sought the Lorde, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, & against the Arabians that dwelt in Gur-baal and Mehunims.

8 And the Ammonites gaue f gifts to Vzziah, and his name went to the entring in of Egypt: for he did most valiantly.

9 Moreouer

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shalbe necessarie, if we obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe, nor his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and seeketh him to death, as chap. 16.10. and 18.26 and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. King. 14.9. q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, whereby their hearts so follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14.19.

s Ebr. engins, the inuention of an inuentiue man,

1 Thus prosperity causeth men to trust in themselues, and by getting him, which is the author thereof procure their owne perdition. Num. 18.7.

k Though he neale seemed be good and his intention because they were not good ned by the word of God, he did wickedly, and therefore both iustly resisted also punished.

2. King. 15.5.

1 According to the commandment of the Lord Deut. 13.46.

a 2. King. 14.21.

a Called also Azariah.

b He fortified it, & made it strong: this citie was also called Elath and Elanon, neere to the red Sea.

2. King. 15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection

9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the * turning, and made them strong.

*Nehe. 3. 19, 24.

10 And hee built towers in the wildernesse, and digged many cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in † Carmel: for hee loued husbandry.

† That is, in mount Carmel, or as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leu. 2. 14.

11 Vzziah had also an hoste of fighting men that went out to warre by bandes, according to the count of the number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole * number of the chiefe of the families of the valiant men were two thousand and six hundreth.

* Or, of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very ‡ artificiall engins in Ierusalem to be vpon the towers and vpon the corners, to shoote arrowes, and great stones: and his name spred farre abroade, because God did helpe him marueilously, till he was mightie.

‡ Hebr. engins by the inuention of an inuentiue man.

16 ¶ But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lorde to burne incense vpon the altar of incense.

i This prosperitie enticeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition. Num. 18. 7.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and layde vnto him, * It pertaineth not to thee, Vzziah to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: k go forth of the sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lorde beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, hee was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an ‖ house apart, because hee was cut off from the house of the Lorde: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

* 2. King. 15. 5.

‖ According to the commandement of the Lord, Leuit. 13. 46.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which pertained to the kings: for they said, Hee is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

* 2. King. 15. 33.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, saue that hee entred not into the * Temple of the Lorde, and the people did yet b corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 He built the high * gate of the house of the Lord, and he built very much on the wall of the castle.

c Which was fiue score cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it. Chap. 33. 14.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forests hee built palaces and towers.

5 And he fought with the king of the children of Ammon, ‡ preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‖ measures of wheat, and tenne thousand of barley: this did the children of Ammon giue him ‖ both in the second yeere and the third.

* Hebr. Corner.

‡ Or, sorely.

‖ Or, yearely.

6 So Iotham became mightie † because hee directed his way before the Lorde his God.

† He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, lo, they are written in the booke of the kings of Israel and Iudah.

8 He was fiue ‡ twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

‡ Hebr. a sonne of fiue and twentie yeere.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reproueth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his † father.

* 2. King. 16. 2.

† Or, Predecessour.

2 But * hee walked in the wayes of the kings of Israel, and made euen molten images for ‡ Baalim.

a He was an idolater like them.

b As the Idolaters haue certaine chiefe idols, who are as patrons: (as were these Baalim) so haue they others which are inferior, and doe represent the great idoles.

‡ Or, made them to passe through the fire, as chap. 33. 6. Leuit. 18. 21.

3 Moreouer, hee burnt incense in the valley of Ben-hinnom, and ‡ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of

UMI

‡ Ebr. a great captiuitie.

c Who was king of Israel, ‡ Ebr. sonnes of strength. ‖ Or, tyrant.

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God aswell punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was not greatest, and had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Ether for their wounds or wearinesse. l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. Kin. 16. 7.

his, ‡ many prisoners, and brought them to Damascus: and he was also deliuered vnto the hand of the king of Israel, which smote him with a great slaughter.

6 For [c] Pekah the sonne of Remaliah slewe in Iudah fiue score thousande in one day, ‡ all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖mightie man of Ephraim slewe Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, [d] two hundreth thousand of women, sonnes and daughters, and carried away much spoile of them, & brought the spoyle to Samaria,

9 ¶ But there was a Prophet of the Lords, (whose name was Oded) and he went out before the hoste that came to Samaria, and sayde vnto them, Beholde, [e] because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants, and handmaids vnto you: but are not you such, that [f] sinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of [g] Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for this shal be [h] a sinne vpon vs against the Lorde: ye intende to adde more to our sinnes and to our trespasse, though our trespasse bee great, and the fierce wrath of God is against Israel.

14 So the armye left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were [i] named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shod them, and gaue them meate and gaue them drinke, and [k] anointed them and carried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their [l] brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the [m] kings of Ashur to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, & caried away captiues.

18 The Philistims also inuaded the cities in the lowecountrey, and towarde the South of Iudah, and tooke Bethshemesh and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages: and they dwelt there.

19 For the Lorde had humbled Iudah, because of Ahaz king of [n] Israel: for he had brought vngodlinesse vpon Iudah and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Ashur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz ‡ tooke a portion * out of the house of the Lord, and out of the kings house and of the Princes, and gaue vnto the king of Ashur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the Gods of Damascus, which [o] plagued him, and he sayde, because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citye of Ierusalem, but brought him not vnto the [q] sepulchres of the kings of Israel: & Hezekiah his sonne reigned in his stead.

n He meaneth Iudah, because Ahaz forsooke the Lord, and sought helpe of the infidels: read of Israel taken for Iudah, chap. 15. 17. ‡ Ebr. diuided. 2. King. 16. 8.

o As he falsly supposed.

p Thus [p] wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin. ‖ Or, in Ierusalem.

q They buried him not in ‖ citie of Dauid where were ‖ sepulchres of the kings.

CHAP. XXIX.

3.5 Hezekiah repaireth the Temple, and aduertiseth the Lewites of the corruption of religion. 12 The Lewites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Lewites sing prayse. 31 The oblation of the people.

HEzekiah [a] began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeere in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the [b] doores of the house of the Lord in the first yeere, & in the [b] first moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites: and gathered them into the East streete,

5 And sayde vnto them, Heare mee, yee Leuites sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carrie foorth [c] the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces from [d] Tabernacle of the Lorde, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt

2. Kings 18. 1.

‖ Or, Abi.

a Which Ahaz had shut vp, chap. 28. 24.

b This is a notable example for all princes, first to establish the pure religion of God, and to procure that [b] Lord may be honoured and serued aright.

c Meaning all the idoles, altars, groues, and whatsoeuer was occupied in their seruice, and wherewith the Temple was pollured,

burnt offerings in the Sanctuarie vnto the God of Israel.

8 d Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: and he hath made them a ‖ scattering, a desolation, and an hissing, as ye see with your eyes.

9 For lo, our Fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now e I purpose to make a couenant with the Lord God of Israel, that hee may † turne away his fierce wrath from vs.

11 Now my sonnes, bee not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, ‖Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselues, and came according to the commandement of the king, and ‖ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to cleanse it, and brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carrie it out into the brooke Kidron.

17 They began the first day of the ‖ first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and sayd, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

19 And all the vessels which king Ahaz had cast aside when hee reigned, and transgressed, haue wee prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king h rose early, and gathered the Princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambes, and seuen he goates, for a k sinne offering for the kingdome, and for the Sanctuarie, and for Iudah. And hee commaunded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slewe the bullockes, and the Priests receiued the blood, and ‖ sprinkled it vpon the altar: they slew also the rammes and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, l and they laid their handes vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offring and the sinne offering.

25 Hee appointed also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ‖ commaundement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stoode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the = Lord began with the trumpets, and the instruments * of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the princes commaunded the Leuites to praise the Lord with the * words of Dauid, and of Asaph the Seer: so they prayed with ioy, and they bowed themselues and worshipped.

31 And Hezekiah spake, and sayd, Now yee haue † consecrate your selues to the Lord: come neere and bring the sacrifices and offerings of prayse into the house of the Lord. And the Congregation brought sacrifices, and offerings of prayses, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was seuentie bullocks, an hundreth rammes, and two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for p sanctification sixe hundreth bullocks, and three thousand sheepe.

34 But the Priests were too fewe, and were not able to flay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were ‖ more vpright in heart to sanctifie themselues, then the Priests.

35 And also the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

‖ Or, a nodding of the head and mockerie.

e Heb. it is in mine heart.

† Heb. turne away.

* Or, concerning the things of the Lord.

‖ From the pollutions and filth that Ahaz had brought in.

‖ Which contained part of March and part of April.

‖ Or, table where the bread was set in order.

h By this maner of speech the Hebrewes meane a certaine diligence and speede to doe a thing, and when there is no delay. Leuit. 4.14.

‖ For without sprinkling of blood nothing could be sanctified. Heb. 9.21. and. 29.8.

k That is, the King and the Elders, as Leuit 4.15. for they that offered a sinne offering, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified. Exod. 29.10. 1. Chro. 16.4.

‖ This thing was not appointed of man, but it was the commandement of God.

m The Psalme which Dauid had appointed to be sung for thanksgiuing.

n Which Dauid had appointed to prayse the Lord with.

o With that Psalme whereof mention is made, 1. Chro. 16.8.

† Heb. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion. Leuit. 3.2.3.

r He sheweth that religion can not proceede, except God touch the heart of the people,

36 Then Hezekiah reioyced, and all the people, that God had made the people ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes, and all the congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

3 For they could not keepe it at that time, because there were not Priests enowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from c Beer-sheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

6 ¶ So the postes went with letters by the commission of the king and his princes, throughout all Israel and Iudah, and with the commandement of the king, saying, Yee children of Israel, turne again vnto the Lord God of Abraham, Isaak, and Israel, and e he will returne to the remnant that are escaped of you out of the hands of the kings of Assyr.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 Be not ye now stiffnecked like your fathers, but f giue the hand to the Lord, and come into his Sanctuarie, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the posts went from citie to citie throughout the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.

11 Neuertheless, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that hee gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: and the Priests sprinkled the m blood, receiued of the hands of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord be mercifull to ward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah p spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offrings, and prayed the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a q thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and r blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. Kings 15.29.

b Though they ought to haue done it in the first moneth, as Exod. 12.18. Numb. 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

c From one ende of the land to the other, North and South.

d In such sort and perfection as God had appoynted.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.

h Though the wicked mocke at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and mooueth their heart, and the other are left to themselues.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passeouer.

n He knewe, that faith and sincerite of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

p *Ebr. Spake to the heart.*

q This great liberalitie declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

r According to that which is written, Num. 6. 23. when they should dismisse the people.

a According the commandment of Lo Deut. 7. 25. 2. Mac. 1. 40.

b That is, all which came the Passeouer

c That is, in Temple when they assemble in a tent.

Num. 28. 3. d The tithes first fruits for maintenance the Priests and Leuites.

e That their minds might bee intangled with prouision worldly things, but that they might wholy, cheerefully serue the Lord.

f Which they had dedicate to the Lord by a vowe.

g For the rel of the Priestes Leuites, widow pupils, fatherl strangers, & s as were in nee sorie.

h They praysed the Lord, and prayed for all prosperitie to his people.

i He sheweth that this plenti our liberalitie expedient for maintenance the ministers, that God there powe prosperest his people, and increaseth by blessing that which is giuen

CHAP. XXXI.

1 The people destroy idolatrie. 3 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7. 25. Ioſh. 7. 1. 2. Mac. 12. 40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priestes and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to praise in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the newe moones, and for the solemne feastes, * as it is written in the Law of the Lord)

*Num. 28. 3. 9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue a d part to the Priestes, and Leuites, that they might bee e encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their mindes might not bee intangled with prouision of worldly things, but that they might wholy, and cheerefully serue the Lord.

5 ¶ And when the commandement was spred, the children of Israel brought abundance of first fruites of corne, wine, & oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

*Or, published.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullocks and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

f Which they had dedicate to the Lord by a vowe.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

g For the reliefe of the Priestes, Leuites, widowes, pupils, fatherles, strangers, & such as were in necessitie.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they h blessed the Lord and his people Israel.

h They praysed the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, we haue eaten and haue bene satisfied, and there is left in abundance: for the Lorde hath blessed his people, and this abundance that is left.

i He sheweth that this plentyous liberalitie is expedient for the maintenance of the ministers, and that God there-fore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azaziah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courles both to the great and small,

16 Their dayly portion: beside their generation being males k from three yeere old and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twenty yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priestes, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priestes, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and vprightly, and truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angell destroyeth the Assyrians: and the king is slaine. 25 Hezekiah is not thankefull vnto the Lord. 33 His death.

AFter these things faithfully described, Sancherib King of Assur came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

2 When Hezekiah saw that Sancherib was come, & that his purpose was to fight against Ierusalem,

2. King. 18. 13. Isa. 30. 1. eccles. 48. 18.

‡ Ebr. breake them vp.

3 Then he tooke counsell with his princes and his nobles, to stoppe the waters of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

‡ *Ebr. hee was strengthened.*
a He made a double wall.
b Reade 2. Sam. 5. 9.
c Some reade, swords or daggers.
‡ *Ebr. he spake to their heart.*
2. *King.* 6. 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, lest hee should seeme to tempt God.
2. *King.* 18. 17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idols: for Hezekiah onely destroyed idolatry and placed true religion: thus the Papists slaunder the seruants of God: for when they destroy idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride and thinketh himselfe able to resist & ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l Their words are written, 2. King. 18. 19.

the riuer that ranne thorowe the middes of the countrey, saying, Why should the Kings of Asshur come, and finde much water?

5 And ‡ hee tooke courage, and builte all the broken wall, and made vp the towres, and another wall without, and repayred a Millo in the b citie of Dauid, and made many c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither bee afraide for the King of Asshur, neither for all the multitude that is with him: d for there be moe with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 f After this did Sancherib king of Asshur send his seruants to Jerusalem (while he was f against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah and vnto all Iudah that were at Jerusalem, saying,

10 Thus sayeth Sancherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Jerusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lorde our God shall deliuer vs out of the hande of the King of Asshur?

12 Hath not the same Hezekiah taken away his high places and his g altars, and commanded Iudah and Jerusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other landes able to deliuer their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor entice you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand, and out of the hand of my fathers: k how much lesse shall your gods deliuer you out of mine hand?

16 And his seruantes spake yet more against the Lorde God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lorde God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cryed with a loude voyce in the Iewes speech vnto the people of Jerusalem that were on the wall, to feare them and to affraime them, that they might take the citie.

19 Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz n prayed against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the pallant men, and the princes and o captaines of the hoste of the king of Asshur: so hee returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitaunts of Jerusalem from the hand of Sancherib king of Asshur, and from the hand of all other, and q maintained them on euery side.

23 And many brought offerings vnto the Lord to Jerusalem, and precious to Hezekiah king of Iudah, so that he was r magnified in the sight of all nations from thence forth.

24 s In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him t a signe.

25 But Hezekiah did not render according to the rewarde bestowed vpon him: for his heart u was lift vp, and wrath came vpon him, and vpon Iudah and Jerusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Jerusalem, so the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had x exceeding much riches and honour, and hee gat him treasures of siluer and of golde, and of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels.

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beastes, and y cotes for the cattles.

29 And he made him cities, and had possession of sheepe and beeues in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water spring of z Gihon, and led them streight vnderneath toward the citie of Dauid westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to a trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the

m Which were inuented, made, and authorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundreth fourescore and fiue thousand, as 2. Kin. 19. 35, 36.
‡ *Ebr. with shame of face.*
p Meaning: Adramelech, and Sharezer his sonnes.
q *Or, gouerned.*
q Thus after trouble God sendeth comfort to all them that patiently waite on him & constantly put their trust in his mercies.
2. *Kings* 20. 1. *Isai.* 38. 1.
r To confirme his faith in Gods promise, who declared to him by his Prophet that his life (should be prolonged fifteene yeere.
s He was lifted vp with the pride of his victory and treasures, & shewed them for an ostentation to the ambassadors of Babylon.
t *Or, tokens, and pertentions.*
u *Or, tracker.*
x Which also was called Siloe, whereof mention is made Iu. 8. 6. Iohn 9. 7.
y Here wee see the cause, why God tempted, which is to trie whether they haue faith or no, and y they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.
z Meaning, by his Prophets, how their hearts were touched to repentance and to beleeue, without the which the preaching of the word taketh no place.

Prophet,

UMI

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseth his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 Hee is led away prisoner into Babylon. 12 He prayeth to the Lord and is deliuered. 14 He abolisheth idolatrie. 18 and setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth. 23 whom his owne seruants slay.

MAnasseth was twelue yeere olde, * when he began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the heathen, whom the Lord had cast out before the children of Israel.

3 For hee went backe and built the high places, * which Hezekiah his father had broken downe: * and hee set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lorde, whereof the Lord had sayd, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 * And hee caused his sonnes to passe thorowe the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

7 Hee put also the carued image which hee had made, in the house of God, whereof God had said to Dauid, and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Lawe and statutes and iudgements by the * hand of Moses.

9 So Manasseth made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whome the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake * to Manasseth and to his people, but they would not regard.

11 Wherefore the Lorde brought vpon them the captaines of the hoste of the King of Asshur, which tooke Manasseth and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was * entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseth knewe that the Lord was God.

14 Nowe after this he built a wall without the citie of Dauid, on the Westside of * Gihon in the valley, euen at the entrie of the fishgate, and compassed about * Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke awey the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lorde, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the * altar of the Lord, and sacrificed thereon peace offrings, and * thankes, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheless, the people did sacrifice still in the hie places, but vnto the * Lord their God.

18 ¶ Concerning the rest of the actes of Manasseth, and his * prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are written in the bookes of the kings of Israel.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein hee built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseth slept with his fathers, and they buried him in his owne * house, and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yeere olde, when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseth his father: for Amon sacrificed to al the images, which Manasseth his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseth his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and the people of the lande made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles. 8 And reformeth the Temple. 14 The booke of the Lawe is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah * was eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lorde, and walked in the wayes of * Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when

2 King. 21.1.

Deut. 18.9.

2 King. 18.4. 10. 23.12. King. 17.16.

2 King. 21.4.

2 Reade 2. King. 16.3.

1 King. 8.29. and 9.3. 2 King. 21.7. and 23.27.

2 Sam. 7.10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to repentance and returning without * which the preaching of the word taketh no place.

d Thus affliction goeth vnder standing: for he that hated God in his prosperitie, now in his miserie seeketh vnto him.

e Reade Chap. 32.30.

f Reade Chap. 27.3.

g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not contained in the Hebrew, yet because it is here mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

k Or, Hezai.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings houle.

2 King. 21.23.

2 King. 22.1.

a He followed Dauid in all points that hee followed the Lord.

(when hee was yet a [b] childe) hee beganne to seeke after the God of Dauid his father and in the twelfe yeere he beganne to purge Iudah, and Ierusalem from the high places, and the groues, and the carued images and molten images.

4 And they brake downe [c] in his sight the altars of Baalim, and hee caused to cut downe the images that were on hie vpon them: hee brake also the groues, and the carued images, and the molten images, and stampt them to powder, & strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattes they brake all round about.

7 And when he had [e] destroyed the altars and the groues, and had broken and stamped to powder the images, and hewen downe all the idoles throughout all the lande of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne when he had purged the lande and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and [f] of the inhabitants of Ierusalem.

10 And they put it in the handes of them that should doe the worke, and had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, & them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 And Shaphan the chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, he [k] rare his clothes.

20 And the king commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellor, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lorde, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of [l] Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye [o] the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 [q] But because thine heart did melt, and thou didst humble thy self before God, when thou heardst his wordes against this place, and against the inhabitants thereof, & humbledst thy selfe before mee and rentest thy clothes, and weptest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euil which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lorde, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere old he abolished idolatrie, and restored thetrue religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Reade 2. king. 23.16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. King. 22, 3.

f Or, they returned to Ierusalem, meaning Shaphan, &c.

g For there were many portions and pieces annexed to the Temple.

h Meaning, that they were in such credite for their fidelitie, that they made none accounte of that which they receiued, 2. Kings 22.7,9.

i For the King was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

l Or, Tikuah.

l Or, Harhas.

m Meaning, either of the Priests apparell, or of the kings.

n Reade hereof, 2. king. 22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god which they haue made and framed with their owne hands.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the unrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely.

s Ebr. sonnes of the people.

t So that euery portion to the

for s idolaters take

Forasmuch as neither yong nor old could be exempted from the curse contained therin, if they did transgresse, hee knew it appertained to all, & was his ducty to see it read to all sorts, that every one might learne to avoyde those punishments by leruing God aright.

t Because he had charge ouer al, & must answere for euery one y perished, he thought it is ducty to see that all should make profession to receive the word of God.

Priests and the Leuites, and all the people from the greatest to the t smallest, & he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem & Beniamin to stand to it: and the inhabitants of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreis that pertained to the children of Israel, and compelled all u that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 3 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Jerusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And bes sayde vnto the Leuites that b taught all Israel, and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shalbe no moze a c burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as d Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren e the children of the people, and after the diuision of the familie of the Leuites:

6 So kill the Passeouer, & sacrifice your selues, and f prepare your brethren that they may doe according to the wordes of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirtie thousand, & three thousand bullocks: these were of the Kings substance.

8 And his Princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullockes.

9 * Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundred bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priestes f sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from thē g burnt offring to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues & for the Priests: for the Priests the sonnes of Aaron were occupied in offring of burnt offrings * and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to y commandement of Dauid, and Asaph, and Heman, and Ieduthun the kings * Seer: and the porters at euery gate, who might not depart from their seruice: therfore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day, to keepe the Passeouer, & to offer burnt offerings vpon the altar of the Lord, according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Iosiah kept and the Priests & the Leuites, and all Iudah, and Israel that were ‡ present, and the inhabitants of Jerusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared y Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖ Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

1. *King.* 23. 21.

a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the name of the things which are signified.

b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. *Chr.* 23. 24, 25, 26. *chapters, &c.*

‡ *Or, the people.*

d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.

‡ *Ebr. sonnes of the people.*

e So that euery one, and of all sortes, gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the lambe, which was called the Passeouer: for only the Priests might sprinckle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, & so haue his portion. *Exod.* 12. 8. 1. *Chron.* 25. 1.

h Meaning here by his Prophet because he appointed the Psalmes & Prophesies which were to be sung.

‡ *Ebr. found.*

i Which was in the sixe & twentieth yeere of his age. 2. *King.* 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing lest hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

‖ *Or, Euphrates.*

‡ *Ebr. of my battel.*

l That is, armed himselfe, or disguised himselfe because he might not be knowen.

UMI

23 And the shooters shot at King Iosiah: then the King sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, & when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they bee written in [n] the Lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, beholde, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yere after by king Cyrus.

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yeere olde when hee began to reigne, and he reigned eleuen yeere in Ierusalem, and did [c] euil in the sight of the Lord his God.

6 Against him came vp Nebucad-nezzar king of Babel, and bound him with chaines to cary him to Babel.

7 Nebuchad-nezzar also [d] caried of the vessels of the house of the Lorde to Babel, and put them in his temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yere old when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, [f] rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no remedie.

17 For hee brought vpon them the king of the Caldeans, who slew their young men with the sword [h] in the house of their Sanctuarie, and spared neither young man, nor virgine, ancient, nor aged: God [i] gaue all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, & all the precious vessels thereof, to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * Vnto the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation throgh out all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lorde his God be: let him go vp.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech. 12. 11.

n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church after this kings death.

2. King. 23. 30.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out.

2. King. 24. 13.

d He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deepely idolatry was rooted in his heart, seeing he bare the markes in his flesh.

e That is, hee began his reigne at eight yeere old, and reigned ten yeeres when his father was alme, and after his fathers death, which was the eighteenth yeere of his age, hee reigned alone three moneths and ten dayes.

*Or, vncle.

2. King. 24. 17, 18. Ieremi. 52. 2.

‡ Ebr. by the hand of his.

f By this phrase the Scripture meaneth, often times, and diligently, as Iere. 11. 7. & 25. 3. & 26. 5. & 32. 33.

g Till God could no longer suffer their sinnes, but must needes punish them.

h Whither they fled, thinking to haue bene saued for the holinesse thereof.

i Which is not because God approoueth him which yet is the minister of his iustice: but because God would by his iust iudgement punish this people: for this King was led with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, & seuenty yeeres captiuitie, which he called the Sabbaths or rest of the land, Iere. 25. 11. Iere. 25. 12. & 29. 10. 1. esdr. 2. 1.

m In the first yere that hee reigned ouer the Caldeans, Ezra 1. 1.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

¶ THE

¶ The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greke.

OLord Almightie, God of our Fathers, Abraham, Isaac, and Iacob, and of their righteous seede, which hast made heauen & earth with all their ornament, which hast bounde the sea by the word of thy commaundement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable & vnsearchable. For thou art ỹ most high Lord, of great compassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lorde, according to thy great goodnesse hast promised a repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art ỹ God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto mee, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to beholde and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe vp many yron bandes, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commaundements. I haue set vp abominations, & haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue mee, O Lord, forgiue me, & destroy me not with my transgressions. Be not angry with me for euer by reserving euill for me, neither condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church and doeth not punish them, but to the intent they should see their owne miseries, and bee exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7.6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth against the people that was in captiuity,* 8 *and restoreth them their holy vessels.*

NOwe * in the a first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the b mouth of Ieremiah, might bee accomplished) the Lord stirred vp the c spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen me d all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem, which is in Iudah, and builde the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And euery one that remayneth in any place (where he sojourneth) e let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, f and with a willing offring, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priestes and Leuites rose vp, with all them whose spirit God had raysed to goe vp to builde the house of the Lord which is in Ierusalem.

6 And

* 1.Chron. 36.22. 2.Esd. 2.1. Ier. 25. 12. and 29.10.

a After that he had Darius had wonne Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Ier. 25.11.

c That is, moued him, and gaue him heart.

d For hee was chiefe monarch, and had many nations vnder his dominion, which thus heathen King confesseth to haue receiued of the liuing God.

e If any through pouertie were not able to returne, the Kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

g The Babylonians and Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them.

6 And all ᵍ they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, beside all that was willingly offered.

7 Also the King Cyrus brought forth the vessels of the house of the Lord, * which Nebuchad-nezzar had taken out of Jerusalem, & had put them in the house of his god.

8 Euen them did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, & counted them vnto ʰ Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie ⁱ knines,

10 Thirtie bowles of golde, and of siluer bowles of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all ᵏ with them of the captiuitie that came vp from Babel to Ierusalem.

* 2.King.25.13. 2.chron.36.7. Iere.27.19,20. dan.1.2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beastes that were offered in sacrifice.

k with the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehe.7.6. 1.esd.5.7.

These * also are the sonnes ᵃ of the prouince that went vp out of the captiuitie (whome Nebuchad-nezzar King of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came with ᵇ Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, ᶜ Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men ᵈ of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundreth fourtie and two:

4 The sonnes of Shephatiah, three hundreth seuentie and two:

5 The sonnes of Arah, seuen hundreth and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand, eight hundreth and twelue:

7 The sonnes of Elam, a thousand two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and fine and fourtie:

9 The sonnes of Zaccai, seuen hundreth and threescore:

10 The sonnes of Bani, fiue hundreth, and two and fourtie:

11 The sonnes of Bebai, fiue hundreth, and three and twentie:

12 The sonnes of Azgad a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, fiue hundreth threescore and fiue:

14 The sonnes of Bigual, two thousand, and fiue and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of * Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie & fiue:

21 ᵉ The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and fourtie:

26 The sonnes of Ramah and Gaba, fiue hundreth, and one and twentie:

27 The men of Michmas, an hundreth, and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fiftie:

32 The sonnes of Harim, three hundreth and twenty:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth, and fiue and twenty:

34 The sonnes of Iericho, three hundreth and fiue and fourtie:

35 The sonnes of Senaah, three thousand, fiue hundreth and thirtie.

36 ¶ The ‖ Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand two hundreth and seuen and fourtie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ † The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ † The singers: the sonnes of Asaph, an hundreth and eight and twenty.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundreth and nine and thirtie.

43 ¶ The ʰ Nethinims: the sonnes of Siha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection.

b Zerubbabel was chiefe captaine, and Ieshua the hie Priest: but Nehemiah a man of great authoritie went not now but came after 64. yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

‖ Or, of the duke of Moab.

e Which were of the posterite of Hezekiah.

f That is, Inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two tribes of Iudah and Beniamin, and now cōmeth to the tribe of Leui, and beginneth at the Priests.

† The Leuites.

† The singers.

† The Porters.

h So called because they were giuen to the Temple, to eat wood and beast water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iosh. Iosh.9,23.

Meunim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Harhur,
52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,
53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,
54 The ſonnes of Neziah, the ſonnes of Hatipha.
55 The ſonnes of Salomons ſeruants: the ſonnes of Sotai, the ſonnes of Sopheret, the ſonnes of Peruda,
56 The ſonnes of Jaalah, the ſonnes of Darkon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.
58 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth ninetie and two.
59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, and Immer, but they could not diſcerne their fathers houſe and their ſeede whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſix hundreth and two and fiftie.
61 And of the ſonnes of the Prieſtes, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.
63 And [l] Tirſhatha layde vnto them, that they ſhoulde not eate of the moſt holy thing, till there roſe vp a Prieſt with Urim and Thummim.
64 The whole congregation together was two and fourty thouſand, three hundreth and threeſcore,
65 Beſides their ſeruants & their maids: of whom were ſeuen thouſande, three hundreth and ſeuen and thirtie: and among them were two hundreth ſinging men and ſinging women.
66 Their horſes were ſeuen hundreth and ſixe and thirtie: their mules two hundreth and ſixe and fourtie:
67 Their Camels foure hundreth and ſixe and thirtie: their aſſes, ſixe thouſand ſeuen hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to the houſe of the Lorde, which was in Jeruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.
69 They gaue after their abilitie vnto the treaſure of the worke, euen one and threeſcore thouſand [m] drammes of golde, and fiue thouſand [n] peeces of ſiluer, and an hundreth Prieſts garments.
70 So the Prieſts and the Leuites, and a certaine of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

| Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. & 19. 31. and becauſe the Prieſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world, and the dignitie of their office.

l This is a Chalde name, and ſignifieth him that hath authoritie ouer others, as Reade Exod. 28. 30.

m Which mount to of our money 24826. li. 13. ſhil. 4. d. eſteeming the French crowne at 6. ſhil. 4. d. for the dramme is the eighe part of an ounce, & the ounce, the eighe part of a marke.

n Which are called minæ, and containe apiece two markes: ſo 5000. minæ make 55000. markes, which mount to of our money 69566. li. 13. ſhil. 4. d. ſo that the whole ſumme was 8493. li. 6. ſhil. 8. d.

CHAP. III.

1 *They builde the altar of God.* 6 *They offer to the Lord.* 7 *They prepare for the Temple.* 11 *And ſing vnto the Lord.*

AND [a] when the [b] ſeuenth moneth was come, and the children of Iſrael were in their cities, the people aſſembled themſelues as one man vnto Jeruſalem.
2 Then roode vp Jeſhua the ſonne of Jozadak, and his brethren the Prieſts, and Zerubbabel the [c] ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offrings thereon, as it is written in the Law of Moſes, the man of God,
3 And they ſet the altar vpon [d] his baſes (for feare was among them, becauſe of the people of thoſe countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.
4 They kept alſo the feaſt of the Tabernacles, as it is written, and they burnt offering [e] dayly, by number according to the cuſtome day by day,
5 And afterward [f] the continuall burnt offering, both in the newe moneths and in all the feaſt dayes that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the firſt day of the ſeuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not layd.
7 They gaue money alſo vnto the maſons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyrus to bring them Cedar wood from Lebanon to the ſea vnto | Japhe, according to the graunt that they had of Cyrus King of Perſia.
8 ¶ And in the ſecond yeere of their comming vnto the houſe of God in Jeruſalem in the [g] ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and the remnant of their brethren the Prieſtes and the Leuites, and all they that were come out of the captiuitie vnto Jeruſalem, and appointed the Leuites from twentie yeere old and aboue, to ſet forward the worke of the houſe of the Lord.
9 And Jeſhua [h] ſtoode with his ſonnes, and his brethren, and Kadmiel with his ſonnes, and the ſonnes of Judah together to ſet forwarde the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.
10 And when the builders layde the foundation of the Temple of the Lord, they appointed the Prieſtes in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with Cymbals, to praiſe the Lord, [i] after the ordinance of Dauid King of Iſrael.
11 Thus they ſang when they gaue praiſe, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer towarde Iſrael. And all the people ſhouted with a great ſhoute, when they praiſed the Lorde, becauſe the foundation of the houſe of the Lord was layd.
12 Many alſo of the Prieſtes and the Leuites and the chiefe of the fathers, ancient

a Called Tiſhri, which anſwereth to part of September, and part of October.
b Meaning, nephewe: for he was the ſonne of Pedaiah, reade 1. Chron. 3. 19.
c In the place where Salomon had placed it.
d That is, after the feaſt of Tabernacles.
e Which moneth containeth part of April and part of May: for in the meane ſeaſon they had prouided for things neceſſary for the worke.
f They gaue them exhortations, and encouraged euery man forward in the worke.
g 1. Chron. 24. 7.

Exod. 23. 16.

Or, Ioppe.

A a i. men,

uen which had seene the first house, (when the foundation of this house was layd before their eyes) a wept with a loud voyce, & many shouted aloud for ioy,

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loud crie, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christs body.

CHAP. IIII.

2 The building of the Temple is hindered, and how. 11 Letters to Artaxerxes, and the answere.

NOw a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God, as ye doe, and we haue sacrificed vnto him, since the time of Esar Haddon king of Assur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to build the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Therefore the people of the land ‡ discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote when it was peace, vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chancellor, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the Scribe, and their companions, f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babilaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great and noble g Asnapper brought ouer and set in the cities of Samaria, and other that are beyond the h River and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes, 2. king. 17. 24. and 19. 37. these professed God, but worshipped idols also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

‡ *Ebr. made their hands weake.*

c They bribed ‖ gouernors vnder the King to hinder their worke. Thus they ‡ halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrier. ‖ *Or, counseller.*

f These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sancherib, but rather Salmanasar. h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it. i Which were a certaine people that ennied the Iewes.

12 Be it known vnto the king, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it known now vnto the king, that if this citie be built, and the foundations of the walles layd, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because ‡ we haue bene brought vp in the kings palace, it was not meete for vs to see the kings dishonour: for this cause haue we sent & certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this city is rebellious and noysome vnto kings and prouinces, and that they haue mooued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king therefore, that if this citie be builded, and the foundation of the walles layde, by this meanes the portion beyond the River shall not be thine.

17 ¶ The King sent an answere vnto Rehum the chauncellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the River, ‖ Shelam, and m Cheeth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie bee not built till I haue giuen another commandement.

22 Take heed now that ye faile not to do this: why should domage grow to hurt the King?

23 When the copie of King Artahshashtes letter was read before Rehum & Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

‡ *Ebr. we haue eaten the salt of the Palace.*

‖ Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The work of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen a Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose,

‖ *Or, Haggeus, Hag. 1. 1. 1. of 2. 6. 1.*

arose and began to build the house of God at Jerusalem, & with them were the Prophets of God, which * helped them.

f Which encouraged them to go forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At that same time came to them Tatnai, which was captaine beyond the River, and Shether-bozenai and their companions, & sayd thus vnto them, Who hath giuen you commandement to build this house, & to lay the foundations of these walls?

4 Then sayd wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as verse 10.

5 But the * eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirite of strength.

6 The copie of the letter, that Tatnai captaine beyond the River, and Shetherbozenai and his companions, Apharsechaie, (which were beyond the River) sente vnto king Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that wee went into the Prouince of Iudea, to ỹ house of the great God, which is builded with ‖great stones, and beames are layde in the wals, and this worke is wrought spedily, and prospereth in their hands.

‖Or, marble.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walls?

10 We asked their names also, that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayd, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a * great King of Israel * builded, and founded it.

d To wit, Salomon. 1. King. 6.2. 2. Chron. 3.2. 2. King. 24.12, and 25.9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this house, and carried the people away captiue into Babel.

e Read Chap. 1. 1, 2.

13 But in the * first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one * Sheshbazzar by his name, whome he had made captaine,

f Read chap. 1.8

15 And he sayd vnto him, Take these vessels & go thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Jerusalem, and since that time euen vntill now, hath it bene in building, yet it is not finished.

17 Nowe therefore if it please the King, let there bee search made in the house of the Kings * treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Jerusalem, and let the King sende his mind concerning this.

g Meaning, in the library, or places where lay the regesters, or records of times.

CHAP. VI.

At the commaundement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * King Darius gaue commaundement, and they made search in the ‡ libiary of the treasures, which were there laid vp in Babel.

* 1. Esdr. 6.22. ‡ Ebr. house of bookes.

2 And there was found in a * coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem, Let the house be built, euen the place where they offered sacrifices, and let the wals thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses bee giuen of the Kings house.

‖ Or, rewes, or courses. ‖ Or, marble.

5 And also let them render the vessels of the house of God (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let * him goe vnto the Temple that is in Jerusalem to his place, & put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the River, and Shethar Bozenai, (& their companions Apharsecaie, which are beyond the riuer) be ye farre * from thence.

c Meddle not with them, neither hinder them

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For ỹ haue giuen a commaundement what ye shall do to ỹ Elders of these Iewes for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the riuer, there be incontinently expenses giuen vnto these men that they * cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it be young bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Jerusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shal be pulled downe from his house, and shall be set vp, and hee shall bee hanged thereon,

and his house shall bee made a dunghill for this.

e Who hath appointed that place to haue his name called vpon there. 1. Esdr. 7. 1.

12 And the God that hath caused his Name e to dwell there, destroy all Kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tatnai the captaine beyond the riuer, & Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Jewes builded, & they prospered by the prophesying of f Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashte king of Persia.

f Whom God stirred vp to assure them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth g Adar, which was h the sixt yeere of the reigne of king Darius.

g This is the twelfth moneth, and containeth part of February, & part of March.

h And the two and fourtieth after their first returne.

16 ¶ And the children of Israel, i priests and the Leuites, and the residue of the children of the captiuity, kept the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses, ouer the seruice of God in Jerusalem, as it is written in the k booke of Moses.

Num. 3. 6. and 8. 9.

19 And the children of the captiuitie kept the Passouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Passouer for all the children of the captiuitie, and for their brethren the Priests, & for themselues.

i Which were of the heathen, and forsaked their idolatrie to worship the true God.

21 So the children of Israel which were come againe out of captiuitie, and all such as had l separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lord God of Israel, did eate,

k Meaning, Darius, who was king of ‡ Medes, Persians, and Assyrians.

‡ Ebr. to strengthē their hands.

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of m Ashur vnto them, to ‡ encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ierusalem. 27 Hee giueth thankes to God.

NOwe after these things in the reigne of a Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

a The Ebrewes write that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperors of Rome.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amaria, the sonne of Azariah the sonne of Meraioth,

4 The sonne of Zerahiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of n Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a o Scribe prompt in the lawe of Moses, which the Lorde God of Israel had giuen, and the king gaue him all his request according to the hand of the Lorde his God which was vpon him.

7 And there went vp certaine of the children of Israel, & of the Priests, and the Leuites, and the singers, and the porters, & the Nethinims vnto Jerusalem, in the seuenth yere of king Artahshashte.

8 And he came to Jerusalem in the p fift moneth, which was in the seuenth yeere q of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth came he to Jerusalem, according to the good hande of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshashte gaue vnto Ezra the Priest & scribe, euen a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to r Thenneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites s to go to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to t inquire in Judah and Jerusalem, according to the Law of thy God, which is in u thine hand,

15 And to carie the siluer and the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Jerusalem)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offrings: and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer and gold, doe yee it according to the will of your x God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needful for the house of thy God, which thou shalt be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahshasher haue giuen com-

b Ezra deduceth his kinred, till he commeth to Aaron, to proue that he came of him.

c Hee sheweth here what a scribe is, who had charge to write the Law, and to expound it: whom marke calleth a scribe, Mark. 12. 28. Matthew and Luke call him a Lawyer, or doctor of the Law, Matth. 22. 35. Luke 10. 25.

d That containeth part of July and part of August.

e Of King Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

commandement to all the treasurers which
] Which was the riuer Euphrates, and they were beyond it in respect of Babylon.
are beyonde the]River, that whatsoeuer Ezra the Priest and Scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,
22 Vnto an hundreth talents of siluer, vnto an hundreth ‡measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth m baths of oyle, and salt without writing.
‡Ebr. Corim, m Reade 1.Kin. 7.26 & 2.chro. 4.10.
23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should her be wroth n against the Realme of the King, and his children?
n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.
24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in the house of God, there shal no gouernour lay vpon them tolle, tribute, or custome.
25 And thou Ezra (after the wisedome of thy God, that is in thine hand) o set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that knowe the Lawe of thy God, and teach yee them that knowe it not.
o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.
26 And whosoeuer will not do the Lawe of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.
27 p Blessed be the Lorde God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lorde that is in Ierusalem,
p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the king.
28 And hath inclined mercie towarde mee, before the King and his counsellours, and before all the Kings mightie Princes: and I was comforted by the hande of the Lorde my God, which was vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king q Artahshashte.
* Esd.8.29.
q Reade Chap. 7.1.
2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:
3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.
4 Of the sonnes of]Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.
]Or, captains of Moab.
5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him, three hundreth males.
6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.
7 And of the sonnes of Elam, Jeshaiah the sonne of Athaliah, and with him seuentie males.
8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.
9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundreth and eighteene males.
10 And of the sonnes of Shelomith the sonne of Josiphiah, and with him an hundreth and threescore males.
11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.
12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, and with him an hundreth and ten males.
13 And of the sonnes of Adonikam, that were the r last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them threescore males.
r That came to goe with Ezra.
14 And of the sonnes of Bigual, Uthai, and Zabbud, and with him seuentie males.
15 And I gathered them to the s riuer that goeth toward Ahava, and there abode we three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.
s To the place of Euphrates, where Ahava the Riuer ouerth into it, looke 1.Esd.8.41.
16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Joiarib, and to Elnathan, men of vnderstanding.
17 And I gaue them commandement, to Iddo the t chiefest at the place of Casiphia, and I ‡ telde them the wordes that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they shoulde cause the ministers of the house of our God to come vnto vs.
t Hee was the chiefest that taught there the Law of God vnto the Leuites.
‡Ebr. Put words in their mouth.
18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eightene.
19 Also Hashabiah, and with him Jeshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.
20 And of the u Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites: two hundreth and twentie of the Nethinims, which all were named by name.
u Reade Chap. 2.43.
21 And there at the Riuer, by Ahava, I proclaimed a fast, that we might humble our selues, before our God, and seeke of him a right way for vs, and for our children, and for all our substance.
f Hee sheweth that the ende of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or els it is but hypocrisie.
22 For I was x ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.
g He thought it better to commit himselfe to the protection of God, then by seeking their ordinarie meanes to giue occasion to others to thinke that he did doubt of Gods power.
23 So we fasted, and besought our God for this: and he was intreated of vs.
24 Then I seperated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,
25 And weighed them the siluer and the golde, and the vessels, euen the offering of

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

h Reade 1. king. 9.14.

26 And I weighed vnto their hand fiue hundreth and fifte [h] talents of siluer, and in siluer vessell, an hundreth talents, and in gold, an hundreth talents:

i Reade Chap. 2.69.

27 And twentie basins of golde, of a thousand [i] drammes, and two vessels of shining wasse very good, and precious as golde.

28 ¶ And I sayd vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lorde God of your fathers.

29 Watch yee, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer, and of the gold, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 ¶ Then wee departed from the riuer of Ahava on the twelfth day of the first moneth, to goe vnto Ierusalem, and the hande of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as layde [k] waite by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And wee came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iozabad, the sonne of Iehua, and Noadiah the sonne of Binnui the [l] Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and fiue rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the riuer: and they promoted the people and the house of God.

CHAP. IX.

1 *Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles,* 5 *He prayeth vnto God.*

WHen [a] as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not [*] seperated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

1. *Esd.* 8.67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrary to the Law of God, and maried where it was not lawfull, Deut. 7.3.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the [b] princes and rulers hath bene chiefe in this trespasse.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

c As one doubting whether God would continue his benefites towards vs, or els destroy this which hee had begun. *Exod.* 29.39. *num.* 28.3, 4.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the [*] euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And sayd, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer [d] our head, and our trespasse is growen vp into [e] the heauen.

d That is, we are drowned in sinne.

e They so exceed, that they cannot grow greater.

7 From the dayes of our fathers haue we beene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath beene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine stillin a place, which fmite nailes to hang things vpon, Isa. 22.23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to repaire the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken our commandements,

11 Which thou hast commaunded by thy seruants the Prophets, saying, * The land whereunto yee goe to possesse it, it is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, & by their vncleannesse haue filled it from corner to corner.

Exod. 23.32. *and* 34.12, 15, 16. *deut.* 7.23.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their * peace and wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23.6.

13 And after that all is come vpon vs for our euil deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath [g] for our iniquities, and hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angrie toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping.

15 O Lord God of Israel, thou art iust, for we

b He sheweth that God is iust in punishing his people, and yet mercifull in reserving a residue to whom hee sheweth fauour,

we haue bene b reserued to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and sweare, and put away their strange wiues.

1. Esdr. 8. 90

a He confessed his sinnes, and the sinnes of the people.

WHiles a Ezra prayed thus, and confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men, and women, and children: for the people wept with a great lamentation.

2 Then Shecaniah the sonne of Jehiel one of the sonnes of Elam, answered, and sayd to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet nowe there is b hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

c Which are strangers, & maried contrary to the law of God.

4 Arise: for the matter belongeth vnto thee: we also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to command them.

1. Esdr. 9. 1.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare, that they would doe according to this word. So they sware.

6 And Ezra rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eliashib: hee went euen thither, but hee did neither eate bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

‖Or, sonnes of the captiuitie.

7 And they caused a proclamation to goe throughout Judah and Jerusalem, vnto all them of the captiuity, that they should assemble themselues vnto Jerusalem.

8 And whosoeuer would not come within three dayes according to the counsel of the Princes and Elders, all his substance should bee ‖ forfeite, and hee should bee separate from the Congregation of them of the captiuitie.

‖Or, condemned.

9 ¶ Then all the men of Judah and Benjamin assembled themselues vnto Jerusalem within three dayes, which was the e twentieth day of the f ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

e Which coueined part of November, and part of December.

f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

10 And Ezra the Priest stoode vp and sayd vnto them, Ye haue transgressed, and haue taken strange wiues, to g increase the trespasse of Israel.

g Ye haue laid one sinne vpon another.

11 Nowe therefore h giue praise vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wiues.

h Reade Ioſh. 7. 19.

12 And all the Congregation answered, and sayd with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a raine weather, and we are not able to stand without, neither is i the worke of one day

i Let them be appointed to examine this matter.

either: for we are many that haue offended in this thing.

14 Let our rulers k now therefore be for all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

15 Then were appointed Jonathan the sonne of Asah-el, and Jahaziah the sonne of Tikuah ouer this matter, and ‖Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and l departed, euen Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

l As a token that they would keepe promise and doe it.

18 And of the sonnes of the priests there were men found, that had taken strange wiues, to wit, of the sonnes of Jeshua, the sonne of Jozadak, and of his brethren, ‖Maaseiah, Eliezer, and Jarib, and Gedaliah.

19 And they gaue m their hands, that they would put away their wiues, and they that had trespassed, gaue a ramme for their trespasse.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, ‖Maaseiah, and Eliah, and Shemaiah, and Jehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, ‖Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 And of the Leuites, Jozabad, and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Judah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of n Israel: of the sonnes of Parosh, Ramiah, and Jesiah, and ‖Malchiah, and ‖Mianin, and Eleazar, and ‖Malchiah, and Benaiah.

n Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, ‖Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, ‖Meshullam, ‖Malluch, and Adaiah, Jashub, and Sheal, Jeramoth.

30 And of the sonnes of ‖Pahath Moab, Adna, and Chelal, Benaiah, ‖Maaseiah, ‖Mattaniah, Bezaleel, and Binnui, and ‖Manasseh.

‖Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, ‖Malchiah, Shemaiah, Shimeon,

32 Benjamin, ‖Malluch, Shamariah.

33 Of the sonnes of Hashum, ‖Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, ‖Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bedeiah, Celluh,
36 Vanuah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasau,
38 And Bani and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Iegiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [a] children.

a Which also were made illegitimate, because the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOD doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as nowe within the compasse of seuentie yeeres hee raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the wals, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

[a] Which containeth part of Nouember and part of December, and was their ninth moneth. [b] A Iewe as I was.

THe words of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.
3 And they sayd vnto mee, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard these words, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And said, [d] O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,
6 I pray thee, let thine eares bee attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers houle haue sinned:
7 Wee haue [e] grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.
8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I will scatter you abroad among the people.
9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to place my Name there.
10 Nowe these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mightie hand.
11 O Lord, I beseech thee, let thine eare nowe bearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [f] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [g] this man: for I was the kings butler.

[c] Meaning in Iudea.

Dan. 9. 4.

[d] That is, to worship thee.

[e] To wit, the King Artahshahte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 Hee came to Hierusalem, 17 And builded the wals.

NOw in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshahte, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not beforetime sad in his presence.
2 And the King sayd vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorowe of heart. Then was I sore afraid.
3 And I sayd to the King, God saue the King for euer: why should not my countenance be sad, when the citie and houle of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?
4 And the King said vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen.
5 And sayd vnto the King, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king said vnto me (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.
7 After I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the [*] Riuer, that they may conuey me ouer, till I come into Iudah,

[a] Which was the first moneth of the yeere, and conteineth part of March, and part of April. [b] Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hystaspis.

[c] I desired God in mine heart to prosper mine enterprise.

[*] Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to d the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, & gaue them the Kings letters. And the King had sent captains of the armie and horsemen with me.

10 But e Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, & was there three dayes.

12 And I arose in the night, I, and a few men with me: for I told no man what God had put in mine heart to doe at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the wals of Ierusalem, how they were broken down, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I sayd vnto them, Ye see the miserie that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a f reproch.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the Kings wordes, that he had spoken vnto me. And they sayde, Let vs rise, and build. So they g strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and h Geshem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will ye i rebell against the King?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, & we his seruants will rise vp and build: but as for you, yee haue no portion nor right, nor k memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priests, and they built the sheepe gate: they l repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also laide the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them m put not their necks to the worke of their lords.

6 And the gate of the n olde fishpoole fortified Iehoiada the sonne of Paseah, & Meshullam the sonne of Besodeiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, & the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the o throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harhohiah ‖ of the goldsmiths: next vnto him also fortified Hananiah, the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanoah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of p fourth part of Beth-haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, & the barres thereof, and the wal vnto the fishpoole of q Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vnto till the other side ouer against the

for, paradise.

d As God moued me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes, and laboured alwayes both by force & subtilte to ouercome them, and Tobiah because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

Or, conduit.

f That is, contemned of other nations, as though God had forsaken vs.

g They were incouraged, & gaue themselues to do well, and to trauel in this worthy enterprise.

h These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God.

a In Hebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mighrie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

Ios. 22. 11.

c Vnto the place where the Duke was woont to sit in iudgement, who gouerned the countrey in their absence.

Or, Zerephim.

Or, of the Apothecaries.

Or, mansion.

Or, Silo.

the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

d Where the weapons and armour of the city lay.

20 After him was earnest Baruch the sonne of Zacchai, & fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Uriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, & the high tower that lieth out from the kings house, which is beside the court of the prison. After him, Pedaiah the sonne of Parosh.

f Reade Ezra, Chap. 2. 43.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, & to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out, euen to the wall of the fortresse.

28 From aboue the horse gate fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindred, 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold them weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And spake before his [a] brethren and the armie of Samaria, thus he spake, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and spake, Although they build, yet if a fore goe vp, he shall euen breake downe their stony wall.

4 [c] Heare, O our God (for we are despised) and turne their shame vpon their owne head, & giue them vnto a praye [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the [‡] halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to [‡] hinder them.

9 Then wee prayed vnto our God, and set watchmen by them day & night, because of them.

10 And Iudah sayd, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had sayd, They shall not know, neither see, till we come into the midst of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs [‡] ten times, [g] From all places whence ye shal returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Bee not afrayde of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood [i] behind all the house of Iudah.

17 They that builded on the wall, & they that

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euen in a readinesse for the defence of his, mocke them as though they were weake & feeble.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies, to flee to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he prayeth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

‡ *Or, halfe height.*

‡ *Ebr. make to slay, Meaning, the people.*

f That is, oftentimes.

g They which brought the tidings, sayd thus, When you leaue your worke, and goe either to eat or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for [‡] maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then sayde I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, k resort ye thither vnto vs: our God shall fight for vs.

k Meaning, to resist their enemies, if neede required.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came foorth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Jerusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruaunts, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off l for washing.

l That is, when they purified themselues, or else when they washed their clothes,

CHAP. V.

1 *The people are oppressed and in necessitie.* 6 *Nehemiah remedieth it.* 14 *He tooke not the portion of others that had ruled before, lest he should greeue the people.*

NOwe there was a great crie of the people, and of their wiues a against their brethren the Iewes.

a Against the rich, which oppressed them.

2 For there were that sayd, Wee, our sonnes and our daughters are many, therefore wee take vp b corne, that we may eate and liue.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

3 And there were that sayd, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, Wee haue borowed money for the Kings c tribute vpon our lands and our vineyards.

c To pay our tribute to the king of the Persians, which was exacted, yeerely of vs,

5 And nowe our flesh is as d the flesh of our brethren, and our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters nowe in subiection, and there is no power e in our hands: for other men haue our lands and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constrained to hire them to others.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and sayde vnto them, Ye lay f burdens euery one vpon his brethren: and I set a great g assembly against them,

f You presse them with vsurie, and seeke how to bring all things into your hands.

8 And I said vnto them, We (according to our ability) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will ye sell your brethren againe, or shall they be h sold vnto vs? Then held they their peace, and could not answere.

g Both because they should be moued with pitie, seeing howe many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

9 i I sayd also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the k reproch of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our acts are not better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this l burden.

l Or, *vsurie.*

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olives, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine and of the oyle l that yee exact of them.

l Which ye take of them for the loane.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast sayd. Then I called the Priestes, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be gouernour in the lande of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the m bread of the gouernour.

m I receiued not that portion and diet, which the gouernours, that were before me, exacted, wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified n portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fiftie of the Iewes, and Rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an oxe, and sixe chosen sheepe, and birds were prepared for me, and o within ten dayes wine for all p in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

o Or, *once in ten dayes.*

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

1 *Nehemiah answereth with great wisedome, and zeale to his aduersarie.* 11 *Hee is not discouraged by the false prophets.*

AND when Sanballat, and Tobiah, and Gesthem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more q breaches therein (though at that time I had not set vp the doores vpon the gates)

q That is, that they were ioyned together, as Chap. 4. 6.

2 Then sent Sanballat and Gesthem vnto mee, saying, Come thou that wee may meete together in the villages in the plaine of

of Dno: and they thought to dot me emil.

3 Therfoze I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sozt. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sozt vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath sayd it, that thou and the Iewes thinke to rebell, foz the which cause thou buildest the wall, and thou wilt bee their King according to these c words.

7 Thou hast also ordeined d the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and nowe according to these words it shal come to the Kings eares: come now therefoze, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: foz thou fainest them of thine owne heart.

9 Foz all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: now therefoze ‡ incourage thou me.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and he was e shut vp, and he sayd, Let vs come together into the House of God in the middes of the Temple, and shut the doozes of the Temple: foz they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, f Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophesie against me: foz Tobiah and Sanballat had hired him.

13 Therefoze was he hired that I might bee afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their workes, and Noadiah the ‡ Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of h Elul, in two and fiftie dayes.

16 And when all their enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: foz they knewe that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 Foz there were many in Iudah, that were sworne vnto him: foz hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his prayse before me, and tolde him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 *After the wall once builded, in the watch appointed.* 6 *They that returned from the captiuitie are numbered.*

NOw * when the wall was builded, and I had set vp the doozes, and the porters and the singers and the Leuites were appointed, *Eccles.49.13.*

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (foz he was doubtlesse a faithfull man, and feared God about many)

3 And I sayde vnto them, Let not the gates of Ierusalem be opened, vntill a the heate of the sunne: and while they stand by, let them shut the doozes, and ‡ make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house. a To wit, they that are mentioned, verse 2. ‡ *Ebr. holde them, meaning, till the barres were put in.*

4 Now the city was large and great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein, *Ezra 2.2.*

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah euery one vnto his citie. b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Iehuah, Nehemiah, c Azariah, Raamiah, Nahamani, Mozdecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the nnmber of the men of the people of Israel. c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap.2.2.

8 The sonnes of Parosh, two thousand an hundzeth seuentie and two.

9 The sonnes of Shephatiah, three hundzeth seuentie and two.

10 The sonnes of Arah, fiue hundzeth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundzeth and eighteene. ‖ *Or, the captaine of Moab.*

12 The sonnes of Elam, a thousand, two hundzeth fiftie and foure.

13 The sonnes of Zattu, eight hundzeth and fiue and fourtie.

14 The sonnes of Zaccai, seuen hundzeth and threescoze.

15 The sonnes of Binnui, fiue hundzeth and eight and fourtie.

16 The sonnes of Bebai, fiue hundzeth and eight

b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.
‖ *Or, Geshem.*
c As the same goeth.
d Thou hast bribed, and set vp false prophets to make thy selfe king, and so to defraude the king of Persia of that subiection, which you owe vnto him.
‡ *Ebr. strengthen thou mine hand.*
e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.
f He doubted not but God was able to preserue him, and knewe that if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his to resist false prophesies, though they seeme to haue neuer so great probabilitie.
g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.
h Which was the fift moneth, and contained part of August, and part of September.
i After that I had sent Sanballat his answere.
k That the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.
d That is, the inhabitants of Beon.
e For there were two cities of that name.
‖ *Or, Hodaiah.*
‖ Read Ezra 2.18.

eight and twenty.
17 The sonnes of Azgad two thousande three hundreth and two and twenty.
18 The sonnes of Adonikam, six hundreth threescore and seuen.
19 The sonnes of Bigual, two thousand threescore and seuen.
20 The sonnes of Adin, sixe hundreth & fiue and fifty.
21 The sonnes of Ater of Hizkiah, ninety and eight.
22 The sonnes of Hashum, three hundreth and eight and twentie.
23 The sonnes of Bezai, three hundreth and foure and twenty.
24 The sonnes of Harph, an hundreth & twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem and Netophah, an hundreth foure score and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-asmaueth, two and fourtie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, sixe hundreth and one and twenty.
31 The men of Michmas, an hundreth and two and twenty.
32 The men of Beth-el and Ai, an hundreth and three and twenty.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth and foure and fifty.
35 The sonnes of Harim, three hundreth and twenty.
36 The sonnes of Iericho, three hundreth and fiue and forty.
37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twenty.
38 The sonnes of Senaah, three thousand, nine hundreth and thirty.
39 The Priests: the sonnes of Iedaiah of the house of Iehua, nine hundreth seuenty and three.
40 The sonnes of Immer, a thousande, and two and fiftie.
41 The sonnes of Pashur, a thousand, two hundreth and seuen and fortie.
42 The sonnes of Harim, a thousand and seuenteene.
43 ¶ The Leuites: the sonne of Iehua of Kadmiel, & of the sonnes of ‖ Hodeuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundreth and eight and fortie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth & eight and thirty.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sopheret, the sonnes of Perida,
58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruaunts were three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fourty.
63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing in the genealogies, but it was not found: therefore they were put from the Priesthood.
65 And [g] the Tirshatha sayd vnto them, that they should not eate of the most holy till there rose vp a Priest with Urim & Thummim.
66 All the Congregation together was two and fourty thousande, three hundreth and threescore,
67 Besides their seruants & their maids, which were seuen thousand, three hundreth and seuen and thirty: and they had two hundreth and fiue and fourty singing men & singing women.
68 Their horses were seuen hundreth and sixe and thirtie, & their mules two hundreth and fiue and fourty.
69 The camels foure hundreth and fiue and thirtie, and sixe thousand, seuen hundreth and twentie asses.
70 And certain of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of gold, fiftie basins, fiue hundreth and thirtie Priests garments.
71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand drammes of golde, and two thousand & two hundreth ‖ pieces of siluer.
72 And

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

f Read Ezra 2.58.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. Ezra 2.8, 30.

h Reade Ezra 2.69.

‖ Or, mines.

72 And the reſt of the people gaue twentie thouſand drams of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i Which containeth part of September, and part of October.

CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

‡ Ebr. as one man.

AND all the people aſſembled themſelues ‡ together, in the ſtreete that was before the water gate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moſes, which the Lorde had commaunded to Iſrael.

a Read Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all that b could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b Which had age and diſcretion to vnderſtand

3 And he read therein in the ſtreete that was before the watergate (from the morning vntill the c midday) before men and women, and them that vnderſtood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe ſtoode vpon a pulpit of wood, which hee had made for the preaching, & beſide him ſtoode Mattithiah, and Shema, and Ananiah, and Uriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when he opened it, all the people ſtood vp.

d To the intent that his voyce might be the better heard,

6 And Ezra prayſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their hands: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, & Sherebiah, Jamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people ſtood in their place.

e In conſidering their offences againſt the Law. Therfore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies forasmuch as they are repentant.

8 And they read in the booke of the Law of God diſtinctly, & gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſaid vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

10 He ſayd alſo vnto them, Go and eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the g ioy of the Lord is your ſtrength.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you ſtrength.

11 And the Leuites made ſilence through out all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend a way part, & to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day, the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the ſcribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Lawe, (that the Lord had commaunded by Moſes) that the children of Iſrael ſhould dwell in h boothes in the feaſt of the ſeuenth moneth,

Leuit.23,34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ myrtus, & palme branches, & branches of thicke trees to make boothes, as it is written.

‖ Or, goodly branches, as *Leuit.23, 40.*

16 So the people went forth and brought them and made them boothes, euery one vpo the i roofe of his houſe, and in their courtes, and in the courts of the houſe of God, and in the ſtreete by the watergate, & in the ſtreet of the gate of Ephraim.

h For their houſes were made flat aboue, read Deut.22.8.

17 And all the Congregation of them that were come againe out of the captiuity, made boothes, and ſate vnder the boothes: for ſince the k time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And he read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towarde them.

IN the foure & twentieth day of this a moneth, the children of Iſrael were aſſembled with b faſting, and with ſackcloth, and earth vpon them.

a Meaning, the ſeuenth. 1. *Eſdr.9.4.*

2 (And they that were of the ſeede of Iſrael were ſeparated from all the ‡ ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

‡ *Ebr. ſtrange children.*

3 And they ſtoode vp in their place and read in the booke of the Lawe of the Lorde their God foure times on the day, and they c confeſſed & worſhipped the Lord their God foure times.

b They made confeſſion of their ſinnes and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani & Chenani, and cried with a loud voice vnto the Lord their God.

5 And the Leuites ſayd, euen Ieſhua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and prayſe the Lord your God for

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for euer and euer, and let them prayse thy glorious Name, O God, which exalteth aboue all thankesgiuing and prayse.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things, that are therein, the seas, & all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lorde, the God that hast chosen Abram, and broughtest him out of * Vr in Chaldea, * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the lande of the Cananites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake vp the sea, before them, and they went through the mids of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commaundements,

14 And declaredst vnto them thine holy Sabbath, & commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudly, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their necks, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and ful of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way wherein they should goe.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feede them fourtie yeeres in the wildernesse: they lacked nothing: * their clothes waxed not olde, and their feete * swelled not.

22 And thou gauest them kingdomes and people, and * scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of Heshbon, and the lande of Og king of Bashan.

23 And thou diddest multiplie their children like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the lande, that thou subduedst before them the inhabitants of the land, euen the Cananites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards, and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behind their backes, and slew thy Prophets (which * protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had * rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliuerdst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudly, and hearkened not vnto thy commaundements, but sinned against thy iudgements (* Which a man should do and liue in them) and * pulled away the shoulder, & were stiffenecked, and would not * heare.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

Exod. 13.21. num. 14.14. 1.Cor. 10.1.

Gen. 11.31. Gen. 17.5.

Gen. 15.18.

Deut. 8.3.

c Though the way was tedious and long.

d Meaning, the heathen whom he droue out. Num. 21.26.

Exod. 3.7 and 14.10.

Exod. 14.22.

Exod. 13.21.

Exod. 19.18,20. and 20.1.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24.19.

Exod. 16.15. Exod. 17.6.

Deut. 1.8.

f He declareth how Gods mercies euer contended with the wickednes of the people, who euer in their prosperitie forgate God. Leuit. 18.5. ezek. 20.11. rom. 10.5. gal. 3.12.

g Which is a similitude taken of oxen, that shrinke at the yoke or burthen, as Zech. 7.11.

h When thou diddst praising vpon them many yeeres,

‡ Or, thou didst admonish them by the Prophets.

thy

thy Spirite, euen by the hande of the Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the landes.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, thou great God mightie and terrible, that keepest couenant and [a] mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priestes, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of [i] Assur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truely, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast [l] protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou hewedst vnto them, and in the large and fatte land which thou viddest set before them, and haue not conuerted from their euill works.

36 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the [m] fruite thereof, and the goodnesse therof, beholde, we are seruants therein.

37 And it yeeldeth much fruite vnto the Kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this wee make [n] a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOwe they that sealed were Nehemiah the [‖] Tirshatha the sonne of Hachaliah, and Zidkiiah,
2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Mamin,
8 Maaziah, Bilgai, Shemaiah: these are the Priests.
9 ¶ And the Leuites: Iehua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, [‖] Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiiah, Azur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the Porters, the Singers, the [b] Nethinims, and all that were [c] separated from the people of the landes vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand.
29 The chiefe of them [d] receiued it for their brethren, and they came to the [e] curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lord our God, and his iudgements and his statutes:
30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.
31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, [f] that wee would not take it of them on the Sabbath, and on the holy dayes: * and that we would let the seuenth yeere be free, and the debts of euery [‡] person.
32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,
33 For the [‖] shewbread, and for the dayly offering, and for the dayly burnt offering, the Sabbaths, the newe moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.
34 We cast also lottes for the offering of the wood, euen the Priestes, the Leuites and the people to bring it into the house of our God, [§] by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Lawe,
35 And to bring the first fruites of our land, and the first of al the fruits of al trees, yeere by yeere, into the house of the LORD,
36 And the first borne of our sonnes, and of our cattell, as it is [h] written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that ministre in the house of our God,
37 And that wee shoulde bring the first fruite of our dough, and our offerings, and the fruite of euery tree, of wine, and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our [i] trauaile.
38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

Exod.34.6,7.

Psal.143.1,2.

[i] By whom we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3.13.

[k] He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice, to his mercies.

[l] That thou wouldest destroy them, except they would returne to thee, as verse 26.

[m] That is, to be the Lords therof.

[n] Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

[‖] *Or, butler.*

[a] Which subscribed to keepe the promise.

[‖] *Or, captaine of Moab.*

[b] Reade Ezra. 2.43.

[c] Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

[d] They made the othe in the name of the whole multitude.

[e] Whereunto they gaue themselues, if they brake the Law, as Deut.28.15.

[f] Which notwithstanding they brake soone after, as Chap. 13.15. *Leuit.25.4. deut.15.1.*

[*] *Ebr. hand.*

[g] This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exo. 30.13.

[‡] *Or, into the house of.*

[h] By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themselues by couenant.

[i] Wheresoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made. *Num.18.26.*

the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, and the wine, and of the oyle, vnto the chambers: and there shall bee the vessels of the Sanctuarie, and the Priestes that minister, and the porters, and the singers, and [h] we will not forsake the house of our God.

[h] We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, [a] to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine partes to be in the cities.

[a] Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were fewe that offred themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests, the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalaleel, of the sonnes of [b] Perez,

[b] Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of [‖] Shiloni.

[‖] Or, of a Shelonite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, [c] was chiefe of the house of God.

[c] That is, was the hie Priest.

12 And their brethren [d] that did the worke in the Temple, were eight hundred twentie and two: and Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

[d] That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amashai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred & eight and twentie: and their ouerseer was Zabdiel the sonne of [‖] Hagedolim.

[‖] Or, of one of the great men.

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the works of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to [e] beginne the thanksgiuing and prayer: and Bakbukiah the second of his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Ieduthun.

[e] That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundred fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundred twentie and two.

[f] Meaning, of the Temple.

20 And the [g] residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

[g] Of them, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the [‖] forteresse, and Ziha, and Gispa was ouer the Nethinims.

[‖] Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem was Vzzi [h] the sonne of Bani, the sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the kings commaundement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [i] was at the kings hand in all matters concerning the people.

[i] Was chiefe about the king for all his affaires.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iecabzeel, and in the villages thereof,

26 And in Ieshua, and Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, & Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 And the wall is dedicated.

THese also are the Priestes and the Leuites that [a] went vp with Zerubbabel the sonne of Shealtiel, and Ieshua: to wit, Seraia, Ieremiah, Ezra,

[a] From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the b chiefe of the Priests, and of their brethren in the dayes of Ieshua.
8 And the Leuites, Iesh̃ua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, c were ouer the thankesgiuings, he, and his brethren.
9 And Bakbukiah and Unni, and their brethren were about them in the d watches.
10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these the chiefe fathers of the Priestes: vnder e Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,
17 Vnder f Abiah, Zichri, vnder Miamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, & Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesh̃ua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer g against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholdes of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesh̃ua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe their dedication and gladnesse, both with thankesgiuings and with songs, cymbals, violes, and with harpes.
28 Then the ‡ singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of h Netophathi,
29 And from the house of Galgal, and out of the countrey of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priestes and Leuites were purified, and clensed the people, and the gates, and the wall.
31 And i I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thankes, and the one went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And k his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe went before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by l the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.
38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall,
39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish gate, and the towre Hananeel, and the towre of Mead, euen vnto the sheepegate: and they stood in the gate of the ward.
40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiah, and Elam, and Ezer: and the singers ‡ sang loud, having Izrahiah which was the ouerseer.
43 And the same day they offerred great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 And at the same time were men appointed m ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather in to them out of the fieldes of the cities the portions of the Law for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.
45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification, according to the commandement of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid & Asaph, of

b Next in dignitie to the hie Priests, & which were of the stocke of Aaron.
c Had charge of them that sang the psalmes.
d They kept their wards and watches according to their turnes, as 1. Chro. 23. 6.
e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.
f Whereof was Zacharie Iohn Baptists father,
g That is, one after another, and euery one in his course.
‡ Ebr. singers of the singers.
h Which were a certaine familie, and had their possessions in the fields, 1. Chro. 2. 54.
i Meaning, Nehemiah.
k That is, the brethren of Zaccur.
l Which was the going vp to the mount Sion, which is called the citie of Dauid.
‡ Ebr. caused to hoare.
m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chro. 31. 11. and now were repaired against for the same vse,
1. Chro. 25. 16.

n That I tenth pa tithes.
Deut. 23.
Num. 22.
a That Is, which had in vnlawfu riage, and those with God had fo den them t societie.
b That the ration was t He was l In affinitie Tobiah the monite and my of the I d Called al Darius, Ezra
[Or, as the ye and.
e Thus we what inconu eners the pe fall into, whe they are dest of one that h the feare of G seeing that th chiefe gouern was but a wh absent, and ye they fel into f great absurdi as appeareth al Exod. 32. 1.
f He protest that he did his dutie with a go conscience, yet he doth not iu fie himselfe her in, but desireth God to fauour him, and to be mercifull vnto him for his own goodnes sake, as

of old were chiefe singers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 *The Law is read.* 3 *They separate from them all strangers.* 15 *Nehemiah reproueth them that breake the Sabbath.* 30 *An ordinance to serue God.*

ON that day did they read in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite, [a] should not enter into the Congregation of God.

Deut. 23. 3.

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

Num. 22. 5, 6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

a That is, al such which had ioined in vnlawfull mariage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the priest Eliashib the ouerseer of the chamber of the house of our God, being [c] kinsman to Tobiah:

5 And he had made him a great chamber, [d] there had they afore time laid the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oile (appointed for the Leuites, and the singers, and the porters) and the offrings of the Priests.

b Or, at the yeeres end.

c Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such grose absurdities: as appeareth also, Exod. 32. 1.

d Hee protesteth that he did his dutie with a good conscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnes sake, as wee 22, and 31.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere [e] of Artahshahte King of Babel, came I vnto the King, and [f] after certaine dayes I obtained of the King.

e Called also Darius, Ezra 7. 1.

f Hee protesteth that he did his dutie with a good conscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnes sake, as wee 22, and 31.

7 And when I was come to Jerusalem, I vnderstood [g] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

g I declared vnto them, that God would not suffer such transgressors of his law to be vnpunished.

8 And it grieued me sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither broughte I againe the vessels of the house of God with the meat offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, [h] that euery one was fled to his lande, euen the Leuites and singers that executed the worke.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

11 Then reproued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then broughte all Juhad the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, [i] vnder their hande Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

i About the time that the Sunne were downe: for the Sabbath lasted from Sunne going downe of the one day, to the Sunne setting of the other.

14 Remember me, O my God, herein, and wipe not out my [k] kindnesse that I haue shewed on the house of my God, and on the

k Meaning, of the Temple, that none that was vncleane, should enter.

15 In those dayes saw I in Judah them that trode wine presses on the Sabbath, and that brought in sheaues, and which lade asses also with wine, grapes, and figges, and all burthens, and brought them into Jerusalem vpon the Sabbath day: and [l] I protested to them in the day that they solde victuales.

l I declared vnto them, that God would not suffer such transgressors of his law to be vnpunished.

16 There dwelt men of Tyre also therein, which brought fish and all wares, [m] solde on the Sabbath vnto the children of Judah euen in Jerusalem.

m Which is a great euill thing in Judah, and say vnto them, What euill thing is this that yee do, and breake the Sabbath day?

17 Then reproued I the rulers of Judah, and

18 Did not your fathers [n] thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

n Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Jerusalem began to be [o] dark before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burde be brought in on the Sabbath day.

o Which was a citie of the Philistims, & they had maried wiues thereof, and so had corrupted their speech and religion.

20 So the chapmen and merchants of all merchandize remained once or twice all night without Jerusalem.

21 And I protested among them and said vnto them, Why tarie ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should cleanse themselues, and that they should come and keepe the [p] gates to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

p Meaning, of the Temple, that none that was vncleane, should enter.

23 In those daies also I saw Jewes that maried wiues of [q] Ashdod, of Ammon, and of Moab.

q Which was a citie of the Philistims, & they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speech of Ashdod, and could not speake in the Jewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [r] cursed them, and smote certaine of them and pulled off their haire, and tooke an oth of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

r That is, I did excommunicate them, and driue them out of the Congregation.

26 [s] Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was [t] beloued of his God, & God had made him king ouer Israel: [u] yet strange women caused him to sinne.

s 1. King. 3. 7, 12.

2. Sam. 12. 24, 25

1. King. 11. 1, 2, 4. ver. 10. 47. 19, 20.

t Punish them according to their fault, & euil example, which they haue giuen to the rest of thy people contrary to their vocation,

27 Shall we then obey vnto you, to doe all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [x] because

the Priesthood, and the couenant of the Priesthood and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, o in goodnesse.

o That is, to shew mercy vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeres, wherein the Ebrewes & the Grecians do vary, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercy of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly help fayleth, he euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and cruelty of the wicked, when they come to honour, & their sudden fall when they are at highest: and how God preserueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti wil not come: 19 for which cause shee is diuorced. 20 The kings decree touching the preeminence of man.

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Chaldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the nombers that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. *Nehem. 1. 1.*

d Which they vsed in those countries in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

NOw in the dayes of a Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an b hundred and seuen and twentie prouinces)

2 In those dayes when the King Ahashuerosh c sate on his throne, which was in the palace of d Shushan,

3 In the third yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glory of his kingdom, & the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the King made a feast vnto all the people that were found in the palace of Shushan, both vnto great & small seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cordes of fine linnen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a paument of porphyrie, and marble and alablaster, and blew colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in aboundance according to the e power of the king.

8 And the drinking was by an order, none might f compel: for so the king had appointed vnto all the officers of his house, that they shoulde doe according to euery mans pleasure.

9 ¶ The queene Vashti made a feast also for the women in the royall house of king Ahashuerosh.

10 Vpon the g seuenth day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, ‡ which hee had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

‡ *Ebr. which was in the hand of the eunuches.*

13 Then the King sayd to the wise men, h that knew the times (for so was the kings maner towards all that knew the lawe and the iudgement:

h That had experience of things as they had learned by diligent marking in continuance of time.

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen princes of Persia and Media, which saw the i kings face, and sate the first in the kingdome)

i Which were his chiefe counsellers, that might haue alwaies accesse to him.

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to k word of the king Ahashuerosh by the commission of the eunuches?

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

16 Then Memucan answered before the King and the princes, The Queene Vashti hath not onely done l euill against the king, but against all the princes, and against al the people that are in all the prouinces of King Ahashuerosh.

l That is, her disobedience.

17 For the l act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commanded Vashti the Queene to bee brought in before him, but she came not.

18 So shall the m princesses of Persia and Media this day say vnto all the Kings princes, when they heare of the act of the Queene: thus shall there bee much despitefulnesse and wrath.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

19 If it please the king, let a royal decree proceed from him, & let it be written among the statutes of Persia, and Media (and let it not bee transgressed) that Vashti come no more before king Ahashuerosh: & let the king giue her royall estate vnto her companion that is better then she.

n Let her be diuorced, and an other made Queene.

20 And when ‡ decree of the king which shall be made, shall bee published throughout all his kingdom (though it be great) all the women shall giue their husbands honor both great and small.

‡ *Ebr. parts.*

o For he had vnder him an hundreth twentie and seuen countries.

21 And this saying pleased the King and the

the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should p beare rule in his owne house, and that hee should publish it in the language of the same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine young maydes are brought to the king. 17 Ester pleaseth the king, and is made Queene. 22 Mordecai discloseth vnto the king those that would betray him.

AFter these things, when the wrath of King Ahashuerosh was appeased, hee q remembred Vashti, and what she had done, and what was decreed r against her.

q That is, hee called the matter againe into communication.
r By the seuen wise men of his counsell,

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the king beautifull young virgins,

3 And let the King appoynt officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuch s keeper of the women, to giue them their things t for purification.

s The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of princes, and therefore, as they ordeined wicked lawes, that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.
t Reade what this purification was verse 12. 2. *King.* 24, 15.

4 And the mayd that shal please the king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had beene caryed away from Ierusalem u with the captiuitie that was caryed away with Iechoniah King of Iudah (whome Nebuchad-nezzar king of Babel had caried away)

u Or, *Hegai.*

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement and his decree was published, and many maydes were brought together to the palace of Shushan, vnder the hande of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the mayde pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to be giuen her speedily, and her ‡ state, and seuen comely maydes to bee giuen her out of the kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

‡ *Hebr. portions.*

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked x euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

x For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did oftentimes resort to haue of her.

12 And when the course of euery mayde came, to goe in to king Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fiue moneths with oyle of myrrhe, and fiue moneths with sweete odours, and in the purifying of the women:

13 And thus went the mayde vnto the king) whatsoeuer she required, was y giuen her, to go with her out of the womens house vnto the kings house.

y What apparell she asked of the Eunuch, that was he bound to giue her,

14 In the euening shee went, and on the morow she returned into the second house of the women vnder the hande of Shaashgaz the kings eunuch, which kept z concubines: she came in to the king no more, except shee pleased the king, and that she were called by name.

z Which contained part of December and part of Ianuarie,

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the king, shee desired nothing, but what a Hege the kings eunuch the keeper of the women a laid: and Ester found fauour in the sight of all them that looked vpon her.

a Or, *Hegai.*

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the b moneth Tebeth, in the seuenth yeere of his reigne.

b That is, made for her sake.

17 And the king loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the king made a great feast vnto all his princes, and his seruants, which was c the feast of Ester, and gaue rest d vnto the prouinces, and gaue gifts, according to e the power of a king.

c He released their tribute.
d That is, great and magnificall.
e That is, at the marriage of Ester, which was the second marriage of the king.

19 And when the virgins were gathered the f second time, then Mordecai sate in the kings gate.

f Meaning, to kill him.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kings eunuchs, Bigthan, and Teresh, which kept the doore, were wroth, and sought to lay g hand on the king Ahashuerosh.

g Meaning, to kill him.

22 And the thing was knowen to Mordecai, and he told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the bookes of the h Chronicles before the King.

h In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman after he was exalted, obtained of the king, that al the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did king Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and

reuerenced Haman: for the king had so commaunded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate, sayne vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for he had tolde them, that he was a Iewe.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe he ‡ thought it too little to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth Nisan) in the twelfth yeere of King Ahashuerosh, they cast Pur (that is a lot) before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the kings lawes: therefore it is not the kings profite to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of siluer by the handes of them that bare the charge of this busines to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersaries.

11 And the king sayd vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commaunded) vnto the kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahashuerosh was it written, and sealed with the kings ring.

13 And the letters were sent ‡ by postes into all the kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be giuen a commaundement in all prouinces, and published vnto all people, that they should bee readie against the same day.

15 And the postes compelled by the kings commaundement went forth, and the commaundement was giuen in Shushan the palace: and the king and Haman sate drinking, but the citty of Shushan was in perplexitie.

CHAP. IIII.

Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, and went out into the middes of the citie, and cryed with a great cry and a bitter.

2 And hee came euen before the kings gate, but hee might not enter within the kings gate, being clothed with sackecloth.

3 And in euery prouince, and place, whither the kings charge and his commission came, there was a great sorowe among the Iewes, and fasting, and weeping, and mourning, and many lay in sackecloth and ashes.

4 Then Esters maids and her eunuches came and tolde it her: therefore the Queene was very heaue, and shee sent rayment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach one of the kings eunuches, whom he had appointed to serue her, and gaue him a commaundement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the summe of the siluer that Haman had promised to pay vnto the kings treasurers, because of the Iewes for to destroy them.

8 And he gaue him the copy of the writing & commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester, and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 So when Hatach came, he tolde Ester the words of Mordecai.

10 Then Ester sayd vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the king holdeth out the golden rod, that he may liue. Now I haue not beene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai sayd, that they should answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

a The Persians maner was to kneele downe and reuerence their King, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answered to part of March and part of Aprill.

d To knowe what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of Februarie, and part of March.

f These be the two arguments, which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profite: without respect how God is either pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretaries.*

§ *Ebr. the hands of posts.*

g To wit, the Iewes, that were in Shushan.

a Because hee would aduertise Ester of this cruell proclamation.

‡ *Ebr. sackecloth, and ashes were spread for many.*

b Which signe that comming agreeable him, as Ch 11.

c Meaning by, that w euer she a should be ted, as Mar

‡ *Ebr. had caused to stand before her.*

‡ *Ebr. declaration.*

‖ *Or, contents.*

d Because vsed to dri excessiuely their banke they called banket by t name of th which was in vse or esh med,

e I will decl what thing demand,

‡ *Ebr. breathing.*

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile,

f Thus the w ked when th are promote instead of a knowledging their charge humbling th delues, waxe a bitious, d sda fall, and cru

and who knoweth whether thou art come to the kingdome for [e] such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my maides will fast likewise, and so will I goe vnto the king, which is not according to the Law: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

e For to deliuer Gods Church but of these present dangers.

d I will put my life in danger and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stoode in the court of the kings palace within, ouer against the Kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she found fauour in his sight: and the King [b] held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayd the King vnto her, What wilt thou Queene Ester? and what is thy request? it shall bee euen giuen [c] thee to the halfe of the kingdome.

4 Then sayd Ester, If it please the king, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king sayd vnto Ester, at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will doe to morow according to the kings [e] saying.

9 ¶ Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that hee stoode not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and howe that he had set him aboue the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banket that shee had prepared, saue me: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banket. And the thing pleased Haman, and he caused to make the tree.

a To wit, after that the Iewes had begun to fast.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.

c Meaning hereby, that whatsoeuer she asked, should be granted, as Mat. 6, 23.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed,

e I will declare what thing I demand,

f Thus the wicked when they are promoted, in stead of acknowledging their charge and handling themselues, waxe ambitious, disdainefull, and cruel.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to bee had in honour.

THe same night [a] the king slept not, and hee commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai [b] had told of Bigtana, and Teresh two of the kings eunuches, keepers of the doore, who sought to lay hands on the king Ahashuerosh.

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai [c] for this? And the kings seruants that ministred vnto him, sayd, There is nothing done for him.

4 And the king said, Who is in the court? (Howe Haman was come into the inner court of the kings house, that hee might speake vnto the king to [d] hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, and the [e] horse that the king rideth vpon, & that the crowne royall may be set vpon his head.

9 And let the raiment and the horse bee deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it be done vnto the man, whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

g Meaning, the highest that could be found.

1 Hebr. the kings sleepe departed.

Chap. 2. 22.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning, and his head couered.

13 And Haman tolde Zereth his wife, and all his frendes all that had befallen him. Then ſaid the wiſe men, and Zereſh his wife vnto him, If Mordecai be of the ſeede of the Iewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and haſted to bring Haman vnto the banket that Ester had prepared.

d Thus God ſometime puteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people. 6 Shee accuſeth Haman, and hee is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King ſayd againe vnto Ester on the ſecond day at the banket of [a] wine, What is thy petition, Queene Ester, that it may bee giuen thee? and what is thy requeſt? It ſhall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene anſwered, and ſayd, If I haue found fauour in thy ſight, O King, and if it pleaſe the King, let my life bee giuen me at my petition, and my people at my requeſt.

4 For we are ſolde, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if wee were ſold for ſeruants, and for bandmaydes, I would haue held my tongue: although the aduerſarie could not [b] recompence the Kings loſſe.

5 Then King Ahaſhuerosh anſwered, and ſayd vnto the Queene Ester, Who is hee? and where is hee that [‡] preſumeth to doe thus?

6 And Ester ſayd, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman ſtoode vp, to make requeſt for his life to the Queene Ester: for he ſaw that there was a [c] miſchiefe prepared for him of the king.

8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed whereon Ester ſate: therefore the king ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of the kings mouth, they [e] couered Hamans face.

9 And Harbonah one of the eunuches ſayde in the preſence of the King, Beholde, there ſtandeth yet the tree in Hamans houſe fifty cubites hie, which Haman had prepared for Mordecai, that ſpake [f] good for the King. Then the King ſayd, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not ſo much profite the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which he hath of them.

‡ *Ebr filleth his heart.*

c His conſcience did accuſe him that as hee had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

d He fell downe at the beds feete or couch whereupon ſhe ſate, and made requeſt for his life.

e This was the maner of the Perſians, when one was out of the Kings fauour.

f Which diſcouered the conſpiracie againſt the King. Chap. 2. 21, 22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are ſent vnto the Iewes.

THe ſame day did king Ahaſhuerosh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester told what he was [b] vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester ſet Mordecai ouer the houſe of Haman.

3 And Ester ſpake yet more before the King, and fell downe at his feete weeping, and beſought him that hee would put away the [c] wickednes of Haman the Agagite, and his deuiſe that he had imagined againſt the Iewes.

4 And the king helde out the golden [d] ſcepter toward Ester. Then aroſe Ester, and ſtoode before the king,

5 And ſaid, If it pleaſe the king, and if I haue found fauour in his ſight, and the thing be acceptable before the king, and I pleaſe him, let it be written, that the letters of the deuiſe of Haman the ſonne of Ammedatha the Agagite, may be called againe, which he wrote to deſtroy the Iewes, that are in all the kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or howe can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhuerosh ſaid vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the houſe of Haman, whom they haue hanged vpon the tree becauſe he [‖] laid hand vpon the Iewes.

8 Write ye alſo for the Iewes, as it likeſt you in the kings name, and ſeale it with the kings ring (for the writings written in the kings name, and ſealed with the kings ring, may no [e] man reuoke.)

9 Then were the kings ſcribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their ſpeech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahaſhuerosh name, and ſealed it with the kings ring: and hee ſent letters by poſtes on horſebacke, and that rode on beaſts of price, as dromedaries, and [‖] colts of mares:

11 Wherein the king granted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, and to roote out, to ſlay and to deſtroy all the power of the people and of the prouince that vexed them, both children and women, and to ſpoyle their goods:

12 Vpon one day in all the prouinces of King Ahaſhuerosh, euen in the thirteenth day

a That is, was receiued into the kings fauour and preſence.

b That he was her vncle, and had brought her vp.

c Meaning, that he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Iewes.

d Reade Chap. 5.2.

‖ *Or, went about to ſlay the Iewes.*

e This was the law of the Medes and Perſians, as Dan. 6.15. notwithſtanding the king reuoked the former decree granted to Haman, for Eſters ſake.

f Which contayneth part of May and part of June.

g That is, in ſuch letters and language, as was vſuall in euery prouince.

‖ *Or, mules.*

h That is, to defend themſelues againſt all that would aſſaile them.

day of the twelfth moneth, which is the moneth [i] Adar.

13 The copy of the writting was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should bee ready against that day to [k] auenge themselues on their enemies.

14 So the postes rode vpon beasts of price, and dromedaries, & went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue & white, and with a great crowne of gold, and with a garment of fine linen and purple, and the city of Shushan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladnesse, and honour.

17 And in all and euery prouince, and in all and euery city & place, where the kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities, throughout all the prouinces of the king Ahashuerosh, to lay hand on such as sought their hurt, & no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace [d] slew the Iewes and destroyed five hundred men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they laid not their hands [e] on the spoile.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the King sayd vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then said Ester, If it please the king, let it bee graunted also to morrow to the Iewes that are in Shushan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselues and stood for [g] their liues, and had rest from their enemies, and slew of them that [h] hated them, seuentie and fiue thousand: but they layd not the hand on the spoyle.

17 This they did on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote [l] these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahashuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and [m] to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

25 And

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[1] Which hath part of February, and part of March.

[k] The king gaue them liberty to kill all that did oppresse them.

[l] He sheweth by these wordes that follow, what this light was.

[m] Conformed themselues to the Iewes religion.

[a] This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

[b] Did them honour and shewed them friendship.

[c] Which had conspired their death by the permission of the wicked Haman.

[d] Besides those three hundreth, that they slewe the second day, as verse 15.

[e] Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

[f] This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

[g] Reade Chap. 8. 11.

[h] Meaning, that they layde hands on none, that were not the enemies of God.

[i] Meaning in all places saue in Shushan.

[k] As the Iewes doe, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

[l] The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

[m] He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and relefe of the poore.

[n] Reade of the [illegible]

o That is, Ester.

25 And when o she came before the king, hee commanded by letters, Let his wicked
p deuise (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seene belides this, q of that which had come vnto them.

27 The Iewes also ordeined and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season,

28 And that these dayes should bee remembred and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memorial of them should not perish from their seede.

‖ Or, transgresse.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

29 And the Queene Ester the daughter of Abihail ‖ Mordecai the Iew wrote with all ‖ authority (to confirme this letter of Purim the second time)

‖ Or, strength, or efficacie.

30 And he sent letters vnto all the Iewes to the hundred and seuen and twentie prouinces of the kingdom of Ahasuerosh, with
r wordes of peace and trueth,

31 To confirme these dates of Purim, according to their seasons, as Mordecai ‖ Iew and Ester the Queene had appointed them, and as they had promised for ‖ themselues, and for their seed with s fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnes, & assurance, and putting them out of doubt and feare.

‖ Ebr. soules.

s That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this word (their erie.)

CHAP. X.

The estimation and authoritie of Mordecai.

AND the king Ahasuerosh layd a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, where with the king magnified him, are they not written in the booke of the Chronicles of the king of Media and Persia?

3 For Mordecai the Iewe was the second vnto King Ahasuerosh, and great among the Iewes, and t accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

t These three points are here set foorth as commendable, and necessary for him that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them,

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that hee had secrete iudgements, whereof man knewe not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, hee was assured that God had not reiected him, yet through his great torments and affliction, he brasteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezekiel 14.14. and Iames setteth out his patience for an example, Iames 5.11.

CHAP. I.

1 *The holinesse, riches, and care of Iob for his children.* 10 *Satan hath permission to tempt him.* 13 *He tempteth him by taking away his substance and his children.* 20 *His faith and patience.*

a That is, of the country of Idumea, as Lament. 4.21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36.28. b For asmuch as hee was a gentile and not a Iew, and yet is pronounced vpright, and without reproofe, it declareth that among the heathen God hath his. c Here is declared what is meant by an vpright and iust man.

THere was a man in the lande of a Vz called Iob, ‖ this man b was an vpright and iust man, c one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His d substance also was seuen thousand sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his houshold was very great, so that this man was the greatest of all the e men of the East.

4 And his sonnes went and banqueted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

5 And when the dates of their banqueting were

d His children & riches are declared, to commend his vertue in his prosperitie, & his patience & constancie, when God had taken them from him.

‖ Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

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That is, commanded them to be sanctified: meaning, that they should consider the faults, that they had committed, and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

h In Ebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. King. 21. 10. and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmitie can not comprehend God in his Maiestie, he is set foorth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him.

were gone about, Iob sent, and [f] sanctified them, and rose vp earely in the morning, and [g] offered burnt offerings according to the number of them all. For Iob thought, It may bee that my sonnes haue sinned, and [h] blaspheamed God in their hearts: thus did Iob [i] euery day.

6 ¶ Nowe on a day when the [k] children of God came and stoode [l] before the Lorde, Satan [m] came also among them.

7 Then the Lorde sayde vnto Satan, Whence [n] commest thou? And Satan answered the Lorde, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth, an vpright and iust man, one that feareth God, [p] escheweth euill?

9 Then Satan answered the Lord, and sayd, Doeth Iob feare God for [q] nought?

10 Hast thou not made an [r] hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out nowe thine hand, and [s] touch all that he hath, to see if hee will not blaspheme thee to [t] thy face.

12 Then the Lord sayd vnto Satan, Lo, all that he hath is in [u] thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [x] presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking, wine in their eldest brothers house,

14 There came a messenger vnto Iob, and sayd, The oxen were plowing, and the asses feeding in their places,

15 And the [y] Sabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sworde: but I only am escaped alone to tell thee.

16 And while hee was yet speaking, an other came, and sayde, The [z] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured

m This declareth that although Satan bee aduersarie to God, yet hee is compelled to obey him, and to doe without whose permission and appoyntment hee can doe nothing.

n This question is asked for our infirmitie: for God knewe whence hee came.

o Herein is described the nature of Satan, which is euer raging for his pray, 1. Peter 5.8.

p Hee feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee.

q Meaning, the grace of God, which seemed Iob, as a rampart against all tentations.

r This signifieth that Satan is not able to touch vs, but it is God that must doe it.

s Satan noteth the vice, whereunto men are commonly subiect, that is, to hide their rebellion, and to bee couetous with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to tempte him, but to declare that hee hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for els hee can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, for as much as he might see, that not onely men were his enemies, but that God made warre against him.

them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and sayde, The Caldeans set out three bands, and fell vpon the Camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy [a] sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [b] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayde, [c] Naked came I out of my mothers wombe, and naked shall I returne [d] thither: the Lord hath giuen, and the Lord hath taken it: [e] blessed bee the Name of the Lord.

22 In all this did not Iob sinne, nor charge God [f] foolishly.

a This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to tie vs, and teach them obedience.

b Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and griefe of mind: yet they keepe a meane herein, and rebell not against God, as the wicked doe. *Eccles 5.14. 2. tim. 6.7.*

c That is, into the belly of the earth, which is the mother of all.

d Hereby he confesseth that God is iust, and good, although his hand be sore vpon him.

e But declared that God did all things according to iustice and equitie.

CHAP. II.

1 Satan hath permission to assault Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

AGain on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lorde sayde vnto Satan, Whence commest thou? And Satan answered the Lord, [c] From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, [d] an vpright and iust man, one that feareth God, and escheweth euill? for yet hee continueth in his [e] vprightnesse, [f] although thou mouedst me against him, to destroy him [g] without cause.

4 And Satan answered the Lord, and said, [h] Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his [i] bones, and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but [k] saue his life.

7 ¶ So Satan departed from [l] the presence of the Lord, [m] and smote Iob with sore [n] boyles,

a That is, the Angels, as chap. 1. 6. b Reade Chap. 1. 6. *Ezek. 14. 14. chap. 1. 1.*

c He prouoketh Iobs integritie by this, that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou hadst nought against him, or why thou wast not able to bring thy purpose to passe.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans.

f Meaning his owne person.

g Thus Satan can goe no further in punishing, then God hath limited him.

h This sore was most vehement, wherewith also God plagued the Egyptians. Exod. 9. 9. and threateneth to punish the rebellious people, Deut. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemency of his disease, he might haue thought that God had cast him off.

from

from the sole of his foote vnto his crowne.

8 And he tooke a [i] potsheard to scrape him, and he sate downe among the ashes.

9 Then sayd his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

10 But he sayd vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lips.

11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knewe him not: therefore they lift vp their voyces & wept, and euery one of them rent his garment, and sprinkled [q] dust vpon their heads towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the griefe was very great.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gaineth thou to serue God, seeing he thus plagueth thee, as though he were thine enemie?

m This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

n For death was appointed to the blasphemer, & so she meant that he should be soone rid out of his paine.

o That is, to bee patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust.

p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, & so iustly plagued of God for his sinnes.

q This was also a ceremonie, which they vsed in those countreys, as the rending of their clothes in signe of sorow, &c.

r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 *Iob complaineth & curseth the day of his birth.*
11 *He desireth to liue, as though death were the end of all mans miserie.*

AFterward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cryed out, and sayd,

3 Let the day [c] perish, wherein I was borne, and the night when it was sayde, There is a man childe conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it,

5 But let darkenesse, and the [e] shadow of death staine it: let the cloud remaine vpon it, & let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being [f] readie to renue their mourning) curse it.

9 Let the starres of that twilight bee dimme throughe darkenesse of it: let it looke for light, but haue none; neither let it [g] see ‡ the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hid sorowe from mine eyes.

11 [h] Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For so should I nowe haue [i] lyen and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, & heare not the voyce of the oppressour.

19 There are small & great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would rather search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is [o] hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [p] yet trouble is come.

a The seuen daies ended, chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the ende hee getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to bee wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.

d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darkenesse, which maketh them afraid of death that are in it.

f Which curse the day of their birth, let them lay that curse vpon this night.

g Let it bee alwayes night, and neuer see day.

‡ *Ebr. The eye lids of the morning.*

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this errour of the wicked.

k He noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would here by make their names immortall.

l That is, by death the crueltie of the tyrants hath ceased.

m All they that susteine any kinde of calamitie and misery in this world: which he speaketh after the iudgement of the flesh.

n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.

o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence.

p In my prosperitie I looked euer for a fall, as is come now to passe.

q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 *Eliphaz reprooued Iob of impatiencie.* 7 *And vniustly.* 17 *And of the prosecution of his owne righteousnesse.*

THen Eliphaz the Temanite answered and sayd,

2 If wee assay to commune with thee, wilt thou be grieued? but [a] who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and

[b] hast

a Seeing this impatiencie.

b Thou haſt comforted others in their afflictions, and canſt not now comfort thy ſelfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor truſt in God.

d He concludeth that Iob was reprooued, ſeeing that God handled him ſo extremely, which is the argument that the carnall men make againſt the children of God.

e They that doe euill cannot but receiue euill.

f Hee ſheweth that God needeth no great preparation to deſtroy his enemies: for he can doe it with the blaſt of his mouth.

g Though men according to their office doe not puniſh tyrants (whom for their cruelrie he compareth to lions, and their children to their whelpes) yet God both is able, and his iuſtice will puniſh them.

b haſt ſtrengthened the weary hands.

4 Thy words haue confirmed him that was falling, and thou haſt ſtrengthened the weake knees.

5 But now it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightneſſe of thy wayes?

7 Remember, I pray thee: who euer periſhed being an d innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that e plough iniquitie, and ſow wickednes, reape the ſame.

9 With the f blaſt of God they periſh, and with the breath of his noſtrels are they conſumed.

10 The roaring of the g Lion, and the voyce of the Lioneſſe, and the teeth of the Lions whelpes are broken.

11 The Lion periſheth for lacke of praie, and the Lions whelpes are ſcattered abroad.

12 But a thing was brought to mee h ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon mee, & dread which made all my bones to i tremble.

15 And the wind paſſed before mee, and made the haires of my fleſh to ſtand vp.

16 Then ſtood one, and I knew not his face: an image was before mine eyes, and in k ſilence heard I a voice, ſaying,

17 Shall man bee more l iuſt then God? or ſhall a man bee more pure then his maker?

18 Behold, he found no ſtedfaſtnes in his ſeruants, and laid folly vpon his m Angels.

19 How much more in them that dwell in houſes of n clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroyed from the o morning vnto the euening: they periſh for euer p without regard.

21 Doeth not their dignitie go away with them? doe they not die, and that without q wiſedome?

h A thing that I knew not before, was declared vnto me by viſion: that is, that whoſoeuer thinketh himſelfe iuſt, ſhall be found a ſinner, when hee commeth before God.

i In theſe viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the authority thereof might be had in greater reuerence.

k When all things were quier, or when the feare was ſomewhat aſſwaged, as God appeared to Eliiah, 1. King. 19. 12.

l He prooueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhal he lay folly to mans charge, when he would iuſtifie himſelfe againſt God?

n That is, in this mortall body ſubiect to corruption, 2. Cor. 5. 1.

o They ſee death continually before their eyes, & daily approching toward them.

p No man for all this doeth conſider it.

q That is, before that any of them were ſo wiſe as to thinke on death.

CHAP. V.

1. 2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who deſtroyeth the wicked, and deliuereth his.

CAll now, if any will a anſwere thee, and to which of the ſaints wilt thou turne?

2 Doubtles b anger killeth the foolish, and enuie ſlaieth the idiote.

3 I haue ſeene the c foolish well rooted, & ſuddenly I d curſed his habitation, ſaying,

4 His e children ſhall bee farre from ſaluation, & they ſhall be deſtroyed in the f gate, and none ſhall deliuer them.

5 The hunger ſhall eate vp his harueſt: yea, they ſhall take it from among g thornes, and the thirſtie ſhall winke vp their ſubſtance.

6 For miſerie commeth not forth of the duſt, h neither doeth affliction ſpring out of the earth.

7 But man is borne vnto i trauaile, as the ſparkes flie vpward.

8 But I would enquire k at God, and turne my talke vnto God:

9 Which l doeth great things and vnſearchable, and marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the ſtreets,

11 And ſetteth vp on hie them that bee lowe, that the lowſwull may bee exalted to ſaluation.

12 He ſcattereth the deuiſes of the crafty: ſo that their handes cannot accompliſh that which they doe enterpriſe.

13 * He taketh the wiſe in their craftines, & the counſell of the wicked is made fooliſh.

14 They meete with n darkeneſſe in the day time, and o grope at noone day, as in the night.

15 But hee ſaueth the p poore from the ſword, from their q mouth, & from the hande of the violent man,

16 So that the poore hath his hope, but iniquitie ſhall r ſtop her mouth.

17 Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For hee maketh the wound, and bindeth it vp: hee ſmiteth, and his hands make whole.

19 He ſhall deliuer thee ſ in ſixe troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine hee ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of

a Hee willeth Iob to conſider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging againſt God as hee doeth.

b Murmuring againſt God in afflictions, increaſeth the paine and vexeth mans folly.

c That is, the ſinner that hath not the feare of God.

d I was not moued with his proſperitie, but knew that God had curſed him and his.

e Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhall bee condemned and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet theſe ſhall be taken from him.

h That is, the earth is not the cauſe of barrenneſſe, and mans miſerie, but his owne ſinne.

l Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine and affliction.

k If I ſuffered as thou doeſt, I would ſeeke vnto God.

l Hee counſelleth Iob to humble himſelfe vnto God, to whom all creatures are ſubiect, and whoſe workes declare that man is inexcuſable, except hee glorifie God in all his workes.

m He ſheweth by particular examples what the workes of God are. 1. Cor. 3. 19.

n In things plaine and euident they ſhew themſelues fooles inſtead of wiſe men.

o This declareth that God puniſheth the worldly wiſe, as he threatned. Deut. 28. 29.

p That is, he humbleth himſelfe before God.

q He compareth the ſlander of the wicked to ſharpe ſwords.

r If the wicked be compelled as Gods works to ſtop their mouthes, much more they that profeſſe God.

ſ He will ſend trouble after trouble, that his children may not for one time but continually truſt in him: but they ſhal haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth.

the

t Whereas the wicked lamente in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shall serue vs.
x God shall so bleſſe thee, that thou shalt haue occaſion to reioyce in all things, & not to be offended.
y Though the children of God haue not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their aduantage.
z Wee haue learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in juſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſtaineth, commeth for his owne ſinne,

the tongue, and thou shalt not bee afraide of deſtruction when it commeth.
22 But thou shalt t laugh at deſtruction & dearth, and ſhalt not be afraid of the beaſt of the earth.
23 For the ſtones of the field u ſhall be in league with thee, and the beaſtes of the field ſhall be at peace with thee.
24 And thou ſhalt know, that peace ſhall be in thy tabernacle, & thou ſhalt viſite thine habitation, and ſhalt not x ſinne.
25 Thou ſhalt perceiue alſo, that thy ſeed ſhall be great, and thy poſteritie as the graſſe of the earth.
26 Thou ſhalt goe to thy graue in y a full age, as a ricke of corne commeth in due ſeaſon into the barne.
27 Lo, z thus haue we inquired of it, and ſo it is: heare this, and know it for thy ſelfe.

CHAP. VI.

1 Iob anſwereth, that his paine is more grieuous then his ſinne. 8 He wiſheth death. 14 He complaineth of his friends.

BVt Iob anſwered, and ſayd,
2 Oh that my griefe were wel weighed, and my miſeries were layed together in the a balance
3 For it would be nowe heauier then the ſand of the ſea: therefore my words are b ſwallowed vp.
4 For the arrowes of the Almighty are in me, the venime whereof doth drinke vp my ſpirit, & the terrors of God c fight againſt me.
5 Doeth the d wilde aſſe bray when hee hath graſſe? or loweth the oxe when he hath fodder?
6 That which is e vnſauorie, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?
7 Such thinges as my ſoule refuſed to touch, as were ſorowes, are my meate.
8 Oh that I might haue my f deſire, and that God would graut me the thing that I long for!
9 That is, that God would deſtroy me: that he would let his hand goe, and cut mee off.
10 Then ſhoulde I yet haue comfort, (though I burne with ſorrow, let him not ſpare) g becauſe I haue not denied the wordes of the Holy one.
11 What power haue I that I ſhould endure? or what is mine h end, if I ſhould prolong my life?
12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?
13 Is it not ſo, that there is in mee no i helpe? & that I ſtrength is taken from me?
14 He that is in miſerie ought to be comforted of his neighbour: but men haue forſaken the feare of the Almighty.
15 My brethren haue deceiued mee as a k brooke, and as the riuing of the riuers they paſſe away,
16 Which are blackiſh with ice, & wherein the ſnow is hid.
17 But in time they are dryed vp with heat, and are conſumed: and when it is hote, they faile out of their places.
18 Or they depart from their way & courſe, yea, they vaniſh and periſh.
19 They that goe to Tema, l conſidered them, and they that goe to Sheba, waited for them.
20 But they were confounded: when they hoped, they came thither and were aſhamed.
21 Surely now are ye like m vnto it: yee haue ſeene my fearefull plague, and are afrayd.
22 Was it becauſe I ſayd, Bring vnto me? or giue a reward to mee of your n ſubſtance?
23 And deliuer me from the enemies hand, or ranſome me out of the hand of tyrants?
24 Teach me, & I will o hold my tongue: and cauſe me to vnderſtand wherein I haue erred.
25 How p ſtedfaſt are the words of righteouſneſſe? and what can any of you fully reprooue?
26 Doe ye imagine to reprooue q words, that the talke of the afflicted ſhould be as the wind?
27 Yee make your wrath to fall vpon the fatherleſſe, and dig a pit for your friend.
28 Nowe therefore bee content to r looke vpon me: for I will not lie before your face.
29 Turne, I pray you, let there bee none iniquitie: returne, I ſay, and yee ſhall ſee yet my righteouſneſſe in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele ſhowres?

a To know whether I complaine without iuſt cauſe.
b My griefe is ſo great, that I lacke words to expreſſe it.
c Which declareth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt battell that the faithfull can haue.
d Thinke you that I crie without cauſe, ſeeing that bruit beaſts doe not complaine when they haue what they would?
e Can a man taſte deſire in that that hath no ſauour? meaning that none take pleaſure in affliction, ſeeing they cannot away with things that are vnſauorie to the mouth.
f Herein he ſinneth double, both in wiſhing through impaciencie to die, & alſo in deſiring of God a thing which was not agreeable to his will.
g That is, let mee die at once, before I come to diſtruſt in Gods promiſe through mine impatiency.
h He feareth leaſt he ſhould be brought to inconueniences, if his ſorowes ſhould continue,
i Haue I not ſought to helpe my ſelfe as much as was poſſible? *Or, wiſedome, or lawe.*
k He compareth thoſe friends which comfort vs not in miſerie, to a brooke which in ſommer when we neede waters, is drie, in winter is hard froſen, & in the time of raine, when we haue no need, ouerfloweth with water.
l They that paſſe thereby to goe into the hote countries of Arabia, thinke to find water there, to quench their thirſt, but they are deceiued.
m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for conſolation at your hands.
n He toucheth the worldlings, which for no neceſſitie will giue part of their goods, and much more theſe men, which would not giue him comfortable words.
o Shew mee wherein I haue erred, and I will confeſſe my faulte.
p He that hath a good conſcience, doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.
q Do you cauill at my words, becauſe I ſhould be thought to ſpeake fooliſhly which am nowe in miſery?
r Conſider whether I ſpeak as one that is driuen to this impatiencie through very ſorow, or as an hypocrite as you condemne mee.

CHAP. VII.

1 Iob ſheweth the ſhortnes & miſery of mans life.

IS there not an appointed time to man vpon earth? & are not his dayes as the dayes of an s hireling?
2 As a ſeruant longeth for the ſhadowe, and as an hireling looketh for the ende of his worke,
3 So haue I had as an inheritance the t moneths of vanitie, and painefull nights haue bene appointed vnto me.
4 If I laied me downe, I ſayd, When ſhall

s Hath not an hired ſeruant ſome reſt & eaſe? then in this my continuall torment I am worſe then an hireling.
t My ſorrowe hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is c clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then a d weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me shall see me no more: thine eyes are vpon me, and I shal be no longer.

9 e As the cloude vanisheth and goeth away, so hee that goeth downe to the graue, shall f come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not g spare my mouth, but will speake in the trouble of my spirite, and muse in the bitternesse of my minde.

12 Am I a sea h or a whale fish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, and my bed shal bring comfort in my meditation,

14 Then fearest thou me i with dreames, and astonishest me with visions.

15 Therefore my soule k chuseth rather to be strangled and to die, then to be in my bones.

16 I abhorre it, I shall not liue alway: spare me then, for my dayes are but vanitie.

17 What is man, that thou m dost magnifie him, and that thou settest thine heart vpon him?

18 And dost visite him euery morning, and tryest him euery moment?

19 Howe long will it be yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue n sinned, what shal I doe vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why dost thou not pardon my trespasse? and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal o not be found.

c This signifieth that his disease was rare and most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

e If thou behold me in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why dost thou giue him that honour to contend against him? Iob vseth all kinds of perswasion with God, that he might stay his hand.

n After all temptations faith bursteth forth, and leadeth Iob to repentance: yet it was not in such perfection, that hee could bridle himselfe from reasoning with God, because he still tried his faith.

o That is, I shall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

THen answered Bildad the Shuhite, and sayde,

2 Howe long wilt thou talke of these things? and how long shall the woords of thy mouth a be as a mightie winde?

3 Doth God peruert iudgement? or doth the Almightie subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their b iniquitie,

5 Yet if thou c wilt early seeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but f of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a g rush grow without mire? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shall be as the house of a h spider.

15 Hee shall leape vpon his house: but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The i tree is greene before the sunne, and the branches spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it k deny, saying, I haue not seene thee,

19 Behold, it will reioyce l by this meanes, that it may grow in another molde.

20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till hee haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

a He declareth that their words which would diminish any thing from the iustice of God, is but a puffe of winde that vanisheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquities, and he shall finde it true which he here saith.

f Meaning, that it is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush can not grow without moysture, so cannot the hypocrite, because he hath not faith, which is moystned with Gods Spirit.

h Which is to day, and to morow swept away.

i Hee compareth the iust to a tree, which although it bee removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profite.

k That is, so that there remaine nothing there to proove whether the tree had growen there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and sayd,

2 I know verily that it is so: for how should man compared vnto God bee a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand.

a Iob here answereth to that point of Eliphaz and Bildads oration touching the Iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.

b Of a thousand things, which God could lay to his charge, cannot answere him one.

4 Hee is wise in heart, and mightie in strength: who hath bene sterce against him and hath prospered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 Hee commaundeth the sunne, and it riseth not; he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the clymates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when hee passeth by, I perceiue him not.

12 Behold, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdraw his anger, and the most mightie helpes [h] doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I finde out [i] my words with him?

15 For though I were [k] iust, yet coulde I not answere, but I would make supplication to my iudge.

16 If I [l] crie, and hee answere mee, yet would I not beleeue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is [n] strong: if wee speake of iudgement, who shall bring me in to pleade?

20 If I [o] woulde iustifie my selfe, mine owne mouth shall condemne mee: [p] if I would be perfit, he shall iudge me wicked.

21 Though I were perfect, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the [p] perfect and the wicked.

23 If the scourge should suddenly [q] slay, shoulde God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hande of the wicked: hee [s] couereth the faces of the Iudges thereof: if not, where [t] is hee? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed [u] with the most swift shippes, and as the eagle that flieth to the pray.

27 If [x] I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afrayd of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I bee wicked, why [y] labour I thus in vaine?

30 If I [z] wash my self with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [a] clothes shall make mee filthie.

32 For hee is not a man as I am, that I should answere him, if wee come together to iudgement.

33 Neither is there any vmpire [b] that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare astonish me:

35 Then will I speake, and feare him not: [c] but because I am not so, I hold me still.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe, if he would set foorth his power.

d These are the names of certaine starres, whereby he meaneth, that all starres both knowen and vnknowen are at his appointment.

e I am not able to comprehend his works, which are common and daily before mine eyes, much lesse in those things which are hid and secret.

f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controle him.

g God will not be appeased for ought that man can say for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How should I be able to answere him by eloquence? whereby hee noteth his friendes, that albeit they were eloquent in talke, yet they felt not in heart that which they spake.

k Meaning, in his owne opinion, signifying that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I cannot but burst foorth into many inconueniences, although I knowe still that God is iust.

m I am not able to feele my sins so great, as I feele the weight of his plagues: and this hee speaketh to condeme his dulnesse, and to iustifie God.

n After he hath accused his owne weakenesse, he continueth to iustifie God and his power.

o If I woulde stand in mine owne defence, yet God hath iust cause to condemne mee, if hee examine mine heart and conscience.

p If God punish according to his iustice, hee will destroy alwell them that are counted perfect, as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though hee would say, If God destroy but the wicked, as Chap. 5.3. why should hee suffer the innocents to be long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities and my conscience condemneth me.

x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shal disclose mee so much more.

a Which might make an accord betweene God and mee, speaking of impatiencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and seeketh not his iustification before God. 20 Hee desireth him to stay his hand. 22 A description of death.

MY soule is cut off: though I liue: I will [a] leaue my [b] complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shewe mee, wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the [e] labour of thine handes, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] handes haue made me, and fashioned mee whole round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceede against him by his secret iustice, but by the ordinarie meanes that he punisheth others.

d Is it agreeable to thy iustice to doe me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked and condemne me? g Doest thou this of ignorance? h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemie? i By affliction thou keepest me as in a prison, and restrainest mee from doing euill, neither can any set mee at libertie.

k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

thou destroy me?

9 Remember, I pray thee, that thou hast made mee as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred mee out as milke? and turned me to runne like cheese?

11 Thou hast clothed me with skinne and flesh, and ioyned mee together with bones and sinewes.

12 Thou hast giuen me life, and grace: and thy visitation hath preserued my spirit.

13 Though thou hast hidde these things in thine heart, yet I know that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lion: returne and shewe thy selfe marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against mee: changes and armies of sorowes are against mee.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me.

19 And that I were as I had not beene, but brought from the wombe to the grane!

20 Are not my dayes few? let him cease, and leaue off from me, that I may take a little comfort,

21 Before I goe and shall not returne, euen to the land of darkenesse, and shadow of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none order, but the light is there as darkenes.

a As brittle as a pot of clay.

m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preseruest me, & without which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will alway walke in feare & humilitie knowing that none is iust before thee.

q Iob being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

r That is, diuersitie of diseases, & in great abundance, shewing that God hath infinite meanes to punish man.

s Hee wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.

t Hee speaketh this in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

u No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and sayd,

2 Shoulde not the multitude of wordes be answered? or should a great talker be iustified?

3 Should men holde their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast sayde, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisedome, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almightie to his perfection?

8 The heauens are hie, what canst thou doe? it is deeper then the hell, howe canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wild asses colt.

13 If thou prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt bee stable, and shalt not feare,

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afrayd: yea, many shal make suite vnto thee.

20 But the eies of the wicked shal faile, and their refuge shall perish, and their hope shalbe sorow of minde.

b Should he perswade by his great talke, that he is iust?

c He chargeth Iob with this, that he should say, that the thing which he spake, was true, and that he was without sinne in the sight of God.

d That is, this perfection of God: and if a man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

e If God should turne the state of things, and establish a new order in nature, who could controll him?

f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, & not of nature.

g If thou repent, I say vnto him.

h Renounce thine owne euill works, and see that they offend not God, ouer whom thou hast charge.

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.* 26. 5, 6.

k Hee sheweth that contrary things shall come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 How declareth the might and power of God, 17 and how he changeth the course of things.

THen Iob answered, and sayd,

2 In deed because that ye are the people onely, wisedome must die with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 I am as one mocked of his neighbour, who called vpon God, and he heareth him: the iust and the vpright is laughed to scorne.

5 He that is ready to fall, is as a lampe despised in the opinion of the rich.

a Because you feele not that which you speak, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

Pro. 14. 2. b Herein he reproueth these his friends of two faults: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which neighbour being a mocker, and a wicked man, thinketh that no man is in God fauour but he, because he hath all things that he desireth. d As the rich seeme not a light or torch, that goeth before, so is he despised that falleth from prosperity to aduersitie.

‡ *Ebr. to whome God hath brought in with his hand.*

6 The tabernacles of robbers doe prosper, and they are in safetie, that provoke God, ‡ whom God hath enriched with his hand.

7 Aske now the beastes, e and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all mankind.

11 Doth not the eare f discerne words? and the mouth taste meat for it selfe?

12 Among the ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Beholde, hee will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.

15 Beholde, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: hee that is deceiued, and that h deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 i He looseth the k collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes, as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speech from the l faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenesse, and bringeth foorth the shadow of death to light.

23 Hee m increaseth the people, and destroyeth them: he inlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very brute beasts doe dayly teach.

f Or, *flesh.*

f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to God: wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap 8.8.

h He sheweth that there is nothing done in this world without Gods will & ordinance for else he should not be almightie.

i He taketh wisedome from them.

k He abateth the honour of Princes, and bringeth them into the subiection of others.

l He casteth that their words haue no credite, which is, when he will punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order, and change of things, is by Gods will and appointment: wherein hee declareth that he thinketh well of God, and is as able to set foorth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 *Iob compareth his knowledge with the experience of his friends.* 16 *The penitent shall be saued, and the hypocrite condemned.* 20 *He prayeth vnto God that he would not handle him rigorously.*

LOe, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire n to dispute with God.

4 For indeed yee forge lies, and all you are o physicians of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake p wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will yee contend for God?

9 Is it well that he should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if yee doe secretly accept any person.

11 Shall not his excellencie make you afrayd? and his feare fall vpon you?

12 Your q memorials may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore do I r take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will approoue my wayes in his sight.

16 He shall bee my saluation also: for the s hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Beholde now: if I prepare mee to iudgement, I know that I shall bee t iustified.

19 Who is he that will plead u with me? for if I now hold my tongue, I x die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 y Withdraw thine hand from me, and let not thy feare make me afrayd.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are z mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against mee, and makest mee to possesse a the iniquities of my youth.

27 Thou puttest my feete also in the b stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

n For although he knewe that God had a iuster, which was manifest in his ordinary working, and another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

o You doe not well apply your medicine to the disease.

p Hee condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alwaygrated on Gods iustice, as though it was not euidently seene in Iob, except they had vnderstaken the probation thereof.

q Your fame shall come to nothing.

r Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

s Whereby he declareth that he is not an hypocrite, as they charged him.

t That is, cleared, and not cast off for my sinnes, as you reason.

u To proue that God doeth thus punish me for my sinnes.

x If I defend not my cause, euery man will condemne mee.

y Hee sheweth what these two things are. z His pangs thus moone him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes, that had deserued such rigour, wherein hee offended, that hee would knowe a cause of God why hee did punish him.

a Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote. ‡ *Ebr. rootes.*

CHAP. XIIII.

1 Iob describeth the shortnesse and misery of the life of man. 14 Hope sufficeth the godly. 21 The condition of mans life.

MAn a that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flower, and is cut downe: he vanisheth also as a shadowe, and continueth not.

3 And yet thou openest thine eyes vpon such b one, & causest mee to enter into iudgement with thee.

4 cWho can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntil his desired day, d as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet spoute, and the branches thereof will not cease.

8 Though the root of it waxe old in the earth, and the stocke thereof bee dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 e But man is sick, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth and riseth not: for he shal not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe mee secret, vntill thy f wrath were past, and wouldest giue mee terme, and g remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call mee, and I shall h answere thee: thou louest the worke of thine owne hands.

16 But nowe thou i numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the k rock that is removed from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that hee passeth away: thee changeth his face when thou casteth him away.

21 And hee knoweth not if his sonnes shall be honourable, neither shall hee vnderstand concerning them, whether they shall be of lowe degree:

22 But while his l flesh is vpon him, hee shall be sorowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdome, and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the a winde, and fill his belly b with the East winde?

3 Shal he dispute with words not comly? or with talke that is not profitable?

4 Surely thou hast cast off c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen d the tongue of the crafty.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the e first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisdome to f thee?

9 What knowest thou that wee know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart g take thee away, and what do thine eyes meane,

13 That thou answerest to God? & at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and hee that is borne of woman, that hee should be h iust?

15 Beholde, he found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 Howe much more is man abominable, and filthy, which i drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was k giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of childe, and the number of l yeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of darkenes: for he seeth the sword before him.

23 He wandereth m to and fro for bread

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death. *Chap.8.9. psal.144.4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal.51.5.7.*

c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take mee to mercie.

g Meaning, vnto the day of the resurrection when he should be changed and reuiued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou callest mee, *Prouerb.5.21.*

i Thou layest them all together, and sufferest none of my sinnes vnpunished.

k He murmureth through the impotencie of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflowe, so that hereby all the occasion of his hope is taken away.

l Yet while he liueth, he shalbe in paine and miserie.

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten aboone as they are vttered, as the East winde drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, that will not be conformed by God, nor by their counsell.

h Why doest thou stand in thine owne conceit?

i Ebr. *in thy spirit.*

k His purpose is to prooue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4.18.

l Which hath a desire to sinne,

m To and fro, vp and downe, as he that is thirstie to drinke.

l Who by their wisdome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.

m The cruell man is euer in danger of death, and is neuer quiet in conscience.

n Out of that miserie wherein he once falleth.

o God doeth not onely impouerish the wicked oft times: but euen in their prosperity he punisheth them with a gredinesse & vnmoderate desire to gather: which is as a beggerie.

C c ii. wherr

where hee may: hee knoweth that the day of darkenesse is prepared at hand.

24 Affliction and anguish shall make him afraide: they shall prevaile against him as a king ready to the battel.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath couered his face with q his fatnesse, and hath collops in his flanke.

28 Though hee dwel[r] in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shall he prolong the[s] perfection thereof in the earth.

30 Hee shall neuer depart out of darkenes: the flame shall dry vp his branches, and hee shall goe away with the breath of his mouth.

31 Hee [t] beleeueth not that he erreth in vanitie: therefore vanitie shalbe his change.

32 His branch shal not be greene, but shal be cut off before his day.

33 God shall destroy him as the vine her vnripe [u] grape, and shall cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of [x] bribes.

35 For they [y] conceiue mischiefe, and bring foorth vanitie, and their belly hath prepared deceit.

p He sheweth what weapons God vseth, against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so puft vp with great prosperitie and aboundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though he build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t Hee standeth so in his owne conceit, that he will giue no place to good counsell, therefore his owne pride shal bring him to destruction.

u As one that gathereth grapes before they bee ripe. x Which were built or maintained by powling and briberie. y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, 7 Counteth in vaine it extremitie he is, 19 And taketh God to witnesse of his innocencie.

Then Iob answered, and said,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee no ende of wordes of [a] winde? or what maketh thee bolde so to [b] answere?

4 I could also speake as yee doe: (but would God your [c] soule were in my soules stead) I could keepe you company in speaking, and could [d] shake mine head at you,

5 But I would strengthen you [e] with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorow [f] cannot be asswaged: though I cease, what releefe haue I?

7 But now [g] he maketh mee weary: O God, thou hast made all my [h] congregation desolate,

a Which serue for vaine ostentation, and for no true comfort.

b For Eliphaz did reply against Iobs answere.

c I would you felt that which I doe.

d That is, mocke at your miserie, as you doe at mine.

e If this were in my power, yet would I comfort you, and not doe as yee doe to mee.

f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then hee is able to asswage either by wordes or silence.

g Meaning God.

h That is, destroyed most of my family.

8 And hast made me full of [i] wrinckles, which is a witnesse thereof, and my leannesse riseth vp in mee, testifying the same in my face.

9 [k] His wrath hath torne mee, and he hateth mee, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten mee on the [l] cheeke in reproch: they gather themselues together against me.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but he hath brought mee to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His [n] archers compasse mee round about: he cutteth my reines, and doeth not spare, and powreth my gall [o] vpon the ground.

14 Yet hath broken mee with one breaking vpon another, and runneth vpon mee like a giant.

15 I haue sowed a sackecloth vpon my skinne, and haue abased mine [p] horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in [q] mine hands, and my prayer [r] be pure.

18 O earth, couer not thou my [s] blood, and let my crying finde no place.

19 For lo, nowe my [t] witnesse is in the heauen, and my record is on hie.

20 My friendes [u] speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeres accounted come, and I shall go the way, whence I shal not returne.

i In tokenof sorow and griefe.

k That is, God by his wrath: and in this diuersitie of words and hie stile, he expresseth howe grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously: for so smiting on the cheeke, signified, 1. King. 22. 24. mar. 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.

r That is, vnfained, and without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse mee, and let me finde no fauour.

t Though man condemne mee, yet God is witnesse of my cause.

u Vse painted words in stead of true consolation.

x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

My breath is corrupt: my dayes are cut off, and the graue is ready for mee.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternesse.

3 [c] Lay downe now and put mee in suretie for thee: who is he, that will [d] touch mine hand?

4 For thou hast hidde their heart from [e] vnderstanding: therefore shalt thou not let them vp on hie.

a In stead of comfort, being now at deaths doore, hee had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexeme.

c He reasoneth with God as a man beside himselfe, to the intent that his cause might bee brought to light.

d And answere for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

5 [f] For

f He that flatte-reth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be pu-nished.

g God hath made all the world to speake of me, be-cause of mine af-flictions.

h That is, as a continuall sound in their eares.

i To wit, when they see the godly punished: but in the end they shall come to vnderstan-ding, and know what shalbe the reward of the hypocrite,

k That is, will not be discoura-ged, considering that the godly are punished as well as the wicked.

5 f For the eyes of his children shall faile, that speaketh flattery to his friends.

6 Hee hath also made me a s bywoorde of the people, and I am as a tabret h before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

8 The righteous shalbe astonied at i this, and the innocent shall be mooued against the hypocrite.

9 But the righteous will hold his k way, and he whose hands are pure, shall increase his strength.

10 All l you therefore turne you, and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the m night for the day, and the light that approached, for darkenesse.

13 Though I hope, n yet the graue shall bee mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, and to the wourne, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing, that I hoped for?

16 p They shall goe downe into the bot-tome of the pit: surely it shall lie together in the dust.

12 His strength shall be s famine: and destruction shall be ready at his side.

13 It shall deuoure the inner partes of his skinne, and the h first borne of death shall deuoure his strength.

14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the i king of feare.

15 Feare shall dwell in his house (because it is not k his) l and brimstone shall be scatte-red vpon his habitation.

16 His rootes shall be dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and hee shall haue no name in the streete.

18 They shall driue him out of the m light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonne nor ne-phewe among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his o day, and feare shall come vpon the aun-cient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

g That which should nourish him shalbe con-sumed by famine.

h That is, some strong and vio-lent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.

i That is, with most great feare.

k Meaning, not truely come by.

l Though all the world would fa-vour him, yet God would de-stroy him & his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

CHAP. XIX.

2 Iob reproueth his friends, 13 And reciteth his miseries and grieuous paines. 25 He asswageth himselfe of the generall resurrection.

1 Iob speaketh to them three, that came to comfort him. m That is, haue brought me sorowe in stead of com-fort. n Though I should hope to come from aduersitie to prospe-ritie as your discourse pretendeth. o I haue no more hope in fa-ther, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, & in the life euerlasting.

CHAP. XVIII.

1 Bildad reboraith the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,

2 When will a ye make an ende of your words? b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beasts, and are vile in your sight?

4 Thou art c as one that teareth his soule in his anger. Shall the d earth bee forsaken for thy sake? or the rocke remooued out of his place?

5 Yea, the light of the wicked shall be e quenched, and the sparke of his fire shal not shine.

6 The light shall be darke in his dwel-ling, & his candle shall be put out with him.

7 The steps of his strength shall bee re-strained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, and he f walketh vpon the snares.

9 The greene shal take him by the heele, and the thiefe shall come vpon him.

10 A snare is layd for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afrayd on euery side, and shal driue him to his feete.

a Which count your selues iust? a Chap.12.4.

b Whom you take to be but beasts, as Chap. 12.7.

c That is, like a mad man.

d Shall God change the or-der of nature for thy sake, by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his pro-speritie, then God chaungeth his state: and this is his ordinary wor-king for their sinnes.

f Meaning, that the wicked are in continuall danger.

2 How long will ye vexe my soule, and torment me with words?

3 Yee haue nowe a ten times reproched me, and are not ashamed: yee are impudent toward me.

4 And though I had in deede erred, mine b errour remaineth with me.

5 But in deede if you will aduance your selues against mee, and rebuke me for my reproch,

6 Knowe nowe, that God hath c ouer-throwen mee, and hath compassed me with his net.

7 Beholde, I cry out of violence, but I haue none answere: I crie, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my paths.

9 He hath spoiled me of mine honour, and taken the e crowne away from mine head.

10 Hee hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like a f tree.

11 And he hath kindled his wrath against me, and counted me as one of his enemies.

12 His g armies came together, & made their way vpon mee, and camped about my tabernacle.

13 Hee hath removed my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 h They that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not

a That is, many times, as Nehe. 4.12.

b That is, I my selfe shalbe pu-nished for it, or you haue not yet confuted it.

c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and whatsoeuer was deare vnto him in this world.

f Which is plucke vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine house-hold seruants, by all these losses Iob sheweth, that touching the flesh he had great occasion to be moued.

i Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I have these iust causes to complaine, condemne mee not as an hypocrite, specially ye which should comfort me.
n Is it not ynough that God doth punish me, except you by reproches increase my sorow?
o To see my body punished, except ye trouble my mind?
p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.

answere, though I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.
18 The wicked also despised me, and when I rose, they spake against me.
19 All my secret friendes abhorred mee, and they whom I loued, are turned against me.
20 My bone k cleaueth to my skinne, and to my flesh, and I haue escaped with the l skinne of my teeth.
21 Haue pitie vpon me: haue m pitie vpon me, (O yee my friends) for the hand of God hath touched me.
22 Why doe ye persecute me, as n God? and are not satisfied with my o flesh?
23 Oh that my wordes were nowe written? Oh that they were written euen in a booke!
24 And grauen with p an yron pen in lead, or in stone for euer!
25 For I am sure, that my q Redemer liueth, and he shal stand the last on the earth.
26 And though after my skinne wormes destroy this body, yet shall I see God r in my flesh.
27 Whom I my selfe shall see, and mine eyes shall beholde, and none other for mee, though my reines are consumed within me.
28 But ye sayd, Why is hee persecuted? And there was s a deepe matter in me.
29 Be ye afraid of the sword: for y sword will be t auenged of wickednesse, that yee may know that there is a iudgement.

q I do not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour. r Herein Iob declareth plainely that he had a full hope, that both the body and soule should enioy the presence of God in the last resurrection. s Though his friends thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for other. t God will be reuenged of this hastie iudgement, whereby you condemne me.

CHAP. XX.

Zophar sheweth that the wicked and the couetous shall haue a short ende, 22 Though for a time they flourish.

a He declareth that two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought hee had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

THen answered Zophar the Naamathite, and sayd,
2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.
3 I haue heard the a correction of my reproch: therefore the spirite of mine vnderstanding causeth me to answere.
4 Knowest thou not this of olde? and since God placed man vpon the earth,
5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?
6 Though b his excellencie mount vp to the heauen, and his head reach vnto the cloudes,
7 Yet shall hee perish for euer, like his dung, and they which haue seene him shall say, Where is he?
8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,
9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more,
10 His children shall c flatter the poore, and his hands shall d restore his substance.
11 His bones are full of the sinne of his youth, and e it shall lie downe with him in the dust.
12 When wickednesse f was sweete in his mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forsake it, but keepe it close in his mouth,
14 Then his meate in his bowels was turned: the gall of Aspes was in the midst of him.
15 Hee hath deuoured substance, and hee shall vomite it: for God shall drawe it out of his belly.
16 He shall sucke the g gall of Aspes, and the vipers tongue shall slay him.
17 Hee shall not see the h riuers, nor the floods and streames of honie and butter.
18 He shal restore the labour, and shal deuoure no more: euen according to the substance shalbe his exchange, i and he shall enioy it no more.
19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.
20 Surely he shall feele no quietnesse in his body, neither shal he reserue of that which he desired.
21 There shal none of his k meat be left: therefore none shall hope for his goods.
22 When he shall be filled with his abundance, he shall be in paine, and the hand l of all the wicked shall assaile him.
23 He shall be about to fill his belly, but God shall send vpon him his fierce wrath, m and shall cause to raine vpon him, euen vpon his meate.
24 He shall flee from the yron weapons, and the bow of steele shal strike him through.
25 The arrowe is drawen out, and commeth foorth of the n body, and shineth of his gall, so feare commeth vpon him.
26 o All darkenesse shall be hid in his secret places: the fire that is not p blowen, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.
28 The q increase of his house shall goe away: it shall flowe away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage that hee shall haue of God for his s wordes.

c Whereas the father through ambition and tyrannie oppressed y poore, the children through pouertie and miserie shall seeke fauour at the poore.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shall carry nothing away with him, but his sin.
f As poyson that is sweete in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euil gotten goods to the venime of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these raueners and spoylers of the poore shall enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade, of the quiuer. o All feare and sorowe shall light vpon him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flowe away like riuers, and bee dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,

2 Heare diligently my words, and this a shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it b were so, how should not my spirit bee troubled?

5 Marke me, and bee abashed, and lay your hand vpon your c mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked d liue, and waxe olde, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cowe calueth, and casteth not her calfe.

11 They send foorth their children e like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly f they goe downe to the grane.

14 They say vnto God, Depart from vs: for we desire not the a knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profite should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their h hand: therefore let the counsell of the wicked i bee farre from me.

17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.

20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach l God knowledge, who iudgeth the highest things?

23 One m dieth in his full strength, being in all ease and prosperitie,

24 His breasts are full of milke, and his bones run full of marow.

25 And another n dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the o dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For ye say, Where is the princes p house? and where is the tabernacle of the wickeds dwelling?

29 Haue ye not q aske them that goe by the way? and ye cannot deny their tokens,

30 But the wicked is kept vnto the day of r destruction, and they shall bee brought foorth to the day of wrath.

31 Who shall declare his way s to his face? and who shall reward him for that he hath done?

32 Yet shall he bee brought to the graue, and remaine in the heape.

33 The t slime valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort u ye mee in vaine, seeing in your answeres there remaine but lies?

a To wit, the godly.

b As concerning their bodies: and this he speaketh according to the common iudgements.

c Thus they called Iobs house in derision, concluding that it was destroied because he was wicked.

d Which through long traueling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.

e Though the wicked flourish here, yet God will punish him in the last day.

f Though men do flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.

g He accuseth him of vnrighteousnesse,

h He is glad to lie in a slimie pit, which before would not be content with a royall palace.

i Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence. 21 Hee exhorteth them to repentance.

THen Eliphaz the Temanite answered, and sayd,

2 May a man be a profitable vnto God, as he that is wise, may be profitable to himselfe?

3 b Is it any thing to the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare c of thee that he will accuse thee? or goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the d pledge from thy brother for nought, & spoyled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mightie man e had the earth, and he that was in authoritie, dwelt in it.

9 Thou hast cast out widowes empty, and the armes of f the fatherlesse were broken.

10 Therfore snares are round about thee, and feare shall suddenly trouble thee:

11 Or darknes that thou shouldest not see, and g abundance of waters shall couer thee.

12 Is not God on hie in the heauen? and

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

Chap.35.7.

b Lest thou shouldest reproue or harme him?

c Thou hast beene cruell and without crimitie, and wouldest do nothing for the poore, but loue thine owne aduantage.

d When thou wast in power & authoritie, thou

this Iob sheweth his aduersaries that if they reason onely by ſ which is seene by common experience, the wicked that hate God, are better delt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie. l Who iudgeth to the wicked prosperitie, and punisheth the godly, m Meaning, the wicked.

h That so much the more by that excellēt worke thou mayest feare God, and reuerence him.

i He reproueth Job as though he denied Gods prouidence, and that he could not see the things that were done in this world.

k How God hath punished them from the beginning?

l He prooueth Gods prouidence by the punishment of the wicked, whome he taketh away before they can bring their wicked purposes to passe.

m He answereth to that which Iob had sayd, Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that hee punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q Hee exhorteth Iob to repentance, and to returne to God.

r God will restore vnto thee all thy substance.

s Which shalbe in abundance like dust.

t That is, the fauour of God.

u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome.

x God wil deliuer a whole countrey from perill, euen for the iust mans sake,

beholde the height of the b starres howe hie they are.

13 But thou sayest, Howe should God i knowe? can hee iudge through the darke cloud?

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked k way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation was a riuer that ouerflowed:

17 Which sayd vnto God, Depart from vs, and asked what the Almightie could doe for them.

18 Yet hee m filled their houses with good things: but let the counsell of the wicked bee farre from me.

19 The righteous shall see them, and shal reioyce, n and the innocent shall laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the Lawe of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for r dust, and the gold of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the s light shal shine vpon thy wayes.

29 t When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble person.

30 The innocent shall deliuer the x yland, and it shall bee preserued by the pureness of thine hands.

CHAP. XXIII.

1 Job affirmeth that he hath knoweth & feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

BVt Job answered, and sayd,

2 Though my talke bee this day in a bitternesse, and my plague greater then my a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. hee declareth that he desireth nothing more: but it seemeth that God would not be found of him,

groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would answere mee, and would vnderstand what he would say vnto me.

6 Would he b plead against me with his great power? No, but he would c put strength in me.

7 d There the righteous might reason with him, so I should bee deliuered for euer from my Iudge.

8 e Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him.

10 But he knoweth my f way, and trieth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue g esteemed the words of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can h turne him? yea, her doeth what his minde desireth.

14 For he wil performe that, which is decreed of me, and many i such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afrayd of him.

16 For God k hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in l darknesse, but he hath hid the darknesse from my face.

b Vsing his absolute power, and saying, Because I am God, I may doe what I will.

c Of his mercy he would giue me power to answere him.

d When he of his mercy hath giuen strength to maintaine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soeuer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he theweth also his confidence, that God doeth visite him for his profit.

g His wordes more precious vnto me, then the meate wherewith the body is sustained.

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good ende.

i In many points man is not able to attaine to Gods iudgements.

k That I should not be without feare.

l He sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

2 Job describeth the wickednes of men, & sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 and the destruction of the wicked.

HOw should not the times bee a hid from the Almightie, seeing that they which know him, see not his b dayes?

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, not reuengeth the

2 Some remoue the land markes, that rob the flocks, and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Behold, others as wilde asses in the wildernesse, goe forth to their businesse, and d rise early for a praie: the wildernesse

godly.

b When he punisheth the wicked, and rewardeth the good.

c And for crueltie and oppression dare not shew their faces.

d That is, spare no diligence.

e giueth

e He and his liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for necessitie.
h The poore are driuen by the wicked into rocks and holes, where they can not lie dry for the raine.
i That is, they so powle and pill the poore widow, that shee cannot haue to sustaine her selfe, that she may be able to giue her childe sucke.
k That is, his garment, wherewith he should be covered or clad.
l In such places, which are appointed for that purpose: meaning that those that labour for the wicked are pined for hunger.
m For the great oppression and extortion.
n Cry out & call for vengeance.
o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods worde, because they are reproued thereby.
q By these particular vices, and the licence thereunto, he would proue that God punisheth not the wicked, and rewardeth the iust.

* giueth him and his children foode.

6 They reape * his pronision in the field, but they gather the late * vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showers of the mountains, [h] and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse [i] from the breast, and take the pledge [k] of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle [l] betweene their walles, and treade their wine presses, suffer thirst.

12 Men * cry out of the citie, & the soules of the slaine * cry out: yet God doeth * not charge them with folly.

13 These are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riseth early, & killeth the poore and the needy: and in the night he is as a thiefe.

15 The eie also of the * adulterer watcheth for the twilight, and saith, None eye shal see me, and disguiseth his face.

16 They dig thorow houses in the darke, which they marked for themselues in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one knowe them, they are in the terrours of the shadowe of death.

18 Ye is swift vpon the * waters: their * portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the dry ground and heate consume the snow waters, so shall the graue * the sinners.

20 * The pitifull man shal forget him: the wormе shal feede his sweetenesse: he shal be no more remembred, and the wicked shall be broken like a tree.

21 He * doeth euil entreat the barren, that doeth not beare, neither doeth her good to the widow.

22 Yet drawеth also the [y] mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an eare of corne.

25 But if it be not * so, where is her? or who will proone me a liar, & make my words of no value?

r That is, they thinke that all the world is bent against them, and dare not goe by the hie way. s As the dry ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue. t Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence. u He sheweth why the wicked shall not be lamented, because he did not pitie others. x That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let mee be reproued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayd,

2 * Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom [b] shall not his light arise?

4 And how may a man be * iustified with God? or how can he be cleane, that is borne of woman?

5 Beholde, her will giue no light to the moone, [d] and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a wormе?

y He and his like.
z That is, they are for a time in authoritie, but they are soone gone.
a His purpose is to proone, that albeit God try & afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BVt Iob answered, and sayd,

2 * Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?

3 Whom counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.

4 To whome doest thou declare these words? or whose spirit * cometh out of thee?

5 The [d] dead things are formed vnder the waters, and nerre vnto them.

6 The graue is * naked before him, and there is no couering for [f] destruction.

7 He stretcheth out the [g] North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth back the face of his throne: [h] and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His Spirite hath garnished the heauens, and his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but * how litle a portion heare wee of him? and

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power & prouidence in the mines & mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but hee seeth it.
f Meaning, the graue wherein things putrifie.
g Hee causeth the whole heauen to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproch.
l Which is a figure of starres fashioned like a serpent, because of the crookednes.
m If these few things, which wee see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his workes?

who

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfection of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shalbe as the wicked, and he that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Beholde, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children bee in great number, the sword shal destroy them, and his posterity shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shal deuide the siluer.

18 He buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and he shall depart: and it shal hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would fame flee out of his hand.

23 Euery man shal clap their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnes: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that which I haue sayd, and so doe wickedly in betraying the truth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shal lose his owne soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then their errour?
k Thus will God order the wicked, and punish them vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

THe siluer surely hath his veine, [a] and the golde his place, where they take it.

2 Irons taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, [b] and he triedy the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] breed, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the [g] rocks, [h] ouerthroweth the mountains by the roots.

10 He breaketh riuers in the rocks, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisdome found? [i] and where is the place of vnderstanding?

13 Man knoweth not [k] the price thereof: for it is not found in the land of the liuing.

14 The depth sayth, It is not in me: the sea also sayth, It is not with me.

15 [l] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christal shalbe equall vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shall bee made of coxall, nor of the [m] gabish: for wisedom is more precious then pearles.

19 The topas of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdom? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [n] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares:

23 But God vnderstandeth [o] the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of [p] the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightening of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.
b There is nothing but it is compassed within certain limites, & hath an ende, but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade through.
e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.
g After that he hath declared the wisdome of God in the secretes of nature, he describeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be attained vnto.
i It is too hie a thing for man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kind of precious stone.
m Meaning, that there is no natural means, whereby man might attaine to the heauenly wisedom: which he meaneth by the foules that flie hie.
n He maketh God onely the author of this wisedom, and the giuer thereof.

Prouerb.1.7.
o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he sayd, Beholde, * the o feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHHP XXIX.

1 Iob complaineth of the prosperitie of the time past. 7 21 His authoritie, 12 Iustice and equitie.

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as ‡ in times past, when God preserued me!

3 When his a light shined vpon mine head: and when by his light I walked thorow the b darkenesse,

4 As I was in the dayes of my youth: when c Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my pathes d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I caused them to prepare my seate in the streete.

8 The yong men sawe me, e & hid themselues, and the aged arose, and stood vp.

9 The princes staied talke, and laid their hand on their f mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed me: and when the eye sawe me, it gaue witnesse to h me.

12 For I deliuered the i poore that cried, and the fatherlesse, and him that had none to helpe him.

13 k The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my m nest, and I shall multiply my dayes as the sand.

19 For my roote is n spread out by the water, and the dewe shall lie vpon my branch.

20 My glory shall renue to ward me, and my bow shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke o dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out f their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11.21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVT nowe they that are yonger then I, a mocke mee: yea, they whose fathers I haue refused to set with the b dogges of my flockes.

2 For whereto should the strength of their hands haue serued mee, seeing age c perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖nettles by the bushes, and the iunipez roots was their meate.

5 They were d chased forth from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, & vnder the thistles they gathered themselues.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their e song, and I am their talke.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled me, s they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pulled my feete, and haue trode on me as on the h paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now l powred out vpon mee, and the dayes of affliction haue taken holde on me.

17 m It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth mee about as the collar of my coat.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe o cruelly against mee, and art enemie vnto mee with the strength of thine hand.

22 Thou takest me vp and causest mee to ride vpon the p winde, and makest my

‡ *Ebr. moneths before.*
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner, as they accused him.
e Being ashamed of their lightnes, and afraid of my grauitie.
f Acknowledging my wisedome.
g All that heard me, praysed me.
h Testifying, ‖ I did good iustice.
i Because his aduersaries did so much charge him with wickednes, he is compelled to render a count of his life.
k That is, I did succour him that was in distresse, & so he had cause to praise me.
l I delited to doe iustice, as others did to weare costly apparell.
m That is, at home in my bed vvout all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the dry ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.
r They were afraid to offend me, and cause me to be angrie.
f I had them at commandement.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.
b Meaning, to be my shepheards, or to keep my dogges.
c That is, their fathers died for famine before they came to age.
‖ *Or, mallowes.*
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked and lewde fellowes, such as he here describeth.
e They make songs of me, and mocke at my miserie.
f God hath taken from me the force, credite and authority, wherewith I kept them in subiection.
g He said that the yong men when they saw him, hid themselues, as Chap.29.8 and now in his miserie they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They need none to helpe them.
k By my calamitie they tooke an occasion against me.
l My life faileth me, and I am as halfe dead.
m Meaning sorow.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby hee was caried beside himselfe.
p He compareth his affliction to a tempest or whirlwind.

strength

‖Or, wisdome, or law.
q None can deliuer me thence though they lamēt at my death.
r In stead of comforting, they mocked at me.
s Not delighting in any worldly thing, no not so much as in the vse of the sunne.
t Lamenting them that were in affliction, and mouing others to pitie them.
u I am like the wilde beastes that desire most solitarie places.
x With the heate of affliction.

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He sheweth wherein his vprightnesse standeth, that is, in as much as he was blamelesse before men, and sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the Law, Deut. 28, 33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease till such be destroyed.

‖strength to faile,
23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.
24 Doubtlesse none can stretch his hand q vnto the graue, though they cry in his destruction.
25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?
26 Yet when I looked for good, r euill came vnto me: & when I waited for light, there came darkenesse.
27 My bowels did boyle without ſ rest: for the dayes of affliction are come vpon me.
28 I went mourning without t sunne: I stood vp in the congregation t and cryed.
29 I am a brother to the u dragons, and a companion to the ostriches.
30 My skinne is blacke vpon me, and my bones are burnt with x heate.
31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine a eyes: why then should I thinke on b a maide?
2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on hie?
3 Is not destruction to the wicked, and strange punishment to c the workers of iniquitie?
4 Doeth not he beholde my wayes, and tell all my steps?
5 If I haue walked in vanitie, or if my foote hath made haste to deceite,
6 Let God weigh me in the iust balance, and he shall know mine d vprightnesse.
7 If my step hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine handes,
8 Let me sowe, and let another f eate: yea, let my plants be rooted out.
9 If mine heart hath beene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,
10 Let my wife g grinde vnto another man, and let other men bow vpō her:
11 For this is a wicked deede, and iniquity to be condemned:
12 Yea, this is a fire that shall deuoure h to destruction, and which shall roote out all mine increase.
13 If I did contemne the iudgement of my seruant, and of my i maide, when they did contend with me,
14 What then shall I doe when k God standeth vp? and when he shall visite me, what shall I answere?
15 He that hath made me in the wombe, hath hee not made i him? hath not hee alone fashioned vs in the wombe?
16 If I restrained the poore of their desire, or haue caused the eyes of the widowe ‖ to faile,
17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,
18 (For from my youth hee hath growen vp with me ‖ as with a father, and from my mothers wombe I haue bene a guide vnto her)
19 If I haue seene any perish for want of clothing, or any poore without couering,
20 If his loynes haue not blessed mee, because hee was warmed with the fleece of my sheepe,
21 If I haue lift ‖ vp mine hand against the fatherlesse, when I sawe that I might helpe him in the gate,
22 Let mine x arme fall from my shoulder, & mine arme be broken from the bone.
23 For Gods punishment was q fearefull vnto mee, and I could not bee deliuered from his highnesse.
24 If I made golde mine hope, or haue sayde to the wedge of golde, Thou art my confidence,
25 If I reioyced because my substance was great, or because mine hand had gotten much,
26 If I did beholde the r Sunne, when it shined, or the moone walking in her brightnesse,
27 If mine heart did flatter me in secret, or if my mouth did kisse mine ſ hand,
28 (This also had bene an iniquitie to bee condemned: for I had denied the God ‖ aboue)
29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,
30 Neither haue I suffered my mouth to sinne, by wishing a curse vnto his soule.
31 Did not the men of my ‖ tabernacle say, Who shall giue vs of his flesh? we can not be satisfied.
32 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.
33 If I haue hid ‖ my sinne, as Adam, concealing mine iniquitie in my bosome,
34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did ſ feare me: so I kept ‖ silence, and went not out of the doore.
35 Oh that I had some to heare mee! beholde my ‖ signe that the Almighty will witnesse for me: though mine aduersarie should write a booke against me,
36 Would not I take it vpon my shoulder, and binde it as t a crowne vnto me?
37 I will tell him the number of my goings, and goe vnto him as to a ‖ prince.
38 If my lande ‖ cry against mee, or the furrowes thereof complaine together,
39 If I haue eaten the fruites thereof

i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l He was moued to shew pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her request.
n He nourished the fatherles, and mainteined the widowes cause.
o To oppresse him and doe him iniurie.
p Let me rot in pieces.
q I refrained not from sinning for feare of men, but because I feared God.
r If I was proud of my worldly prosperitie and felicitie, which is meant by the shining of the Sunne and brightnesse of the Moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing, but in him alone.
u My seruants mooued me to be reuenged of mine enemie, yet did I neuer wish him hurt.
x And not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God.
y That is, I reuerenced the most weake and contemned, and was afraid to offend them.
z I suffered them to speake euill of me, and went not out of my house to reuenge it.
a This is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.
b Should not this booke of his accusations be a prayse and commendation to me?
c I will make him account of all my life without feare.
d As though I had withholden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

without sinne: or if I haue grieued the soules of the maisters thereof,
40 Let thistles grow in stead of wheate, and cockle in the stead of barley
THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 *Elihu reprooueth them of folly.* 8 *A gouernour not a man wise, but the Spirit of God.*

SO these three men ceased to answer Iob, because he a esteemed himselfe iust.
2 Then the wrath of Elihu the sonne of Barachel the b Buzite, of the family of b Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified himselfe c more then God.
3 Also his anger was kindled against his three friends, because they could not finde an answere, and yet condemned Iob.
4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeres then he)
5 So when Elihu sawe that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the sonne of Barachel the Buzite, answered and sayde, I am yong in yeres, and ye are ancient: therefore I doubted, and was afraide to shewe you mine opinion.
7 For I sayde, The e dayes shall speake, and the multitude of yeeres shall teach wisedome.
8 Surely there is a spirite in man, f but the inspiration of the Almighty giueth vnderstanding.
9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.
10 Therefore I say, Heare me, and I will shew also mine opinion.
11 Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you sought out g reasons.
12 Yea, when I had considered you, loe, there was none of you that conuinced Iob, nor answered his words:
13 Lest ye should say, We haue h found wisedome: for God hath cast him downe, and no man.
14 Yet hath i hee not directed his words to me, neither will I answere k him by your words.
15 Then they feared, answered no more, but left off their talke.
16 When I had waited (for they spake not, but stood still, and answered no more)
17 Then answered I in my turne, and I shewed mine opinion.
18 For I am full of l matter, and the spirit within me compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that burst.
20 Therefore will I speake, that I may take breath: I will open my lips, and will answere.
21 I will not now accept the person of man, m neither will I giue titles to man.
22 For I may not giue e titles, lest my Maker should take me away suddenly.

CHAP. XXXIII.

1 *Elihu accuseth Iob of ignorance.* 14 *He sheweth that God hath diuers meanes to instruct men and to draw him from sinne.* 19, 29 *He assisteth man, and suddenly deliuereth him.* 26 *Man being deliuered, giueth thankes to God.*

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.
2 Behold now, I haue opened my mouth: my tongue hath spoken in my mouth:
3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.
4 The a Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.
5 If thou canst giue me answere, prepare thy selfe, and stand before me.
6 Behold, I am according to thy wish in b Gods stead: I am also formed of the clay.
7 Behold, my terrour shall not feare thee, neither shall mine hand c be heauie vpon thee.
8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:
9 I am d cleane, without sinne: I am innocent, and there is none iniquity in me.
10 Loe, hee hath found occasions against me, and counted me for his enemie.
11 Hee hath put my foote in the stockes, and looketh narrowly vnto all my pathes.
12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why dost thou striue against him? for hee doeth not e giue accompt of all his matters.
14 For God speaketh f once or twise, and one regardeth it not.
15 In dreames and g visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,
16 Then hee openeth the eares of men, euen by their corrections, which hee h had sealed,
17 That hee might cause man to turne away from his enterprise, and that hee might hide the i pride of man,
18 And keepe backe his soule from the pit, and that his life shoulde not passe by the sword.
19 Hee is also striken with sorrowe vpon his bed, and the griefe of his bones is sore,
20 So that his k life causeth him to abhorre bread, and his soule dainty meates.
21 His flesh fayleth that it cannot bee seene, and his bones which were not seene, clatter.
22 So his soule draweth to the graue, and his life l to the buriers.
23 If there bee a m messenger with him or

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispute his cause with God, Chap. 16.21. so that he might doe it without feare, Elihu sayth hee, will reason in Gods stead, whom he needeth nothe feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13.16. and 30. chapters.
e The cause of his iudgements is not alwaies declared to man.
f Though God by sundry examples of his iudgements speake vnto men, yet the reason thereof is not knowen: yea, and though God should speake, yet hee is not vnderstoode.
g God saith he, the cause of his
h That is, determined to send vpon them.
i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.
k That is, his painefull and miserable life.
l To them that shall bury him.
m A man sent of God to declare his will.

an

an interpreter, one of a thousand a to declare vnto man his righteousnes,

24 Then will I haue b mercy vpon him, and will say, c Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee d as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his e righteousnes.

27 Hee looketh vpon men, and if one say, I haue sinned, and f peruerted righteousnes, and it did not profite g me,

28 h Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke i twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be k matter, answere mee, and speake: for I desire to l iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisedome.

a A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and where in mans righteousnesse standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shal by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

q He shall feele Gods fauour & reioyce: declaring hereby, wherein standeth the true loy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

u God will forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doeth repent.

y If thou doubt of any thing, or see occasion to speake against it, tion consisteth.

z That is, to shewe thee wherein mans iustifica-

CHAP. XXXIIII.

1 Elihu chargeth Iob, that hee called himselfe righteous. 12 Hee sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayd,

2 Heare my words, ye a wise men, and hearken vnto mee, yee that haue knowledge.

3 For the eare trieth the wordes, as the mouth tasteth meate.

4 Let vs seeke b iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath sayde, I am righteous, and God hath taken c away my iudgement.

6 Should I lie in my d right? my wound of the arrowe is e grieuous without my fault.

7 What man is like Iob, that drinketh f scornefulnesse like water?

8 Which goeth in the g company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath said, h It profiteth a man nothing, that he should i walke with God.

10 Therefore hearken vnto me, yee men of wisedome, God forbid that wickednesse should bee in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to find according to his way.

12 And certainely God will not doe wickedly, neither will the Almighty peruert iudgement.

13 Whom k hath hee appointed ouer the earth besides himselfe? or who hath placed the whole world?

14 If l hee set his heart vpon man, and gather vnto himselfe his spirit & his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the m voice of my words.

17 Shall he that hateth iudgement, n gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art o wicked? or to princes, Ye are vngodly?

19 Howe much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, p and the people shall be troubled at midnight, q and they shall passe foorth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that hee should r enter into iudgement with God.

24 Hee shall breake the mighty without s seeking, and shal set vp other in their stead.

25 Therfore shal he declare their t workes: hee shall turne the night, and they shall bee destroyed.

26 He striketh them as wicked men in the places of the u seers,

27 Because they had turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to x come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doth reigne, and because the people are snared.

31 Surely it appertaineth vnto God z to say, I haue pardoned, I will not destroy.

32 a But if I see not, teach thou me: if I haue done wickedly, I will doe no more.

33 Will hee perfourme the thing thyough b thee? for thou hast reproued it, because

b Which are esteemed wise of the world.

c Let vs examine the matter vprightly.

d That is, hath afflicted me without measure.

e Should I say, I am innocent?

f I am sorer punished, then my sinne deserueth.

g Which is compelled to receiue the reproch & scornes of many for his foolish words.

h Meaning, that Iob was like to the wicked, because hee seemed not to glorifie God and submit himselfe to his iudgements.

i That is, liue godly, as Gene. 5. 22.

Chap. 36. 23.

k To destroy him.

l The breath of life which hee gaue man,

m If God were not iust, howe could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to bee afraid to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doth not afflict man about measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.

s Make them manifest that they are wicked.

t Declare the things that are hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice, are but hypocrites and oppresse the people, it is a signe that God hath drawen back his countenance and fauour from that place.

z Onely it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God.

b Will God vse thy counsell in doing his workes?

c Thus he speaketh in the person of God, as though Iob should chuse & refuse affliction at his pleasure,

that

that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of understanding tel me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.

36 I desire that Iob may be [d] tried, vnto the ende touching the answeres for wicked men.

37 For he [e] addeth rebellion vnto his sin: he clappeth his hands among vs, and multiplieth his words against God.

CHAP. XXXV.

6 Neither doth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked crie vnto God, and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayde, I am [a] more righteous then God?

3 For thou hast sayd, What profiteth it thee, and what auaileth it me, to purge mee from my sinne?

4 Therefore will I answere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and see, and behold the [c] clouds which are higher then thou.

6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.

9 They cause many that are oppressed, [e] to crie, which crie out for the violence of the mightie.

10 But none sayeth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisedome then the fowles of the heauen.

12 Then they crie because of the violence of the wicked, but [f] he answereth not.

13 Surely God will not heare vanity, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.

15 But now because his angre hath not visited, nor called to count [h] exile with great extremitie,

16 Therefore Iob [i] openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice: 9 And wherefore he punisheth, 13 The properties of the wicked.

ELihu also proceeded and sayd,

2 Suffer me a little, and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteousnesse vnto my Maker.

4 For truly my words shall not be false, and he that is [b] perfit in knowledge, speaketh with thee.

5 Behold, the mightie God casteth away none that is [c] mightie and valiant of courage.

6 [d] He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eies from the righteous, but they are with [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction,

9 Then will he shew them their [f] worke and their sinnes, because they haue done proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

11 [g] If they obey and serue him, they shall end their dayes in prosperitie, and their yeres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish [h] without knowledge.

13 But the hypocrites [i] of heart increase the wrath: for they [k] call not when he bindeth them.

14 Their soule dieth in [l] youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place and not shut vp beneath: and [m] that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [n] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [o] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 [p] Will he regard thy riches? hee regardeth not golde, nor all them that excell in strength.

20 [q] Be not carefull in the night, how he destroyeth the people out of their place.

21 Take thou heede: looke not to [r] iniquitie: for thou hast chosen it rather then affliction.

23 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men beholde it [s] afarre off.

26 Beholde, God is excellent, [t] and we know him not, neither can the number of his yeres be searched out.

a Iob neuer spake these words: but because he maintained his innocency, it seemed as though he would say, that God tormented him without iust cause.

b Such as are in the like errour.

c If thou canst not controll the clouds, wilt thou presume to iudge God?

d Neither doth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.

e The wicked may hurt man & cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.

f Because they pray not in faith as feeling Gods mercies.

g God is iust, howsoeuer thou iudgest of him.

h For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth,

a He sheweth that when we speake of God, we must lift our spirits more hie then our naturall sense is able to reach,

b Thou hast perceiue that I am a faithful instructer, and that I speake to thee in the name of God.

c Strong & constant, & of vnderstanding: for these are the gifts of God, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.

d Therefore he will not preserue the wicked: but to the humble & afflicted heart he will shew grace.

e He preserueth the godly to honour.

f He will moue their hearts to feele their sinnes, that they may come to him by repentance, as he did Manasseh. *2 Chro. 33. 19.*

g That is, in their lolly or obstination, and so shall become of their own destruction.

h Which are maliciously bent against God, and flatter themselues in their vices.

i When they are in affliction they seeke not to God for succour, as Asa, 2 Chro. 16. 12. Reu. 16. 11.

k They die of some vile death, and that before they come to age.

l If thou hadst beene obedient to God, he would haue brought thee to libertie and wealth.

m Thou art altogether after the manner of the wicked: for thou doest murmure against the iustice of God.

n God doth punish thee, least thou shouldest forget God in thy wealth, and so perish.

o Bee not thou curious in seeking the cause of Gods iudgements, when hee destroyeth any.

p And so murmure against God through impatiencie.

q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.

r Our infirmitie hindreth vs so, that we cannot attaine to the perfite knowledge of God.

f That is, the raine commeth of thoſe droppes of water, which hee keepeth in the clouds.
t Meaning, of the clouds, which hee calleth the Tabernacle of God.
u Vpon the cloud.
x That men can not come to the knowledge of the ſprings thereof.
y He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull.
z That is, one cloud to daſh againſt another.
a The cold vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the colde cloud, mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noiſe and thunder claps.

27 When he reſtraineth the droppes of water, the raine powreth downe by the vapour thereof,
28 Which raine the clouds do droppe and let fall abundantly vpon man.
29 Who can knowe the diuiſions of the clouds, and the thunders of his t tabernacle?
30 Beholde, he ſpreadeth his light vpon u it, and couereth the x bottome of the ſea.
31 For thereby heer iudgeth y the people, and giueth meat abundantly.
32 He couereth the light with the clouds, and commandeth them to go z againſt it.
33 a His companion ſheweth him thereof, and there is anger in riſing vp.

CHAP. XXXVII.

Elihu proueth that the vnſearchable wiſdome of God is manifeſt by his works: 4 as by the thunders, 6 the ſnow, 9 the whirlewinde, 11 and the raine.

AT this alſo my heart is a aſtonied, and is moued out of his place.
2 Heare the b ſound of his voyce, and the noiſe that goeth out of his mouth.
3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.
4 After it a noiſe ſoundeth: he thundreth with the voice of his maieſtie, and he will not ſtay c them when his voyce is heard.
5 God thundreth marueilouſly with his voyce: he worketh great things, which wee know not.
6 For he ſaith to the ſnow, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.
7 With the ſeale thereof he e ſhutteth vp euery man, that all men may knowe his worke.
8 Then the beaſts goe into the den, and remaine in their places.
9 The whirlewinde commeth out of the South, and the cold from the f Northwind.
10 At the breath of God the froſt is giuen, and the breadth of the waters g is made narow.
11 He maketh alſo the clouds to h labour, to water the earth, and ſcattereth the cloud of i his light.
12 And it is turned about by his gouernment, that they may do whatſoeuer he commandeth them vpon the whole world:
13 Whether it be for k puniſhment, or for his land, or of mercy, he cauſeth it to come.
14 Hearken vnto this, O Iob: ſtand and conſider the wondrous works of God.
15 Doſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?
16 Haſt thou knowen the m varietie of the cloud, and the wondrous works of him, that is perfit in knowledge?
17 Or how thy clothes are n warme, when he maketh the earth quiet through o South wind?
18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten p glaſſe?
19 Tell vs what we ſhall ſay vnto him: for wee cannot diſpoſe our matter becauſe of q darkneſſe.
20 Shall it be r told him when I ſpeake? or ſhall man ſpeake when hee ſhall bee s deſtroyed?
21 And now men ſee not t light, t which ſhineth in the cloudes, but the wind paſſeth and cleanſeth them.
22 The u brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.
23 It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iuſtice: he x afflicteth not.
24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceit.

a At the marueiling of the thunder, and lightnings: whereby hee declareth that the faithfull are liuely touched with the maieſtie of God, when they behold his works.
b That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, & to bring them to the conſideration of his works.
c Meaning, the raines and thunders.
d So that neither ſmall raine nor great, ſnow nor any thing els commeth without Gods appointment.
e By raines and thunders God cauſeth men to keepe themſelues within their houſes.
f That is, the lightening to breake foorth in the clouds?
g As though great ſea were as a little baſon in the hands of him to turne to and fro.
h That is, by decree and mandement. Pſal. 104. 10.
i To wit, ſince thou wert borne?
k Who haſteneth in the night time giuen to wickedneſſe, cannot abide the light, but hideth themſelues.
l The earth ſeemed in the night to haue ſome, by the ſhining of the ſea: as it were ſtretched anew, as things therin with new beginning.
m If thou art able to ſeeke the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God.
n That thou mightеſt approch it his way and limits.
o To puniſh his enemies with them, as Exod. 18. Ioſh. 10.
p The yce cometh it, as though it were paued with ſtone.
q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.
r Which ſtarres bringeth in winter.
s Certaine ſtarres ſo called for thinke they ſhine the twelue ſigns.
t The Northſtarre, with thoſe that are about him?
u Canſt thou cauſe the bea- by bodies to any power of the earthly bodies?
x In the ſecret parts of man

b In Ebrew it is called the ſcattering winde, becauſe it driueth away the cloudes, and purgeth the aire.
g That is, frozen vp and dried.
h Gather the vapours and moue to & fro to water the earth.
i That is, the cloud that hath lightening in it.
k Raine, cold, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as Chap. 36. 31.

a That his words might haue greater maieſtie, and that Iob might knowe with whom he had to doe.
b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne folly.
c Becauſe he had wiſhed to diſpute with God, Chap. 13. 3. God reaſoneth with him to declare his raſhneſſe.
d Seeing he could not iudge of thoſe things, which were done ſo long before hee was borne, he was not able to comprehend all Gods works: much leſſe the ſecret cauſes of his iudgements.
e The ſtarres and dumbe creatures are ſayd to praiſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.
f Meaning, the Angels.

g As though the great sea were but as a litle babe in the hands of God to turne to & fro.
h That is, Gods decree and commandement, as vers. 10.
o To wit, to rise, since thou wast borne?
k Who having in the night bene giuen to wickednesse, cannot abide the light, but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therin clad with new beauty.
m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend ȝ counsell of God?
n That thou mightest appoint it his way and limits.
o To punish mine enemies with them, as Exod. 9. 18. Ioſh. 10. 11.
p The yce couereth it, as though it were paued with stone.
q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres.
r Which starre bringeth in winter.
s Certaine starres so called: some thinke they were the twelue signes.
t The North starre, with those that are about him?
u Canst thou cause the heauenly bodies to haue any power over the earthly bodies?
x In the secret parts of man,

thereof, and darkenesse as the s swadling bands therof?

10 When I stablished my commandement vpon it, and set barres and doores,

11 And sayd, Hitherto shalt thou come, but no farther, and here h shall it stay thy proud waues,

12 Hast thou commanded the i morning since thy dates? hast thou caused the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the hie arme shalbe broken.

16 Hast thou entred into the bottoms of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenesse,

20 That thou n shouldest receiue it in the bounds therof, and that thou shouldest know the pathes of the house therof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snowe? or hast thou seene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East winde vpon the earth?

25 Who hath deuided the spowtes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernesse where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring foorth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades? or loose the bands of r Orion?

32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule therof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Lo, here we are?

36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?

37 Who can number the clouds by wisedome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clods are fast together?

y That is the cloudes wherein the water is conteined as in bottels.
z For when God doeth not open those bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite for the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds b cry vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates hing foorth yong? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they e hast their yong and cast out their sorowes.

7 Yet their yong ware fat, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath set ȝ wild asse at libertie? or who hath loosed the bonds of the wilde asse?

9 It is I which haue made the wildernesse his house, & the f salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the cry of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne serue thee? or will he tary by thy crib?

13 Canst thou binde the Unicorne with his band to labour in the furrowe? or will he plowe the valleyes after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that he wil bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh g them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed h in paine.

20 For God hath depriued him of i wisedome, and hath giuen him no part of vnderstanding.

21 When k time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

a After he had declared Gods workes in the heauens, hee sheweth his marueilous prouidence in earth, euen toward the bruite beasts.
b Reade Psalme 147. 9.
c He chiefly maketh mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.
d That is, how long they goe with yong?
e They bring foorth with great difficultie.
f That is, the barren ground where no good fruites grow.
g Is it possible to make the Unicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich couereth her egges in the sand and because the countrey is hot, and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse,

couered his necke with [a] neying?

23 Hast thou made him afraide as the grashopper? his strong neying is fearefull.

24 He [a] diggeth in the valley, and reioyceth in his strength: he goeth forth to meet the harnessed man.

25 He mocketh at feare, & is not afrayd, and turneth not backe from the sworde.

26 Though the quiuer rattle against him, the glittering speare and the shield.

27 He [a] swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noyse of the trumpet.

28 Hee sayth among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noyse of the captaines, and the shouting.

29 Shall the hauke flie by thy wisedome, stretching out his wings toward [p] South?

30 Doeth the eagle mount vp at thy commandement, or make his nest on hie?

31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the tower.

32 From thence she spieth for meate, and her eyes behold afarre off.

33 His yong ones also sucke vp blood: and where the slaine are, there is he.

34 Moreouer the Lord spake vnto Iob, and sayd,

35 Is this to [q] learne, to striue with the Almightie? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered [r] Lord, saying,

37 Behold, I am [a] vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

a How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lorde answered Iob out of the [a] whirlewinde, and sayd,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou [a] disanull my iudgement? or wilt thou condemne mee, that thou mayest be iustified?

4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?

5 Decke thy selfe nowe with [b] maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and beholde euery one that is proud, and abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde [c] their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can [d] saue thee.

10 ¶ Behold now [e] Behemoth, (whom I made [f] with thee) which eateth [g] grasse as an ox.

11 Beholde nowe, his strength is in his loynes, & his force is in the nauil of his belly.

12 When he taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wrapt together.

13 His bones are like staues of brasse, and his small bones like staues of yron.

14 [h] He is the chiefe of the wayes of God: he that made him, will make his sword to approch vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?

18 Beholde, hee spoyleth the riuer, [k] and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out [l] Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst thou pierce his iawes with an angle?

22 Will hee make many [m] prayers vnto thee, or speake thee faire?

23 Will he make a couenant with thee? and wilt thou take [n] him as a seruant for euer?

24 Wilt thou play with him, as with a bird? or wilt thou bind him for thy maides?

25 Shall the companions banquet with him? shall they deuide him among the marchants?

26 Canst thou fill the basket with his skinne? or the fish panier with his head?

27 Lay thine hand vpon him: remember [o] the battell, and doe no more so.

28 Behold, [p] his hope is in vaine: for shall not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Leuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is he then [a] can stand before me?

2 Who hath preuented me that I should [b] make an end? All vnder heauen is mine.

3 I will not keepe silence concerning [c] his partes, nor his power, nor his comely proportion.

4 Who can discouer the face [d] of his garment? or who shall come to him with a double [e] bridle?

5 Who shall [f] open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are fast sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His neesings [g] make the light to shine, and his eyes are like the eye lids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

11 Out of his nostrils [h] commeth out smoke,

as

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[a] That is, giues him courage: which is meant by neying and shaking his mane: for with his breath he couereth his necke.

[a] He beateth with his hoofe.

[a] He so riddeth the ground, that it seemeth nothing vnder him.

[p] That is, when colde commeth, to flie into the warme countreys.

[q] Is this the way for a man that will learne, to striue with God? which thing he reproueth in Iob.

[r] Whereby he sheweth that he repented, and desired pardon for his faults.

Chap 38.1.

[a] Signifying, that they that iustifie themselues, condemne God as vniust.

[b] Meaning, that these were proper vnto God, and belonged to no man.

[c] Cause them to die if thou canst.

[d] Proouing hereby that whatsoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

[e] This beast is thought to be the elephant, or some other, which is vnknowen.

[f] Whom I made as well as thee.

[g] This commendeth the prouidence of God toward man, for if he were giuen to deuoure as a lyon, nothing were able to resist him or contend him.

[h] He is one of the chiefest workes of God among the beasts.

[i] Though man dare not come neere him, yet God can kill him.

[k] He drinketh at leasure, and feareth no body,

[l] Meaning, the whale.

[m] Because he feareth least thou shouldest take him.

[n] To doe thy businesse, and be at thy commandement?

[o] If thou once consider the danger, thou wilt not meddle with him.

[p] To wit, that trusteth to take him.

[a] If none dare stand against a whale, which is but a creature, who is able to compare with God § Creator?

[b] Who hath taught me to accomplish my worke?

[c] The parts and members of the whale.

[d] That is, who dare pull off his skinne?

[e] Who dare put a bridle in his mouth?

[f] Who dare look in his mouth?

[g] That is, casteth out flames of fire,

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and [b] labour is vtterly before his face.

14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraide of his maiestie, and for feare they faint in themselues.

17 When the sword doeth touch him, hee will not rise vp, nor for the speare, dart nor habergion.

18 He esteemeth iron as straw, and hasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones [i] are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depth to [k] boyle like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to [l] shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

b Nothing is painefull or hard vnto him,

i Hisskin is so hard that he lieth with as great ease on the stones, as in the mire.

k Either he maketh the sea to seeme as it boiled by his wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boiled.

l That is, a white froth and shining streame before him.

m He despiseth all other beasts and monsters, and is the proudest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age, and death.

THen Iob answered the Lord, and said,

2 I knowe that thou canst doe all things, and that there is no [n] thought hid from thee.

3 Who is he that hideth counsel without [o] knowledge? therefore haue I spoken that I vnderstoode not, euen things too wonderfull for me, and which I knewe not.

4 Heare, I beseech thee, & I will speake: I will demaund of thee, [d] and declare thou vnto me.

5 I haue [p] heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre [e] my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these words vnto Iob, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friendes: for ye haue not spoken of mee the thing that is [q] right, like my seruant Iob.

8 Therefore take vnto you nowe seuen bullocks, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruaunt Iob shall [r] pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had sayd vnto them, and the Lord accepted Iob.

10 Then the Lord turned the [s] captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as hee had before.

11 Then came vnto him all his [t] brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a [u] piece of money, and euery one an eare-ring of golde.

12 So the Lord blessed the last dayes of Iob more then the first: for he had [x] fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, & a thousand she asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one [y] Iemimah, and the name of the second [z] Kezia, and the name of the third [a] Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourty yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being old, & full of dayes.

n No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

o Is there any but I? for this God layd to his charge, cha. 38. 2.

c I confesse herein mine ignorance, and that I spake I will not what.

d He sheweth that he will be Gods scholler to learne of him.

e I knew thee onely before by hearesay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, & not comforted him with my mercies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the faults that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, reade Chap. 19. 13.

p [Or, lambe, or money so marked.

l God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as Cassia, or sweet spice.

o That is, the horne of beauty.

The * Psalmes of Dauid.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, aswell in this life present, as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most abundantly. If we would know the great and high maiestie of God, heere we may see the brightnesse thereof shine most clearely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, heere wee may haue a most liuely and comfortable taste thereof. If wee would know wherein standeth our saluation, and how to attaine to life euerlasting, heere is Christ our onely Redeemer and Mediatour most cuidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and how to keepe measure therein. They that are afflicted

* Or, praises, according to the Hebrewes: and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

and oppresse I, shall see wherein standeth their comfort, and how they ought to praise God when hee sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though hee suffer them to prosper for a while, yet hee brideleth them, in so much as they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee haue most present remedies against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against al dangers in this life, liue in the true feare & loue of God, and at length attaine to that incorruptible crowne of Glory, which is layed vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalme first in maner of a Preface, to exhort al godly men to study and meditate the heauenly wisdom. For the effect hereof is, 1 That they bee blessed, which giue themselues wholy al their life to the holy Scriptures: 4 And that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

a When a man hath giuen once place to euil counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deut.6.6.Ioſh.1.8.prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swing in this world, yet the Lorde driueth them downe that they shall not rise nor stand in the company of the righteous.

e But tremble when they feele Gods wrath.

f Doeth approue and prosper, like as not to know, is to reproue and reiect.

BLessed is the man that doeth not walke in the a counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight is in the b Law of the Lord, and in his b Lawe doeth he meditate day and night.

3 For he shall be like a c tree planted by the riuers of waters, that will bring forthher fruit in due season: whose leafe shal not fade: so c whatsoeuer he shall do, shall prosper.

4 d The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stande in the e iudgement, nor sinners in the assembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God wil cõtinue his kingdom for euer, and aduance it euen to the ende of the world, 10 and therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Act.4.25.*

Or, anointed.

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Pro.1.26.*

c Gods plagues will declare that in resisting his Christ, they fought against him.

WHy doe the a Heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the princes are assembled together against the Lord, and against his ‖ Christ.

3 b Let vs breake their bandes, and cast their cords from vs.

4 *But he that dwelleth in the heauen, shal laugh: the Lord shall haue them in derision.

5 Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the d decree: that is, the Lord hath sayd vnto mee, * Thou art my Sonne: this e day haue I begotten thee.

8 Aske of me, & I shal giue thee the heathen for thine inheritance, and the f endes of the earth for thy possession.

9 * Thou shalt crush them with a sceptre of yron, and breake them in pieces like a potters vessell.

10 g Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, & reioyce in trembling.

12 h Kisse the sonne, least he be angry, & ye i perish in the way, when his wrath shal suddenly burne: blessed are all that trust in him.

d To shew that my vocation to the kingdome is of God. *Act.13.33. hebr.1.5.*

c That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So it is applied to Christ in his first comming and manifestation to the Gentiles also.

on to the world.

f Not onely the Iewes, but *Reuel.2.27.*

g Hee exhorteth all rulers to repent in time.

h In signe of homage.

i When the wicked shall say, Peace and rest, seeming yet to be but in the midde way of their purposes, then shall destruction suddenly come, *1.Thes.5.3.*

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great raisings and terrors of his enemies, yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the Church.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries a increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. b Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did cal vnto the Lord with my voice, and he heard me out of his holy mountaine. Selah.

5 I layd me downe and slept, and rose vp againe: for the Lord sustened me.

6 I wil not be afraid for c ten thousand of the people, that should beset me rounde about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 d Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence as a thing of great importance.

c When he considered the trueth of Gods promise, and tried the same, his faith increased marueilously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, & therefore boldly reprooueth his enemies, who wilfully refished his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

¶ To

a Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chiefe to ſet the tune, and to begin: who had the charge becauſe he was moſt excellent, and he beganne this Pſalme on the inſtrument called Negnoth, or in a tune ſo called.
b Thou that art the defender of my iuſt cauſe.
c Both of minde and body.
d Ye that thinke your ſelues noble in this world.
e Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought.
f A King that walketh in his vocation.
g For feare of Gods iudgements.
h Ceaſe your rage.
i Serue God purely and not with outward ceremonies.
k The multitude ſeeke worldly wealth, but Dauid ſetteth his felicitie in Gods fauour.
l This worde in Ebrew may bee referred to God, as it is here tranſlated, or to Dauid, ſignifying, that he ſhould dwell as ioyfully alone, as if he had many about him, becauſe the Lord is with him.

To him that excelleth on Negnoth. A Pſalme of Dauid.

HEare mee when I call, b O God of my righteouſneſſe: thou haſt ſet me at libertie, when I was c in diſtreſſe: haue mercy vpon me, and hearken vnto my prayer.

2 O ye d ſonnes of men, how long will ye turne my glory into ſhame, e louing vanitie, and ſeeking lyes? Selah.

3 For be ye ſure that the Lord hath choſen to himſelfe f a godly man: the Lord will heare when I call vnto him.

4 g Tremble, and ſinne not: examine your owne heart vpon your bed, and be h ſtil. Selah.

5 i Offer the ſacrifices of righteouſneſſe, and truſt in the Lord.

6 Many ſay, Who will ſhewe vs any k good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou haſt giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay me downe, and alſo ſleepe in peace: for, thou Lord, l onely makeſt me dwell in ſafetie.

To him that excelleth vpon Nehiloth. A Pſalme of Dauid.

For, a muſicall inſtrument or tune.

a That is, my vehement prayer & ſecret complaint and ſighings.
b With patience and truſt till I be heard.
c Seeing that God of nature hateth wickedneſſe, he muſt needes puniſh the wicked and ſaue the godly.
d Which runne moſt ragingly after their carnall affections.
e In the deepeſt of his tentations he putteth his ſtill confidence in God.
f Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.

HEare my wordes, O Lord: vnderſtand my a meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will b waite.

4 For thou art not a God that loueth c wickednes: neither ſhall euil dwell with thee.

5 d The fooliſh ſhall not ſtande in thy ſight: for thou hateſt all them that worke iniquitie.

6 Thou ſhalt deſtroy them that ſpeake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I e will come into thine houſe in the multitude of thy mercie: and in thy feare will I worſhip towarde thine holy Temple.

8 Leade mee, O Lord, in thy righteouſneſſe, f becauſe of mine enemies: make thy way plaine before my face.

9 For no conſtancie is in their mouth: within they are very corruption: their g throat is an open ſepulchre, and they flatter with their tongue.

10 Deſtroy them, O God: h let them fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.

11 And b let all them, that truſt in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt i bleſſe the righteous, and with fauour k wilt compaſſe him, as with a ſhield.

Rom. 3. 13.
g Or cauſe them to erre.
h Let their deuices come to nought.
b Thy fauour toward me ſhall confirme my faith of all others.
i Or, giue good ſucceſſe.
k So that he ſhall be ſafe from all dangers.

PSAL. VI.

1 When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceiued the horrors of death euerlaſting, he deſireth forgiuenes, 6 Bewayling that if God tooke him away in his indignation, hee ſhould lacke occaſion to praiſe him as he was wont to doe, whileſt he was among men. 9 Then ſuddenly feeling Gods mercie, he ſharpely rebuketh his enemies, which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Pſalme of Dauid.

O Lord, a rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for b my bones are vexed.

3 c My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?

4 Returne, O Lorde: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in d death there is no remembrance of thee: in the graue who ſhall praiſe thee?

6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, and water my couch with my teares.

7 My eye is dimmed for deſpite, and ſunke in becauſe of all mine enemies.

8 e Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall bee turned backe, and put to ſhame f ſuddenly.

Ier. 10. 24.
a Though I deſerued deſtruction, yet let thy mercy pitie my frailtie.
b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods iudgement.
d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
[Or, more eye is eaten as it were with wormes.
e God ſendeth comfort & boldneſſe in affliction, that we may triumph ouer our enemies.
f When the wicked thinke that the godly ſhall periſh, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 Being falſly accuſed by Chuſh one of Sauls kinſmen, he calleth to God to be his defender: 3 To whom he commendeth his innocencie, 9 Firſt ſhewing that his conſcience did not accuſe him of any euill towardes Saul: 10 Next that it touched Gods glory to auenge ſinne euen againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies and promiſe, he waxeth bolde, and deſcribeth the vaine enterpriſes of his enemies, 16 Threatning that it ſhall fall on their owne necke which they haue purpoſed for others.

Shigaion of Dauid, which he ſang vnto the Lord, concerning the words of a Chuſh the ſonne of Jemini.

[Or, kind of muſick.
[Or, confeſſion.
a 2. Sam. 16. 9.

O Lorde my God, in thee I put my trust: saue me from all that persecute me, and deliuer me,

2 Lest a hee deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my God, if I haue done b this thing, if there be any wickednesse in mine hands,

4 c If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemie persecute my soule and take it: yea, let him treade my life downe vpon the earth, and lay mine d honour in the dust. Selah.

6 Arise, O Lorde, in thy wrath, e lift vp thy selfe against the rage of mine enemies, and awake for mee according to the f iudgement that thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes therefore f returne on hie.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my g righteousnesse, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end: but guide thou the iust: for the righteous God triest the h hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, i euery day.

12 Except k he turne, hee hath whet his sworde: he hath bent his bowe and made it readie.

13 Yee hath also prepared him deadly weapons: he will ordaine his arrowes for them that persecute me.

14 l Behold, he shall trauaile with wickednesse: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit, that he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will praise the Lord according to his l righteousnesse, and will sing praise to the Name of the Lord most High.

a Hee desireth God to deliuer him frō the rage of cruell Saul.
b Wherewith Chusi chargeth mee.
c If I reuerenced not Saul for affinities sake, & preserued his life, 1. Sam. 26 8, 9.
d Let me not only die, but be dishonored for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power,
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger he magnifieth Gods grace. Isa. 59. 4. Iob 15. 35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made as it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the a mouth of babes and sucklings hast thou ‖ ordained strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordained,

4 What is b man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then c God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 All d sheepe and oxen: yea, and the beastes of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ Or, *kinde of instruments, or tunes.*
‖ Or, *noble, or musicall.*
a Though the wicked would hide Gods prayses yet the very babes are sufficient witnesses of the same. ‖ Or, *established.* ‖ Or, *confound.*
b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 Het being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lorde with my a whole heart: I will speake of all thy maruelous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high,

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For b thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 c O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement.

8 For hee shall iudge the worlde in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the d poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For e when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord: consider my trouble, which I suffer of them that hate mee, thou that liftest me vp from the gates of death,

14 That I may shewe all thy prayses within the f gates of the daughter of Zion, and reioyce in thy saluation.

‖ Or, *kind of instruments, or tunes for the death of Labben or Gaath.*
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that minderh nothing, but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ Or, *reigne as iudge.*
d Our miseries are meanes to cause vs to seele Gods present care ouer vs,
e Though God reuengeth not suddenly the wrong done to his, yet he sufferreth not the wicked vnpunished.
f In the open assembly of the Church.

15 The

g For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.
‖Or, *thus is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

15 The heathen are e sunken downe in the pit, that they made: in the net that they hid, is their foote taken.
16 h The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not bee alway forgotten: the hope i of the afflicted shall not perish for euer.
19 Vp Lord: Let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling.
15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit & wealth, & blesseth himselfe, and thus blasphemeth the Lord.
‖Or, *flattereth at.*
‖Or, *not be moued because he was neuer in euill.*
c The euill shall not touch me. Ie. 28. 15. or els he speaketh thus, because he neuer felt euill.
d He theweth that the wicked haue many meanes to hide their cruelnie, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f Hee calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must nowe helpe or neuer.
g Therefore thou must needes punish this their blasphemie.

WHy standest thou farre off, O Lord, and hidest thee in a due time, euen in affliction?
2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.
3 For the wicked hath b made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.
4 The wicked is so proud that he seeketh not for God: he thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore disdeth he all his enemies.
6 He sayeth in his heart, I shall ‖never be moued, c for I be in danger.
7 His mouth is full of cursing, and deceit, and fraud: vnder his tongue is mischefe and iniquitie.
8 d He lieth in wait in the villages: in the secret places doth he murther the innocent: his eyes are bent against the poore.
9 He lieth in waite secretly, euen as a lion in his den: hee lieth in waite to spoyle the poore: hee doeth spoyle the poore, when hee draweth him into his net.
10 Hee croucheth and boweth: therefore heapes of the poore doe fall by his might.
11 He hath sayd in his heart, God hath forgotten, he hideth away his face, and will neuer see.
12 e Arise, O Lord God: lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? he saieth in his heart, Thou wilt not s regard.
14 Yee thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest h take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde i none.
16 The Lord is King for euer and euer: the k heathen are destroyed foorth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,
18 l To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

h To iudge betweene the righ and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods Law, shalbe destroyed.
l God helpeth when mans helpe ceaseth.
‖Or, *destroy no more man vpon the earth.*

PSAL. XI.

1 This Psalme containeth two parts. In the first Dauid sheweth how hard assaults of tentations he sustained; and in how great anguish of minde he was when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Psalme of Dauid.

IN the Lord I put my trust: howe say yee then to my soule, a Flee to your mountaine as a bird?
2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.
3 For the b foundations are cast downe: what hath the c righteous done?
4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes d will consider: his eye lids will trie the children of men.
5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shall raine snares, e fire, and brimstone, and stormie tempest: this is the f portion of their cup.
7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodome and Gomorrha.
f Which they shall drinke euen to the dregs. Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eight: tune. A Psalme of Dauid.

HElpe Lord, for there is not a a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, b flattering with their lips, and speake with a double heart.
3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a Which dare defend the truth, and shew mercy to the oppressed.
b He meaneth by flatterers of the court, which harm him more with their tongues then with their weapons.

e They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the ende from all dangers.
e Because the Lords word and promise is true & vnchangeable, he will performe it.

4 Which haue sayd, e With our tongue will wee preuaile: our lips are our owne: who is Lord ouer vs?
5 d Now for the oppression of the needie, and for the sighs of the poore, I will vp, saith the LORD, and will e set at libertie him, whom the wicked hath snared.
6 The words of the LORD are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.
7 Thou wilt keep them, O LORD: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

f That is, thine, though he were but one man. g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with sundry & new afflictions, fleeth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doth his place.
c Which might turn to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past, and by others to come.

HOw long wilt thou forget me, O LORD, a for euer? how long wilt thou hide thy face from me?
2 How long shall I take b counsell with in my selfe, hauing wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, and heare mee, O LORD my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.
5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the LORD, because he hath e dealt louingly with me.

PSAL. XIIII.

1 Hee describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal 53.1.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid heere maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.

THe a foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.
2 The LORD looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.
3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eate bread? they call not vpon the LORD.
5 d There they shall be taken with feare, because God is in the generation of the iust.
6 Ye haue made a mocke at the counsell of the poore, because the LORD is his trust.
7 Oh giue saluation vnto Israel out of Zion: when the LORD turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

d Where they thinke themselues most sure.
e You mocke the that put their trust in God.
f He prayeth for the whole Church, who he is assured God will deliuer: for none but he onely can doe it.
g *Note that of the Psalme, the 5, 6. & 7. verses, which are put into the common translation, & that seeme vnto some to bee left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: and are gathered out of the 5, 140. and 10. Psalmes, the 59. of the Prophet Esaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romans.*

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore hee placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

A Psalme of Dauid.

LOrd, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?
2 He that a walketh vprightly and worketh righteousnesse, and speaketh the truth in his heart.
3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.
4 b In whose eyes a vile person is contemned, but he honoureth them that feare the LORD: hee that sweareth to his owne hinderance and changeth not.
5 Hee that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, d shall neuer bee moued.

a First God requireth vprightnesse of life, next doing well to others, and thirdly trueth and simplicity in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his works, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 who suffereth his to lacke nothing.

¶ Michtam of Dauid.

PReserue me, O God: for in thee doe I a trust.
2 O my soule, thou hast said vnto the LORD, Thou art my Lord: my b welldoing extendeth not to thee,
3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.
4 The c sorowes of them, that offer to another God, shall be multiplied: d their offerings of blood will I not offer, neither make e mention of their names with my lips.
5 The LORD is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.
6 The c lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.
7 I will praise the LORD, who hath giuen

‖ Or, a certaine tune.
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatrie. Exod. 23. 13.
e Wherewith my portion is measured.

me

f God teacheth me continually by ſecret inſpiration.
g The faithfull are ſure to perſeuere to the end.
h That is, I reioyce both in body and in ſoule.
i This is chiefly meant of Chriſt, by whoſe reſurrection all his members haue immortalitie.
k Where God fauoureth, there is perfect felicitie.
l Or, reines.
m And feele not the ſmart that Gods children oft times doe.
n This is the full felicitie comforting againſt all aſſaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

me counſell: my f reines alſo teach me in the night.
8 I haue ſet the Lord alwayes before me: for he is at my right hand: therefore I ſhal not ſlide.
9 Wherefore g mine heart is glad, and my tongue reioiceth: my fleſh alſo doeth reſt in hope.
10 For thou i wilt not leaue my ſoule in the graue, neither wilt thou ſuffer thine holy one to ſee corruption.
11 Thou wilt ſhew me the path of life: in thy h preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe giuen on his part. 6 Therefore he deſireth God to reuenge his innocence, and deliuer him.

¶ The prayer of Dauid.

HEare a the right, O Lord, conſider my cry: hearken vnto my prayer of lips vnfained.
2 Let my b ſentence come forth from thy preſence, and let thine eyes behold equitie.
3 Thou haſt c proued and viſited mine heart in the night: thou haſt tried mee, and foundeſt nothing: for I was purpoſed that my d mouth ſhould not offend.
4 Concerning the works of men, by the e wordes of thy lippes I kept mee from the paths of the cruell man.
5 Stay my ſteps in thy paths, that my feete doe not ſlide.
6 I haue called vpon thee: f ſurely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.
7 Shew thy marueilous mercies, thou that art p Sauiour of them that truſt in thee, from ſuch as g reſiſt thy right hand.
8 Keepe me as the apple of the eye: hide me vnder the ſhadow of thy wings,
9 From the wicked that oppreſſe mee, from mine enemies, which compaſſe me round about for h my ſoule.
10 They are incloſed in their owne i fat, and they haue ſpoken proudly with their mouth.
11 They haue compaſſed vs now in our ſteps: they haue ſet their eies to bring downe to the ground:
12 Like as a Lion that is greedy of praie, and as it were a Lions whelpe lurking in ſecrete places.
13 Vp Lord, k diſappoint him: caſt him downe: deliuer my ſoule from the wicked ‖ with thy ſword,
14 From men by thine l hand, O Lord, from men ‖ of the worlde, who haue their m portion in this life, whoſe bellies thou fillest with thine hid treaſure: their children haue enough, and leaue the reſt of their ſubſtance for their children.
15 But I will behold n thy face in righteouſneſſe, and when I o awake, I ſhalbe ſatisfied with thine image.

a My righteous cauſe.
b The vengeance that thou ſhalt ſhew againſt mine enemies.
c When thy ſpirit examined my conſcience.
d I was innocent toward mine enemie both in deed & thought.
e Though the wicked prouoked me to doe euil for euil, yet thy worde kept me backe.
f He was aſſured that God would not refuſe his requeſt.
g For all rebell againſt thee, which trouble thy Church.
h For their crueltie cannot be ſatisfied but with my death.
i They are puft vp with pride, as the ſtomacke that is choked with fat.
k Stop his rage.
‖ Or, which is thy ſword.
l By thy heauenly power.
‖ Or, whoſe tyrannie hath too long endured.

PSAL. XVIII.

1 This Pſalme is the firſt beginning of his gratulation, & thankſgiuing in the entring into his kingdome, wherein he extolleth and prayſeth moſt highly the marueilous mercies and graces of God, who hath thus preſerued and defended him. 32 Alſo hee ſeteth foorth the image of Chriſtes kingdome, that the faithfull may bee aſſured that Chriſt ſhall alwayes conquere and ouercome by the vnſpeakable power of his Father, though all the whole world ſhould ſtriue there-againſt.

¶ To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord, which ſpake vnto the Lord the wordes of this ſong (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and ſayd,

I Will loue thee dearely, O Lorde my ſtrength.
2 a The Lord is my rocke, and my fortreſſe, and he that deliuereth mee, my God and my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſaluation, and my refuge.
3 I will call vpon the Lorde, which is worthy to be b prayſed: ſo ſhal I be ſafe from mine enemies.
4 The c ſorowes of death compaſſed me, and the floods of wickednes made mee afraid.
5 The ‖ ſorowes of the graue haue compaſſed mee about: the ſnares of death ouertooke me.
6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euen into his eares.
7 d Then the earth trembled, and quaked: the foundations alſo of the mountaines moued and ſhooke, becauſe hee was angry.
8 Smoke went out at his noſtrels, and a e conſuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heauens alſo and came downe, and f darkeneſſe was vnder his feete.
10 And he rode vpon g Cherub and did flie, and he came flying vpon the wings of the winde.
11 Hee made darkneſſe his h ſecret place, and his pauilion round about him, euen darkneſſe of waters, and cloudes of the ayre.
12 At the brightneſſe of his preſence his cloudes paſſed, haillſtones and coales of fire.
13 The Lord alſo thundred in the heauen, and the Higheſt gaue i his voyce, haillſtones and coales of fire.
14 Then hee ſent out k his arrowes and ſcattered them, and he increaſed lightenings and deſtroyed them.

a He vſeth this diuerſitie of names to ſhew that as the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not his glory with their petition.
c He ſpeaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, cordes, or, cables.
d A deſcription of the wrath of God againſt his enemies after he had heard his prayers.
e He ſheweth how horrible Gods iudgements ſhall be to the wicked.
f Darkeneſſe ſignifieth the wrath of God, as the cleare light ſignifieth Gods fauour.
g This is deſcribed at large, Pſal. 104.
h As a King angry with the people, wil not ſhew himſelfe vnto them.
i Thundred, lightned, & hailed.
k His lightnings.

15 And

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken me: hee hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate me: for they were [o] too strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 He brought me foorth also into a large place: [p] he deliuered me, because he fauoured me.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompensed me:

21 Because I kept the wayes of the Lord and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his [r] commandements from me.

23 I was vpright also with him, & haue kept me from my [s] wickednesse.

24. Therefore the Lord rewarded me according to my righteousnes, & according to the pureness of mine hands in his sight.

25 With the [t] godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue [x] broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For whois God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine hands to fight: so that a bowe of [b]steele is broken with mine armes.

35 Thou hast also giuen me the [b] shield of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallē vnder my feet.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, whom I haue not [h] known, shall serue me.

44 As soone as they heare, they shal obey me: the strangers shall [i] bee in subiection to me.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation bee exalted.

47 It is God that giueth me power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the [l] cruell man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and sheweth mercy to his anointed, euen to Dauid, and to his [n] seede for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Law of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is sayd also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God, that he both gaue the victorie in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z Hee giueth good successe to all mine enterprises.
a Towers and forts, which he tooke out of the hands of Gods enemies. [Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reiect the crie of the afflicted, God will also reiect them, when they crie for helpe: for either paine or feare cause those hypocrites to crie.
g Which dwell round about me.
h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his worde bringeth all to his subiection.
i Or, lie: signifying a subiection constrained and not voluntarie.
k Feare shal cause them to be afraid and come forth of their secret holes and holdes to seeke pardon.
l That is, Saul who of malice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moue the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] heauens declare the glory of God, and the firmament shewth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like

Rom. 1. 20.
a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.
b The continuall succesle of the day and night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie, and reioycing of the assembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the endes of the ſame, and none is hid from the heate thereof.

f Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.

7 The f Law of the Lord is perfect, converting the ſoule: the teſtimonie of the Lord is ſure, & giueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

g So that all mans inuentions & intentions are lies.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lord are g truth: they are righteous h altogether,

h Euery one without exception.

10 And more to be i deſired then gold, yea, then much fine gold: ſweeter alſo then honie and the honie combe.

i Except Gods word be eſteemed aboue all worldly things, it is contemned.

11 Moreouer by them is thy ſeruaunt made circumſpect, and in keeping of them there is great k reward.

k For God accepteth our indeuour, though it be farre vnperfect.

12 l Who can vnderſtande his faultes? cleanſe me from ſecret faults.

l Then there is no reward of duetie, but of grace: for where ſinne is, there death is the reward.

13 Keepe thy ſeruant alſo from m preſumptuous ſinnes: let them not reigne ouer mee: ſo ſhal I be vpright, and made cleane from much wickednes.

m Which are done purpoſely and of malice.

14 Let the wordes of my mouth, and the o meditation of mine heart be acceptable in thy ſight, O Lorde, my ſtrength, and my redeemer.

n If thou ſuppreſſe my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would pleaſe him to heare their king, and receiue his ſacrifice which he offered before he went to battell againſt the Ammonites.

¶ To him that excelleth. A Pſalme of Dauid.

a Hereby kings are alſo admoniſhed to call to God in their affaires.

THe a Lord heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:

b The vertue, power, and grace of God.

2 Send thee helpe from the Sanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into aſhes. Selah:

c In token that they are acceptable vnto him.

4 And grant thee accor ding to thine heart, and fulfill all thy purpoſe:

5 That we may reioyce in thy d ſaluation, and ſet vp the banner in the Name of our God, when the Lord ſhall performe all thy petitions.

d Granted to the king, in whoſe wealth our felicitie ſtandeth.

6 Now e knowe I that the Lord will helpe his anoynted, and will heare him from his f Sanctuarie by the mighty helpe of his right hand.

e The Church feeleth that God hath heard their petition.

7 Some truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

f As by the viſible Sanctuarie Gods familiaritie appeared toward his people, ſo by the heauenly is meant his power and maieſtie.

8 g They are brought downe and fallen, but we are riſen, and ſtand vpright.

9 Saue Lord: h let the King heare vs in the day that we call.

g The worldlings that put not their onely truſt in God.

h Let the king be able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

PSAL. XXI.

1 Dauid in the perſon of the people praiſeth God for the victorie, attributing it to God, and not to the ſtrength of man. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.

¶ To him that excelleth. A Pſalme of Dauid.

a When he ſhall ouercome his enemies, and ſo be aſſured of his vocation.

THe King ſhall a reioyce in thy ſtrength, O Lord: yea, how greatly ſhall hee reioyce in thy ſaluation!

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips. Selah.

b Thou declareſt thy liberall fauor toward him before he prayed.

3 For thou b diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure golde vpon his head.

c Dauid did not only obteine life but alſo aſſurance that his poſteritie ſhould reigne for euer.

4 c He aſked life of thee, and thou gaueſt him a long life for euer and euer.

5 His glory is great in thy ſaluation: dignitie and honour haſt thou laid vpon him.

d Thou haſt made him thy bleſſings to others, and a perpetuall example of thy fauour for euer.

6 For thou haſt ſet him as d bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

e Here he deſcribeth the power of Chriſtes kingdom, againſt the enemies thereof.

7 Becauſe the king truſteth in the Lord, and in the mercy of the moſt High, hee ſhall not ſlide.

f This teacheth vs patiently to endure the croſſe till God deſtroy the aduerſarie.

8 e Thine hand ſhall finde out all thine enemies, and thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fierie ouen in time of thine anger: the Lord ſhall deſtroy them in his f wrath, and the fire ſhal deuoure them.

g They layde as it were their nets to make Gods power to giue place to their wicked enterpriſes.

10 Their fruite ſhalt thou deſtroy from the earth, and their ſeede from the children of men.

11 For they g intended euil againſt thee, and imagined miſchiefe, but they ſhall not preuaile.

12 Therefore ſhalt thou put them h apart, and the ſtrings of thy bowe ſhalt thou make ready againſt their faces.

13 i Be thou exalted, O Lorde, in thy ſtrength: ſo will we ſing & praiſe thy power.

h As a marke to ſhoote at.

i Mainteine thy Church againſt thine aduerſaries, that we may haue ample occaſion to praiſe thy Name.

PSAL. XXII.

1 Dauid complained becauſe he was brought into ſuch extremities, that he was paſt all hope: but after he had rehearſed the ſorowes and griefes wherewith he was vexed, 10 He couereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here vnder his owne perſon he ſitteth forth the figure of Chriſt, whom he did foreſee by the Spirit of prophecie, that he ſhould marueilouſly and ſtrangely be deiected, and abaſed, before his Father ſhould raiſe and exalt him againe.

¶ To him that excelleth vpon ‖ Aileleth Haſhahar. A Pſalme of Dauid.

‖ Or, *the hinde of the morning, and thus was the name of ſome common ſong.*

MY a God, my God, why haſt thou forſaken mee, and art ſo farre from mine health, and from the wordes of my b roaring?

a Here appeareth that horrible conflict which he ſuſteined betweene faith and deſperation.

2 O my God, I cry by day, but thou heareſt not, and by night, but ‖ haue no audience.

b Being tormented with extreme anguiſh.

‖ Or, *I ceaſe not.*

3 But thou art holy, and doeſt inhabite

c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his sonne for our sakes.

‡ *Or, roled vpon God.*

Matth. 27. 43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proud and cruell, that they were rather beastes then men.

h Before, he spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nayled by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitarie, left alone and forsaken of all. Psal. 35. 17. and 25. 16.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if hee had not tasted death at all. *Heb.* 2. 12.

n Hee promiseth to exhort the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

the * prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a d worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue mee in derision: they make a mow and nod the head, saying,

8 ‡ He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe me out of the e wombe: thou gauest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from f the wombe: thou art my God from my mothers belly.

11 Be not farre from mee, because trouble is neere: for there is none to helpe me.

12 Many yong bulles haue compassed me: mightie g Bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my tawes, and thou i hast brought me into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they k pierced mine handes and my feete.

17 I may tell all my bones: yet they beholde, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lorde, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my l desolate soule from the power of the dog.

21 m Saue me from the lyons mouth, and answere me in sauing mee from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the midst of the Congregation will I prayse thee, saying,

23 n Prayse the Lord, yee that feare him: magnifie ye him, all the seede of Iaakob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the o poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My prayse shall be of thee in the great congregation: my p vowes will I performe before them that feare him.

26 q The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him: your heart shall liue for euer.

27 All the endes of the world shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat r in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, ſ euen he that cannot quicken his owne soule.

30 t Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because he hath u done it.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doeth alude still to the sacrifice.

r Though the poore be first named, as verse 26, yet the wealthy are not separated from the grace of Christs kingdome.

ſ In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome.

t Meaning the posteritie, which the Lord keepeth as a seede to the Church to continue his prayse among men.

u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for euer.*

A Psalme of Dauid.

THe Lord is my * shepheard, a I shall not want.

Isa. 40. 11. *Iere.* 23. 3. *ezek.* 34. 23. *Iohn* 10. 11. 1. *pet.* 2. 25.

2 Yee maketh mee to rest in greene pasture, and leadeth me by the still waters.

3 Yee b restoreth my soule, and leadeth mee in the c pathes of righteousnesse for his Names sake.

4 Yea, though I should walke through the valley of the d shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou dooest prepare a e table before me in the sight of mine aduersaries: thou doest f anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnesse & mercy shal follow me all the dayes of my life, & I shall remaine a long season in the g house of the Lord.

a He hath care ouer me and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or straight wayes.

d Though hee were in danger of death as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was the maner of great feasts.

g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into the Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

A Psalme of Dauid.

Deut. 10. 14. *Iob* 41. 3. *1. cor.* 10. 26.

THe earth * is the Lords, & all that therein is: the world & they that dwell therein

a He noteth two things: the one that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters which naturally are aboue it.
b Though circumcision separate the carnall seed of Isakob from the Gentiles, yet he that seeketh God, is the true Isakob and the very Israelite.
c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

2 For he hath founded it vpon the a seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.
5 He shall receiue a blessing frō the Lord, and righteousnesse from the God of his saluation.
6 This is the b generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.
7 c Lift vp your heads, ye gates, and be ye lift vp ye euerlasting doores, and the king of glory shall come in.
8 Who is the King of glory? the Lord, strong and mighty, euen the Lord mighty in battell.
9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting doores, and the King of glory shall come in.
10 Who is the King of glory? the Lord of hostes, he is the King of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most fermently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods. *Isa. 28. 26. rom. 10. 11.*
c Retaine me in the faith of thy promise, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

VNto thee, a O Lord, lift I vp my soule.
2 My God, I b trust in thee: let me not be confounded, let not mine enemies reioyce ouer me.
3 b So all that hope in thee, shall not bee ashamed: but let them be confounded, that transgresse without cause.
4 c Shew me thy wayes, O Lorde, and teach me thy pathes.
5 Lead me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust d all the day.
6 Remember, O Lorde, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.
7 Remember not the e sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.
8 Gracious and righteous is the Lorde: therefore will hee f teach sinners in the way.
9 Them that bee meeke, will hee guide in iudgement, and teach the humble his way.
10 All the pathes of the Lorde are mercie and trueth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lorde, bee mercifull vnto mine iniquitie, for it is great.
12 What i man is hee that feareth the Lord? him will he teach the way that he shall k chuse.
13 His soule shall dwell l at ease, and his seed shall inherite the land.
14 The m secret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderstanding.
15 Mine eyes are euer toward the Lorde: for he will bring my feete out of the net.
16 Turne thy face vnto mee, & haue mercy vpon me: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction & my trauell, and forgiue all my sinnes.
19 Behold mine o enemies, for they are many, and they hate me with cruel hatred.
20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.
21 Let p mine vprightnes and equitie preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

f That is, call them to repentance. g He will gouerne and comfort them that are truly humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shal prosper both in spirituall and corporall things.
m His counsell contained in his word, whereby hee declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies cruelty.
o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies: let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

1 David oppressed with many iniuries, finding no helpe in the world, calleth for aide from God, & assureth of his integritie toward Saul, desireth God to bee his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithful in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open prayses and thanksgiuing.

¶ A Psalme of Dauid.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what stayed him, that hee did not recompense euill for euill.
d He declareth that they cannot walke in simplicitie before God, that delight in the companie of the vngodly.

IVdge me, a O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.
2 Proue me, O Lord, and trie me: examine my b reines, and mine heart.
3 For thy c louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.
4 I haue not d hanted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assembly of the euill, and haue not companied with the wicked.
6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voice of thanksgiuing, and set forth all thy wonderous works.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 f Gather not my soule with the sinners, nor my life with the bloody men:

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrow of the wicked.

g Whose cruell hands do execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will prayse him openly.

10 In whose hands is g wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.
12 My foote standeth in h vprightnesse: I will prayse thee, O Lord, in the Congregations.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thanksgiuing annexed: 6 Wherein wee may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore hee desireth to liue and to bee deliuered, euen ly to worship God in his Congregation.

¶ A Psalme of Dauid.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, and giue my faith the victory.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy name in the midst of the congregation.
d Dauid assured himselfe by the Spirite of prophesie, that hee should ouercome his enemies and serue God in his Tabernacle.
e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

THe Lord is my a light and my saluation, whome shall I feare? the Lorde is the strength of my life, of whome shall I bee a-frayd?
2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against me, mine heart should not bee afrayd: though warre be raysed against me, I will trust in b this.
4 c One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lorde all the dayes of my life, to beholde the beauty of the Lord, and to visite his temple.
5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauilion shall he hide me, and set mee vp vpon a rocke.
6 d And now shall bee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.
7 Hearken vnto my voice, O Lord, when I cry: haue mercy also vpon mee and heare me.
8 When thou saydest, e Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.
9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.
10 f Though my father and my mother should forsake me, yet the Lord will gather me vp.
11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.
12 Giue mee not vnto the g lust of mine aduersaries: for there are false witnesses risen vp against me, & such as speake cruelly.
13 I should haue fainted, except I had beleeued to see the goodnes of the h Lord in the land of the liuing.
14 i Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And crieth for vengeance against them: & at length assureth himselfe, that God hath heard his prayer, 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

a He counteth himselfe as a dead mā, til God shew his fauour toward him, and grant him his petition.
b He vsed this outward meanes to help his weakenesse of his faith: for in the first place was the Arke, & there God promised to shew the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them bee vtterly destroied.

VNto thee, O Lorde, doe I crie: O my strength, be not deafe toward me, least, if thou answere me not, I be like them that goe downe into the pit.
2 Heare the voice of my petitions, when I cry vnto thee, whē I hold vp mine hands toward thine b holy Oracle.
3 c Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.
4 d Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their handes: render them their reward.
5 For they regard not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and build them not vp.
6 f Blessed be the Lord, for he hath heard the voyce of my petitions.
7 The Lord is my strength, & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.
8 The Lord is their strength, & he is the strength of the deliuerances of his anointed.
9 Saue thy people, & blesse thine inheritance: feed them also, & exalt them for euer.

f Because hee felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses. g Meaning, his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the most part thinke there is no God) 3 As the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, & moueth them thereby to prayse his Name.

¶ A Psalme of Dauid.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumbe creatures.
b The thunderclaps that are heard out of the cloudes ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Hermon.

GIue vnto the Lord, ye sonnes of the mightie: giue vnto the Lord glory & strength.
2 Giue vnto the Lord glory due vnto his Name: worship the Lorde in the glorious Sanctuary.
3 The b voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.
4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.
5 The c voice of the Lorde breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 He maketh them also to leape like a calfe: Lebanon also & d Sirion like a young Unicorne.
7 The voyce of the Lorde diuideth the

e flames

e It causeth the lightnings to shoote and glide. f In places most desolate, where as seemeth there is no presence of God.

g For feare maketh them to cast their calues. h Maketh the trees bare, or pierceth the most secret places. i Though the wicked are nothing mooued with these sights, yet the faithfull prayse God. k To moderate the rage of the tempest and water, that they destroy not all.

e flames of fire.

8 The voyce of the Lord maketh the wildernesse to tremble: the Lorde maketh the wildernesse of f Kadesh to tremble.

9 The voyce of the Lorde maketh the hindes to g calue, and h discouereth the forests: therefore in his i Temple doeth euery man speake of his glory.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered from great danger, hee rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children. 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to prayse God for euer.

2. Sam. 7. 2. Deut. 20. 5.

a After that Absalom had polluted it with most filthy fornicatiõ. b He condemneth them of great ingratitude, which doe not prayse God for his benefites. c Restored from the rebellion of Absalom. d Meaning, that he escaped death most narrowly. e The word signifieth them that haue receiued mercie, and shew mercy liberally vnto others. f Before his tabernacle.

Psal. 145. 8. Ier. 5. 3. 2. cor. 4. 17.

g I put too much confidence in my quiet state, as Ier. 31. 18. 2. chron. 32. 24, 25.

h I thought thou hadst established me in Zion most surely. i After that thou hadst withdrawen thine helpe, I felt my misery. k Dauid meaneth that the dead are not profitable to the Congregation of the Lord heare in earth: therefore he would liue to prayse his Name, which is the end of mans creation. l Because thou hast preserued me, that my tongue should prayse thee, I will not bee vnmindfull of my duetie.

A Psalme or song of the a dedication of the b house of Dauid.

I Will magnifie thee, O Lorde: b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast c restored me.

3 O Lorde, thou hast brought vp my d soule out of the graue, thou hast reuiued me from them that goe downe into the pit.

4 Sing prayses vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holinesse.

5 g For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

6 And in my h prosperitie I sayd, I shall neuer be mooued.

7 For thou Lord of thy goodnesse haddest made my k mountaine to stande strong: but thou diddest hide thy face, and I l was troubled.

8 Then cried I vnto thee, O Lorde, and prayed vnto my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.

12 Therefore shall my tongue prayse thee and not cease: O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

1 Dauid deliuered from some great danger, first reherseth what meditation hee had by the praysing of faith, when death was before his eies, his enemy being ready to take him. 15 Then he affirmeth that the succor of God is alwayes ready to those that feare him. 20 Finally, he exhorteth all the faithfull to trust in God, and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

To him that excelleth. A Psalme of Dauid.

I N thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.

2 Bowe downe thine eare to me: make haste to deliuer me: be vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rock and my fortresse: therefore for thy Names sake direct me and guide me.

4 Plucke mee out of the b net, that they haue laied priuily for mee: for thou art my strength.

5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.

7 I will be glad and reioice in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in e hand of the enemie, but hast set my feete at f large.

9 Haue mercy vpon me, O Lord: for I am in trouble: mine g eye, my soule and my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a h reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, i who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde: I am like a broken vessell.

13 For I haue heard the railing of k great men: feare was on euery side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, l Thou art my God.

15 My m times are in thine hand: deliuer mee from the hande of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, & n to silence in the graue.

18 Let the lying lippes bee made dumbe which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou o hast layd vp for them, that feare thee, and done to them that trust in thee, euen before the sonnes of men!

Psal. 71. 1.

a For then God declareth himself iust, when he preserueth his according as hee hath promised. b Preserue me from the craftie counsels and subtill practises of mine enemies. c He desireth God not onely to take care for him in this life, but that his soule may be saued after this life. d This affection ought to be in all Godschildren, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine. e Largenesse signifieth comfort, as straitnesse, sorowe and perill. f Meaning, that his sorowe and torment had continued a great while. g Mine enemies had drawen all men to their part against me, euen my chiefe friends. h They were afraide to shewe me any token of friendship. i They that were in authoritie, condemned me as a wicked doer. k I had this testimonie of conscience, that thou wouldest defend mine innocencie. l Whatsoeuer changes come, thou gouernest them by thy prouidence. m Let death destroy them, to the intent that they may hurte no more. n Gods mercy are alwaies layd vp in store for his children, albeitat all times they doe not enioy them,

‡ *Ebr. in the secret of thy face.*

o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ *Or, yee that feele his mercies.*

r Be constant in your vocation, and God will confirme you with heauenly strength.

20 Thou doest hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward mee in a p strong citie.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be r strong, and he shall stablish your heart.

PSAL. XXXII.

1 Dauid punished with grieuous sicknesse for his sinnes, counteth them blessed, to whom God doth not impute their transgressions. 5 And after that he had confessed his sinnes and obteined pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue a instruction.

BLessed is he whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirite there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day.

4 (For thine hand is heauie vpon mee, day and night: and my moysture is turned into the drought of summer. Selah.)

5 Then I e acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a f time when thou mayest be found: surely in the flood of great waters they shal not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will b instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

9 Bee not like an horse, or like a mule, which vnderstand not: whose g mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and bee ioyfull all yee, that are vpright in heart.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.

c Betweene hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

e He sheweth ‡ as Gods mercie is the onely cause of forgiuenes of sinnes, so the means thereof are repentance and confession, which proceede of faith.

f When necessity causeth him to seeke to thee for helpe, Isa. 55. 6.

g To wit, the waters and great dangers. h Dauid promiseth to make the rest of Gods children partakers of the benefites, which hee felt, and that he will diligently looke and take care to direct them in the way of saluation. i If men can rule brute beastes, thinke they, that God will not bridle and tame their rage? k Hee sheweth, that peace and ioy of conscience in the holy Ghost is the fruit of faith.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises. 10 Hee vnderstandeth mans heart, and scatereth the counsell of the wicked, 16 So that no mā can be preserued by any creature or mans strēgth: but they, that put their confidence in his mercy, shall be preserued from all aduersities.

REioice in the Lord, O ye righteous: for it a becometh vpright men to be thankfull.

2 Praise the Lord vp harpe: sing vnto him with viole, and b instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the c word of the d Lord is righteous: and all his e works are faithfull.

5 He f loueth righteousnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee g gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwel in the world, feare him.

9 For hee spake, and it was done: hee commanded, and it ‖ stood.

10 The Lord breaketh the h counsell of the heathen, and bringeth to nought the deuices of the people.

11 The counsell of the Lord shall stande for euer, & the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose i God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord k looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwel in the earth.

15 He l fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The m King is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, n the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercy,

19 To deliuer their soules from death, and to preserue them in famine.

20 o Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lorde, bee vpon vs, as we trust in thee.

a It is the duetie of the godly to set foorth the prayses of God for his mercy and power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.

c That is, counsel or commandement in gouerning the world.

d That is, the effect & execution.

e Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercy.

f By the creation of the heauens and beautifull ornament, with the gathering also of the waters, he setteth foorth the power of God, that all creatures might feare him.

‖ *Or, was created.*

g No counsell can preuaile against God, but he deserueth it, and it shall haue euill successe.

h He sheweth that all our felicitie standeth in this, that the Lord is our God. i He prooueth that all things are gouerned by Gods prouidence, and not by fortune. k Therefore he knoweth their wicked enterprises. l If Kings and the mighty of the world cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, ‡ haue not like meanes in God sheweth that toward his of his mercie, which man by no meanes is able to compasse. n Thus hee speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. Yborne in this title he calleth Abimelech, (which was a generall name to all the kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his

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his example to trust in God, to feare and serue him: 14 *Who defendeth the godly with his Angels,* 15 *and vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who drone him away, and he departed.

I Will a alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glory in the Lorde: the b humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and run to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lorde heard him, and saued him out of all his troubles.

7 The e Angel of the Lorde pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye f see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The g lyons doe lacke, and suffer hunger, but they which seeke the Lorde, shall want nothing that is good.

11 Come children, hearken vnto me: I will teach you the h feare of the Lord.

12 * What man is hee that desireth life, and loueth long dayes for to i see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill, and doe good: seeke peace, and follow after it.

15 The eies of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the k face of the Lorde is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a l contrite heart, and will saue such as bee afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 But malice shall slay the * wicked: and they that hate the righteous, shall perish.

22 The Lorde * redeemeth the soules of his seruaunts: and none that trust in him, shall perish.

a He promiseth never to become vnmindefull of Gods great benefit for his deliuerance.

b They that are beaten downe with the experience of their owne euils,

c Which I conceiued for ‡ dangers wherein I was.

d They shall be bolde to flee to thee for succour, when they shall see thy mercies toward me.

e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointed his Angels to watch ouer vs.

f The godly by their patient obedience profit more then they, which rauine and spoile.

g If they abide the last triall.

h That is, the true religion and worship of God. 1. *Pet.* 3. 10.

i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.

k The anger of God doeth not onely destroy the wicked, but also aboliſheth their name for euer.

l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ saith, all the haires of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead* 2 *and to auenge his cause,* 8 *that they may be taken in their nets and snares, which they layde for him, that his innocencie may be declared,* 27 *and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so he promiseth to speake forth the iustice of the Lorde, and to magnifie his name all the dayes of his life.*

¶ A Psalme of Dauid.

PLeade thou my a cause, O Lorde, with them that striue with mee: fight thou against them that fight against me.

2 b Lay hand vpon the shield and buckler, and stand vp for my helpe.

3 Bring out also the speare, and stop the way against them that persecute me: say vnto my c soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angell of the Lord d scatter them.

6 Let their way be darke and slipperie: and let the Angell of the Lorde persecute them.

7 For e without cause they haue hid the pit and their net for mee: without cause haue they digged a pit for my soule.

8 Let destruction come vpon f him at vnwares, and let his net that hee hath layde priuily, take him: let him fall into g the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore, and him that is in miserie, from him that spoileth him?

11 i Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to k haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my l prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine m aduersity they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare * me and ceased not,

16 With the false scoffers at * bankets, gnashing their teeth against me.

16 Lord, how long wilt thou behold this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies,

a He desireth God to vndertake his cause against them that did persecute him and slander him.

b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.

c Assure me against these tentations that thou art the authour of my saluation.

d Smite them with the spirit of giddinesse, that their enterprises may be fooliſh, and they receiue iust reward.

e Shewing, that we may not call God to be a reuenger, but onely for his glory, and when our cause is iust.

f When he promiseth to him. selfe peace.

g Which he prepared against the children of God.

h He meditateth his deliuerance onely to God, praising him therefore both in soule and body.

i That would not suffer me to purge my selfe.

k To haue taken from mee all comfort, and brought mee into despaire.

l I prayed for them with inward affection, as I would haue done for my life: or, I declared mine affection, with bowing downe mine head. m When they saw me ready to slip, and as one that had halted for infirmitie. n With theirs railing words. o The word signifieth cakes: meaning, that the proud courtiers at their dainty feasts, scoffe, raile, and conspire his death.

p In token of contempt and mocking.

‖ Or, clefts of the earth: meaning himselfe & others as their misery.

p They reioyced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed ayd and relefe, 2. Thess. 1. 6.

s Because wee haue that which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwayes bee verified against them that persecute the faithfull.

x That at least fauor my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

vniustly reioyce ouer mee, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, s our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according t to thy u righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, We haue deuoured him.

26 Let them bee confounded, and put to shame x together, that reioyce at mine hurt: let them be clothed u with confusion & shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, x that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednesse. 6 Then he returneth to consider the vnspeakable goodnesse of God towards all creatures: 9 But specially towardes his children, that by the faith thereof hee may bee comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 who in the end destroyeth the wicked and saueth the iust.

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednesse to wickednesse, albeit he go about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine, and put not difference betweene good and euill.

d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

e Though wickednesse seemeth to ouerflow all the world yet by thine heauenly prouidence thou gouernest heauen and earth.

‡ Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.

f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

WIckednesse sayth to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his owne eyes, while his iniquitie is found woorthy to be hated.

3 The wordes of his mouth are iniquitie and c deceit: hee hath left off to vnderstand and to do good.

4 Hee d imagineth mischiefe vpon his bed: hee setteth himselfe vpon a way, that is not good, and doth not abhorre euill.

5 Thy e mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the clouds.

6 Thy righteousnesse is like the ‡ mightie mountaines: thy iudgements are like a great f deepe: thou, Lord, dost saue man & beast.

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe s satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that h know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the i foote of pride come against me, and let not the hand of the wicked moue me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

g Onely Gods children haue enough of all things, both concerning this life and the life to come.

h He sheweth who are Gods children, to wit, they that know him & leade their liues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked driue me away.

k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme conteineth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, & the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, hee doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 and how miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, his is deliuered from the wicked, and preserued.

¶ A Psalme of Dauid.

FRet not a thy selfe because of the wicked men, neither be enuious for b euill doers.

2 For they shall soone be b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord & do good: d dwel in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy e iudgement as the noone day.

7 Waite patiently vpon the Lord, & hope in him: fret not thy selfe for him f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe g also to do euill.

9 For euil doers shalbe cut off, ‡ they that wait vpon h Lord, they shal inherite the land.

10 k Therefore yet a little while, and the wicked shal not appeare, and thou shalt looke after his place, and he shall not be found.

11 But l meeke men shall possesse the earth, and shal haue their delight in the multitude of peace.

12 i The wicked practiseth against the iust,

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

b For Gods iudgment cutteth downe their state in a moment.

c To trust in God, and to do according to his will, are sure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.

e As the hope of the daylight caseth vs not to be offended with the darkenesse of the night: so ought wee patiently to trust that God will cleare our cause, and to restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob. 21. 7, &c.

g Meaning, except he moderate his affections, he shall be led to do as they do.

h He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time be come. *Matth.* 5. 5.

i The godly are assured that the power and craft of the wicked shal not preuaile against them, but fall on their owne necks, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.

iust, and gnasheth his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their swords shall enter into their owne heart, and their bowes shalbe broken.

16 k A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord l knoweth the dayes of vpright men, and their inheritance shalbe perpetuall.

19 They shall not bee confounded in the perillous time, and in the dayes of famine they shall haue m ynough.

20 But the wicked shall perish, and the enemies of the Lord shalbe consumed as the n fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and paieth not againe: but the righteous is merciful, and o giueth.

22 For such as be blessed of God, shall inherit the land, & they that bee cursed of him, shalbe cut off.

23 p The pathes of man are directed by the Lord: for he loueth his way.

24 Though he q fall, he shall not bee cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his r seed begging bread.

26 But hee is euer merciful and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and do good, and dwel for euer.

28 For the Lorde loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The s mouth of the righteous will speake of wisdome, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his steps shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hande, nor condemne him, when hee is t iudged.

34 Wait thou on the Lord, and keepe his way, and hee shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he u passed away, and lo, he was gone, and I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shalbe cut off.

39 But the x saluation of the righteous men shall bee of the Lorde: hee shall be their strength in the time of trouble.

40 For the Lord shal helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented minds, and that which shalbe necessary.

n They shall vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his saith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posteritie, and though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spiritual treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet hee will approue their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.

A Psalme of Dauid for a remembrance.

O Lord, rebuke mee not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my d sinne.

4 For e mine iniquities are gone ouer mine head, and as a weighty burden they are too heauy for me.

5 My wounds are putrified, and corrupt because of my f foolishnesse.

6 I am bowed, and crooked very sore: I goe g mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I h roare for the very griefe of mine heart.

9 Lorde, I powre my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart i panteth: my strength faileth mee, and the light of mine eyes, turn k they are not mine owne.

11 My louers and my friends stand aloofe from my plague, and my l kinsmen stand farre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euil, talke wicked things, and imagine deceit continually.

13 But I as m a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofs.

15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

16 For I sayd, Heare me, lest they reioyce

a To put himselfe and others in minde of Gods chastisement for sinne.

b Hee desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c The sicknesse, wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

g Or, *blockt, as one that is disfigured and consumed with sickenesse.*

h This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to pray vnto God with sure trust for deliuerance.

i *Ebryonnath about, or, is stricken & fro: meaning, that he was destitute of all helpe and counsell.*

k My sight faileth me for very sorow.

l Partly for feare, and partly for pride they denied all duetie and friendship.

m For I can haue no audience before men, and therefore patiently wait for the helpe of God.

l That is, if they see that thou succourest me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest misery they most reioyce.
o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward. p Which art the author of my saluation: and this declareth that hee prayed with sure hope of deliuerance.

ouer mee: for l when my foote slippeth, they extoll themselues against me.
17 Surely I am ready to m halt, and my sorow is euer before me.
18 When I declare my paine, and am sory for my sinne,
19 Then mine n enemies are alive, and are mightie, and they that hate mee wrongfully are many.
20 They also that reward euill for good, are mine aduersaries, because I followe o goodnesse.
21 Forsake me not, O Lord, be not thou farre from me, my God.
22 Haste thee to helpe mee, O my Lord, my p saluation.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For hee confesseth that when hee had determined silence, hee brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requests which taste of the infirmitie of man, 8 and mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainely appeare howe he did striue mightily against death and desperation.

¶ To the excellent musician a Jeduthun. A Psalme of Dauid.

I Thought, b I will take heed to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.
2 I was dumme and spake nothing: I kept silence euen from good, c and my sorow was more stirred.
3 Mine heart was hot within mee, and while I was musing, the fire kindled, and d I spake with my tongue, saying,
4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.
5 Beholde, thou hast made my dayes as an handbreadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.
6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.
7 And now Lord, what wait I for? mine hope is euen in thee.
8 Deliuer me from all my transgressions, and make me not a rebuke vnto the f foolish.
9 I should haue bene dum, and not haue opened my mouth, because g thou didst it.
10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.
11 When thou with rebukes doest chastise man for iniquitie, thou as a moth h makest his i beautie to consume: surely euery man is vanitie. Selah.
12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a iourner as all my fathers.
13 Stay thine anger from me, that I may recouer my strength: k before I goe hence, and be not.

a This was one of the chiefe singers, 1. Chron. 16, 41.
b Albeit hee had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to chaige his minde.
d He confesseth that he grudged against God, considering the greatnesse of his sorowes and the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature. f Make me not a mocking stock to the wicked, or wrap mee not vp with the wicked, when they are put to shame. g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently. h Though thine open plagues light not euermore vpō them, yet thy secret curse cōtinually freeteth them. i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world. k For his sorow caused him to thinke that God would destroy him vtterly: whereby we see howe hard it is for the very Saintes to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankinde. 5 Then doeth hee promise to giue himselfe wholy to Gods seruice, and so declareth how God is truly worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayd and succour.

¶ To him p excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, and hee inclined vnto me, and heard my cry.
2 He brought me also out of the b horrible pit, out of the mirie clay, and set my feet vpon the rocke, and ordered my goings.
3 And he hath put in my mouth c a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.
4 Blessed is the man that maketh the Lord his trust, & regardeth d not the proud, nor such as turne aside to lies.
5 e O Lord my God, thou hast made thy woonderfull works so many, that none can come in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.
6 Sacrifice and offering thou didst not desire: (for f mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.
7 g Then said I, Loe, I come: for in the roll of the booke it is written of me,
8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.
9 I haue declared thy righteousnesse in the h great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.
10 I haue not hidde thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.
11 Withdraw not thou thy tender mercy from me, O Lord: let thy mercie and thy trueth alway preserue me.
12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his help, yet he patiently abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his name.
d To follow their example, which he must needs do that trusteth not only in the Lord.
e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and heere Dauid esteemeth the ceremonies of the lawe nothing in respect of the spirituall seruice. g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the Sanctuarie. i Dauid heere numbreth three degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof procedeth our saluation.

then

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.
l He desireth that Gods mercie may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.

them the hatred of mine head: therefore mine heart hath k failed me.
13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.
14 Let them be l confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke that desire mine hurt.
15 Let them be m destroyed for a reward of their shame, which say vnto mee, Aha, aha.
16 Let all them that seeke thee, reioyce, & be glad in thee: & let them that loue thy saluation, say alway, n The Lord be praised.
17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Iohn 13.18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thankes to God.

℣ To him that excelleth. A Psalme of Dauid.

BLessed is the that o iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.
2 The Lord will keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.
3 The Lord will strengthen him vpon the p bed of sorow: thou hast turned all his q bed in his sicknesse.
4 Therefore I said, Lord, haue mercy vpon mee: heale my soule, for I haue sinned against thee.
5 Mine enemies r speake euill of mee, saying, When shall he die, and his name perish?
6 And if he come to see me, hee speaketh s lyes, but his heart heapeth iniquitie within him, & when he commeth forth, he telleth it.
7 All they that hate mee, whisper together against mee: euen against me doe they imagine mine hurt.
8 t A mischiefe is light vpon him, and he that lyeth, shall no more rise.
9 Yea, my u familiar friend, whome I trusted, which did eate of my bread, v hath lifted vp the heele against me.
10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.
11 By this I know we that thou fauourest me, because mine enemie doeth not triumph against me.
12 And as for mee, thou vpholdest mee w in mine integritie, and doest set mee before

o Not condemning him as accursed, whom God doeth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
p When for sorow and griefe of minde he casteth himselfe vpon his bed.
q Thou hast restored him in his sicke bed and sent him comfort.
r That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.
s For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.
t The enemies thought by his sharpe punishments that God was become his mortall enemie.
u Heb. The man of my peace.
v As Dauid felt his falshood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shall his members continually procure the same.
w Meaning, either in prosperitie of life, or in the true feare of God against all temptations.

thy x face for euer.
13 Blessed bee the Lorde God of Israel world without end. y So be it, euen so be it.

x By this repetition he stirreth vp the faithfull to praise God.
y Shewing the euident signes of thy fatherly prouidence.

PSAL. XLII.

1 The Prophet grieuously complayneth, that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting that although hee was separate in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that hee was not so sore ouercome with these sorowes and thoughts, 8 But that hee continually put his confidence in the Lord.

℣ To him that excelleth. A Psalme to giue instruction, z committed to the sonnes of Korah.

AS the hart panteth for the riuers of water, so a panteth my soule after thee, O God.
2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
3 b My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?
4 When I remembred c these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and prayse, as a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within mee? d wayte on God: for I will yet giue him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me, e because I remember thee from the land of Iorden, and Hermonim, and from the Mount Mizar.
7 One f deepe calleth another deepe by the noyse of the water spoutes: all thy waues and thy floods are gone ouer me.
8 The Lorde g will graunt his louing kindnes in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.
9 I will say vnto God, which is my rocke, Why hast thou forgotten me? Why goe I mourning, when the enemie oppresseth me?
10 My h bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?
11 i Why art thou cast downe, my soule? and why art thou disquieted within mee? wayte on God: for I will yet giue him thankes: he is my present helpe, and my God.

z As a treasure to be kept of them, which were of the number of the Leuites.
a By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.
b As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
c That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorowe.
d Though he suffered grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, gaineth the victorie.
e That is, when I remember thee in this land of my banishment among the mountaines.
f Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby hee sheweth there is no ende of our miserie, till God bee pacified, and send remedie.
g He assureth himselfe of Gods helpe in time to come.
h That is, I am most grieuously tormented.
i This repetition doth declare that Dauid did not ouercome at once: to teach vs to be constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to bee deliuered from them which conspire against him, that he might ioyfully praise God in his holy congregation.

JUdge me, O God, and defende my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?

3 Sende thy light and thy trueth: let them lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then will I go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance. e Whereby hee admonisheth the faithfull not to relent, but constantly to rest on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

WE haue heard with our eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the old time:

2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their owne sworde, neither did their owne arme saue them: but thy right hande, and thine arme, and the light of thy countenance, because thou hadest fauour them.

4 Thou art my King, O God: send help vnto Iaakob.

5 Through thee haue we thrust backe our aduersaries: by thy name haue we troden downe them that rose vp against vs.

6 For I do not trust in my bowe, neither can my sworde saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will wee praise God continually, and will confesse thy name for euer. Selah.

9 But now thou art farre off, and puttest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle for themselues.

11 Thou giuest vs as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion is dayly before mee, and the shame of my face hath couered mee,

16 For the voyce of the slanderer and reuiler, for the enemie and auenger.

17 All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of Dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the name of our God, and holden vp our handes to a strange God,

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our miserie and our affliction?

25 For our soule is beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at the returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4. 37.
g Because thou art our king, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedy at his hands, who wounded them.
l As slaues which are sold for a low price, neither looketh thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proude and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
p They shew that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to himward.
r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5. 10. 1. Pet. 4. 14.
s There is no hope of recouerie, except thou put to thine hand, and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both bodie and soule from all kind of slauery and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, & also his mariage with the Egyptian being an heathen woman is blessed. 10 If that woman renounce her people, & the loue of her countrey, & giue her self wholy to her husband. Vnder the which figure the wonderful maiestie & increase of the kingdome of Christ, & the Church his spouse now taken of the Gentiles is described.

To him that excelleth on Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.

MIne heart will vtter foorth a good matter: I will intreat in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art faire then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene the husband and the wife.
c Salomons beautie & eloquence to win fauor with is here described.

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory.

4 And prosper with thy glory: d ride vpon the word of trueth and of meekenesse and of righteousnesse: so thy right hande shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy e throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousnes.

7 Thou louest righteousnes, and hatest wickednes, because God, even thy God hath f anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the ivorie palaces, g where they have made thee glad.

9 Kings daughters were among thine honourable wives: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.

10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine own people and thy fathers house.

11 So shall the king have pleasure in thy beautie: for he is thy Lord, and reverence thou him.

12 And the k daughter of ‖ Tyrus with the rich of the people shall do homage before thy face with presents.

13 The Kings daughter is all glorious l within: her clothing is of imbroidered gold.

14 She shalbe brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall bee brought vnto thee.

15 With ioy and gladnesse shall they bee brought, and shall enter into the kings palace.

16 In stead of thy Fathers shall thy m children bee; thou shalt make them princes n throughout all the earth.

17 I will make thy o name to be remembred through all generations: therefore shall p people give thanks vnto thee world without end.

d He alludeth to them that ride in chariots in their tryumphs, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forth the everlasting kingdom of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see them giue thanks & reioyce for thee.

h Though he had many kings daughters among his wives, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast vp all carnall affections to obey Christ onely.

k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfect obedience to the Gospel. ‖ *Or, Tyre.* l There is nothing fained nor hypocritical, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall have greater graces then their fathers. n Hee signifieth the great compasse of Christes kingdome, which shalbe sufficient to enrich all his members.

o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVII.

1 *A song of triumph or thanksgiving for the deliverance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden & marvelous deliverance by the mighty hand of God.*

2 *Whereby the Prophet commending this great benefite, doeth exhort the faithfull to give themselves wholy into the hand of God, declaring nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight to asswage the rage of the wicked, when they are most fierce against the iust.*

¶ To him that excelleth vpon a Alamoth. A song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, and helpe in b troubles, ready to be found.

2 Therefore will not we c feare, though the earth be moved, and though the Mountaines fall into the mids of the sea.

3 Though the waters thereof d rage & be troubled, and the mountaines shake at the surges of the same, Selah.

4 Yet there is a e River, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moved: God shal help it f very early.

6 When the nations raged, and the kingdoms were moved, God ‡ thundred, and the earth melted.

7 The Lorde of hostes is g with vs: the God of Iaakob is our refuge. Selah.

8 Come, and behold the workes of the Lord, h what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Be i still and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: k the God of Iaakob is our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

Or, protestation.

b In all manner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the rivers of Gods mercies bring sufficient comfort to his.

e The river of Shiloah, which passeth through Ierusalem: meaning, though the defence seeme neuer so small, yet if God have appointed it, it is sufficient.

f Alwayes when neede requireth. ‡ *Ebr. gaue his voyce.* g They are assured that God can and will defend his Church from all dangers & enemies. h To wit, how oft he hath destroyed his enemies, and delivered his people. i He warneth them that persecute the Church, to cease their cruelties: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true & everliving God, commending the mercie of God towards the posteritie of Iaakob: 9 And after prophesieth of the kingdome of Christ in this time of the Gospell.*

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people a clap your hands, sing loude vnto God with a voyce of ioy.

2 For the Lord is high, & terrible: a great King over all the earth.

3 He hath b subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen c our inheritance for vs: euen the glorie of Iaakob whom he loued. Selah.

5 God is gone vp with triumph, even the Lord, with the d sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God is the king of all the earth: sing prayses e very one that hath e understanding.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the law and Prophets, schoolemasters to the Gentiles, f they should with all other nations to enioy a most glorious inheritance. d Hee doeth allude vnto the trumpets that were blowen at solemne feasts: but he doth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requireth that vnderstanding be ioyned with singing, least the Name of God be prophaned with vaine crying.

f He prayseth Gods highnes, for ỹ he ioyneth the great Princes of the world (whom he calleth shields) to the fellowship of his Church.

8 God reigneth ouer the Heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong to God: her f is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which, thanks are giuen to God, and the state of that citie is prayed, that hath God so presently at all times ready to defend them. This Psalme seemeth to be made in the times of Ahaz, Iosaphat, Asa or Ezekiah: for in their times chiefly was the citie by forren Princes assaulted.

¶ A song or Psalme committed to the sonnes of Korah.

GReat is the Lord, and greatly to be prayſed in the b Citie of our God, euen vpon his holy Mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the ioy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is knowen for a d refuge.

4 For loe, the kings were e gathered and went together.

5 (When they saw f it, they marueiled: they were astonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorow, as vpon a woman in trauell.

7 As with an Eastwind thou breakest the ships g of Tarshish, so were they destroyed.

8 As we haue h heard, so haue we seene in the Citie of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindenes, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, so is thy prayse vnto the i worlds endsby right hand is full of righteousnesse.

11 Let k mount Zion reioice, & the daughters of Iudah be glad, because of thy iudgements.

12 l Compasse about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer: he shall be our guide vnto the death.

The enemies were afraid at the sight of the citie.

f That is, of Cilicia, or of the Sea called Mediterraneum. h To wit, of our fathers, so haue we prooued it, or, God hath performed his promise. i In all places where thy Name shalbe heard of men thal praise thee, when they heare of thy marueilous workes. k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this outward defence and strength, Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthy and therfore not to be feared: but contrariwise he lifteth vp our mindes to consider how all things are ruled by Gods prouidence: 14 Who at the iudgeth these wordly misers to euerlasting torments, 15 So doeth he preserue his, and, will reward them in the day of the resurrection, 2 Thes. 1.6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

HEare a this, all ye people: giue eare, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth shal speake of wisedom, and the meditation of my heart is of knowledge.

4 I will encline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should b I feare in the euill dayes, when iniquitie shall compasse me about, as at mine heeles?

6 They trust in their c goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: nor cannot giue his ransome to God,

8 (So d precious is the redemption of their soules, e and the continuance for euer)

9 That he may liue still for euer, and not see the graue.

10 For he seeth that wise men f die, and also that the ignorant and foolish perish, and leaue their riches for g others.

11 Yet they thinke their houses, and their habitations shall continue for euer, euen from generation to generation, & h call their lands by their names.

12 But man shal not continue in honour: he is like the i beasts that die.

13 This their way vttereth their foolishnesse: yet their posteritie k delight in their talke. Selah.

14 l Like sheep they lie in graue: m death deuoureth them, and the righteous shal haue dominion ouer them in the n morning: for their beautie shall consume, when they shal go from their house to graue.

15 But God shall deliuer my soule from the power of the graue: ỹ for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 o For he shal take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, p he reioyced himselfe: and q men will prayse thee, when thou makest much of thy selfe.

19 r He shal enter into the generation of his fathers, s and they shall not liue for euer.

20 Man is in honor, and t vnderstandeth not: he is like to beasts that perish.

a He will intreat how God gouerneth the world by his prouidence which cannot be perceiued by the iudgement of the flesh.

b Though wickednesse reigne & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnes, seeing they can neither restore life nor prolong it.

d That is so rare, or not to be found, as prophesie was precious in the dayes of Eli. 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body. i They speake and doe the same thing that their fathers did. k As sheepe are gathered into the fold, so shall they be brought to the grave. l Because they haue no part of life euerlasting. m Christes comming is as the mourning, when the elect shall reigne with Christ their head ouer the wicked. ‖ *Or, because he hath receiued me. Iob 27. 19. 1. Sam. 6. 7.* ✠ *Ebr. be blessed his soule.* n The flatterers praise them that liue in delights and pleasures. ‖ *Or, his soule.* o And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, & at length die for euer. q Here condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrits, 3 Which do imagine that God will be worshipped with

a Some put this difference betweene a song & Psalme, saying, that it is called a song, when there is no instrument, but the voyce: & the Psalme, the contrary. The song of ỹ Psalme is when the instruments begin, and the voyce followeth: ỹ Psalme of the song, the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly prayed in his Church.

c Because the word of saluation came thence to all them that should beleeue.

d Except God were the defence thereof, neither situation, nor munition could preuaile.

e They conspired and went against Gods people.

with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 22 *Therefore the Prophet doeth reprooue this grosse error, & pronounceth the name of God to be blaſphemed, where holines is set in ceremonies.* 23 *For he declareth the worship of God to be spirituall, wherof are two principal parts, inuocation and thanksgiuing.*

A Psalme of a Asaph.

THe God of gods, euen the Lord hath spoken and called the b earth from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the c perfection of beauty hath God shined.

3 Our God shall come & shall not keepe silence: d a fire shall deuoure before him, and a mighty tempest shall bee mooued round about him.

4 He shal cal the heauen aboue, and e the earth, to iudge his people.

5 Gather my f Saints together vnto me, those that make a couenant with mee with g sacrifice.

6 And the heauens shal declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, & I will speake: heare, O Israel, and I wil testifie vnto thee: for I am God, euen thy God.

8 I will not h reproue thee for thy sacrifices, or thy burnt offrings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy folds.

10 i For all the beastes of the forrest are mine, and the beastes on a thousand mountaines.

11 I knowe all the fowles on the mountaines: and the wilde beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and al that therein is.

13 k Will I eate the flesh of bulls? or drink the blood of goates?

14 Offer vnto God prayse, and l pay thy vowes vnto the most High.

15 And call vpon mee in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked saith God, m What hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest n to bee reformed, and hast cast my words behind thee?

18 For when thou seest a theefe o thou runnest with him, and thou art partaker with the aduulterers.

19 Thou giuest thy mouth to euil, & with thy tongue thou forgest deceit.

20 Thou p sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reproone thee, and q set them in order before thee.

22 O consider this, yee that forget God, least I teare you in pieces, and there be none that can deliuer you.

23 He that offreth r praise, shal glorifie me: and to him that r disposeth his way aright, will I s shew the saluation of God.

a Who was either the author, or a chiefe singer, to whom it was committed.

b To plead against his dissembling people, before heauen and earth.

c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.

d As when God gaue his Law, in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.

e As witnesses against the hypocrites.

f God in respect of his elect, calleth the whole body holy, saints, and his people.

g Which should know that sacrifices are seales of the couenant betweene God and his people, and not set religion therein.

h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises.

i Though hee did delite in sacrifice, yet had he no neede of mans helpe thereunto. k Though mans life for the infirmitie thereof hath need of food, yet God whose life quickneth all the world, hath no neede of such meanes. l Shew thy selfe mindfull of Gods benefites by thanksgiuing. m Why doest thou faine to bee of my people, and talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word. o He sheweth what are the fruites of them that contemne Gods word,

p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement, their owne mothers sonne.

q I will write all thy wicked deeds in a roll, & make thee to reade and acknowledge them whether thou wilt or no. r Vnder the which is contained faith and inuocation. s As God hath appointed. t That is, declare my selfe to bee his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posterity. 7 *Therefore first he desireth God to forgiue his sinnes.* 10 *And to renew in him his holy Spirit,* 13 *With promise that he will not be vnmindful of those great graces.* 18 *Finally, fearing least God would punish the whole Church for his fault, he requireth that he would rather increase his graces toward the same.*

To him that excelleth. A Psalme of Dauid, whē the Prophet Nathan a came vnto him, after he had gone in to Bath-sheba.

HAue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash mee c throughly from mine iniquitie, and cleanse me from my sinne.

3 For I d know mine iniquities, and my sinne is euer before me.

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou e speakest, and pure when thou iudgest.

5 Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Behold, thou f louest truth in the inward affections: therefore hast thou taught me wisedome in the secret of mine heart.

7 Purge me with g hyssope, and I shall be cleane: wash me, and I shall bee whiter then snow.

8 Make me to heare h ioy and gladnes, that the i bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 k Create in me a cleane heart, O God,

a To reproue him because he had committed so horrible sinnes, and lien in the same without repentance more then a whole yeere.

b As his sinnes were manifold and great, so he requireth that God would giue him the feeling of his excellent and abundant mercies.

c My sinnes sticke so fast in me, that I haue need of some singular kind of washing.

d My conscience accuseth me, so that I can haue no rest, till I be reconciled.

e When thou giuest sentence against sinners, they must needes confesse thee to bee iust, and themselues sinners. f Here confesseth that God, who loueth pureness of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisedome. *Louis.* 14.6. g He meaneth Gods comfortable mercies toward repentant sinners. h By the bones, he vnderstandeth all the strength of soule and body, which by cares and mourning are consumed. i Here confesseth that when Gods Spirit is colde in vs, to haue it againe renued is as a new creation,

and

and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy [k] free Spirit.

13 Then shall I teach thy [l] wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from [m] blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 [n] Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a [o] contrite spirite: a contrite & a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto [p] Sion for thy good pleasure: build the wals of Ierusalem.

19 Then shalt thou accept the sacrifices of [q] righteousnes, euen the burnt offring and oblation: then shall they offer calues vpon thine altar.

k Which may assure me that I am drawen out of the slaurry of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p Be prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

q That is, iust and lawfull, applied to their right end, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyranny of his aduersary Doeg: who by false surmises caused Abimelech with the rest of the Priests to be slain. 5 Dauid propheseth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction, When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Abimelech.

WHy boastest thou thy selfe in thy wickednesse, O [a] man of power? the louing kindnesse of God endureth dayly.

2 Thy tongue imagineth [b] mischiefe, & is like a sharpe rasor, that cutteth deceitfully.

3 Thou louest euill more then good, and lies, more then to speake the [‡] trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue.

5 So shal God [c] destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and [d] roote thee out of the land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, & put his strength [‖] in his malice.

a O Doeg, which hast credite with the tyrant Saul, and hast power to murther the Saints of God.

b Thy malice moueth thee by crastie flatteries and lies to accuse and destroy the innocents.

‡ Ebr. righteousnesse.

c Though God forbeare for a time, yet at length he will recompense thy falsehood.

d Albeit thou seeme to be neuer so sure setled.

e For the eyes of the reprobate are shut vp at Gods iudgements.

f With ioyfull reuerence, seeing that he taketh their part against the wicked. *Or, in his substance,*

8 But I shalbe like a [g] greene olme tree in the house of God: for I trusted in the mercy of God for euer and euer.

9 I will alway prayse thee, for that thou hast done [h] this, & I will [i] hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.

h Executed this vengeance.

[i] *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And refresheth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on [a] Mahalath. A Psalme of Dauid to giue instruction.

THe foole hath sayd in his heart, There is [b] no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

3 [*] Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the [d] workers of iniquity know that they eat vp my people as they eat bread? they call not vpon God.

5 There they were afraid for feare, where no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Sion: when God turneth the captiuitie of his people, then Iaakob shal reioyce, and Israel shalbe glad.

a Which was an instrument or kind of note.

b Whereas no regard is had of honestie, or honestie, of vertue nor of vice, there the Prophet pronounceth [*] the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God. *Rom. 3. 10.*

d Dauid pronounceth Gods vengeance against cruel gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the treason of the Ziphims; 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayd vnto Saul, [*] Is not Dauid hid among vs?

1. Sam. 23. 9.

SAue me, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is [d] with them that vphold my soule.

5 He shall reward euill vnto mine enemies: O cut them off in thy [e] trueth.

6 Then I will sacrifice [f] freely vnto thee: I will prayse thy Name, O Lord, because it is good.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul and his armie, which were like cruel beastes, and could not bee satisfied, but by his death.

d Be they neuer so fewe, as he was with Ionathan.

e According to thy faithfull promise for my defence.

f For hypocrites serue God for feare, or vpon conditions,

g We may lawfully rejoyce for Gods iudgements against the wicked, if our affections be pure,

7 For her hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the cruelties of Saul, 13 And of the falsehood of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pity him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

h The earnestnesse of his prayer declareth the vehemencie of his griefe, inso much as he is compelled to burst out into cries.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemie, and for the vexation of the wicked, because they haue brought iniquitie vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath c couered me.

6 And I said, Oh that I had wings like a doue: then would I d flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Hee would make haste for my deliuerance e from the stormie wind and tempest.

9 Destroy, O Lorde, and f diuide their tongues: for I haue seene cruelties and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both iniquitie and mischiefe are in the midst of it.

11 Wickednes is in the midst thereof: deceit and guile depart not from her streetes.

12 Surely mine g enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my h companion, my guid and my familiar:

14 Which deliest in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them goe downe quicke into the graue: for wickednes is in their dwellings, euen in the midst of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, i and make a noyse, and he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell, that was against mee: for k many were with me.

19 God shall heare and afflict them, euen he that reigneth of olde: Selah. because they l haue no changes, therefore they feare not God.

20 He stretch his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swords.

22 Cast thy burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for m euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue halfe their dayes: but I will trust in thee.

i To cry.

k Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 10. & by the iniustice of the enemies, demaundeth succour, 9, stablisheth his trust in God and in his promises, 12 And promiseth to performe his vowes, which hee had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

l Mine enemies would daily swallowe me vp: for many fight against me, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his b worde: I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne c words grieue me daily: all their thoughts are against me to doe me hurt.

6 d They gather together, e keepe themselues close: they marke my steppes, because they waite for my soule.

7 f Shall they thinke they shall escape by iniquitie? O God, cast their people downe in thine anger.

8 Thou hast counted my wandrings: put my g teares into thy bottell: are they not in thy register?

9 When I crie, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioyce in God, because of his worde: in the Lorde will I reioyce because of his worde.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon me, O God: I will render prayses vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

a Being chased by the iury of his enemies into a strange country, hee was as a dumbe doue, not seeking reuengeance.

b He sheweth that it is either now time, or neuer, that God helpe him: for all the world is against him, and ready to deuoure him.

c He stayeth his conscience vpon Gods promise, though hee see not present helpe.

d All my counsels haue euill successe, and turne to mine owne sorow.

e As all the worlde against one man, and cannot be satisfie, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blotte the teares and blood out of Gods register.

h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.

i As mindfull of his great mercies.

k That is, in this life, and light of the sunne.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

q Or, giue: to wit, which then would haue that God should giue that.

q Though for their better ing and tryall he suffer them to slip for a time.

r Though they liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

m Which signifieth a feruent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6. 16. o But their prosperous estate still continueth.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, & as Ionath an the same cause with Saul, 2 Calleth most earnestly vnto God with full confidence that hee will performe his promise, and take his cause in hand: 5 Also that hee will shewe his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud and praise.

(To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam, * when he fled from Saul in the caue.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I [f] trust, till these [b] afflictions ouerpasse.

2 I will call vnto the most high God, euen to the God, that [c] performeth his promise toward me.

3 He will send from [d] heauen, and saue mee from the reproche of him that woulde swallowe mee. Selah. God will sende his mercie and his truth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are [e] speares and arrowes, and their tongue a sharpe sworde.

5 [f] Exalt thy selfe, O God, aboue the heauens, and let thy glorie be vpon all the earth.

6 They haue layde a net for my steppes: [g] my soule is preased downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 [h] Mine heart is prepared, O God, mine heart is prepared: I will sing & giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy truth vnto the [k] cloudes.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glorie be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he played his affection. 1.Sam.24.4.

[b] Or, dwell most safely.

b He compareth the afflictions, which God layeth vpon his children to a storme that commeth and goeth.

c Who knoweth not his workes begun vnperfect.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calomnies and false reports.

f Suffer me not to be destroyed to the contempt of thy Name.

g For very feare, hauing great dangers on all sides.

h That is, wholy bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praysе God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction. 6 Whereof he appealeth to Gods iudgment. 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

(To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

[a] IS it true? O Congregation, speake yee [b] iustly? O sonnes of men, iudge yee vprightly?

2 Yea, rather yee imagine mischiefe in your heart: [c] your hands execute cruelties vpon the earth.

3 The wicked * are strangers from the wombe: euen from the belly haue they erred, and [d] take lyes.

4 Their poyson is euen like the poyson of a serpent: like the deafe [e] adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their * teeth, O God, in their mouthes: breake the tawes of the young lyons, O Lord.

7 Let them [f] melt like the waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 [g] As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlewinde in his wrath.

10 The righteous shall [h] reioyce when he seeth the vengeance: he shall wash his feete in the [i] blood of the wicked.

11 And men shall say, [k] Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which yee haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtiltie, the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they brag.

g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie. 5 Desiring God to destroy all those that frame of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he will consume them in his wrath. 13 That he may be knowen to be the God of Iaakob to the end of the world. 16 For this he singeth prayse vnto God, assured of his mercies.

(To him that excelleth. Destroy not. A Psalme of Dauid on * Michtam. [a] When Saul sent and they did watch the house to kill him.

O My God, [b] deliuer me from mine enemies: defende me from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layde waite for my soule: the mightie men are gathered against me, not for mine * offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee not [c] mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they barke like * dogges, and goe about the citie.

a Reade Psal. 18 1.Sam.19.11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynow in his hand to deliuer him.

c For I am innocent to them-wards, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their cruelty to hungry dogs, shewing that they are neuer weary in doing euill.

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me, when neede requireth.

i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.

k That in their misery and shame they may be as glasses and examples of Gods vengeance.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12.

o Confessing himselfe to be voyde of all vertue and strength, he attributeth the whole to God.

7 Behold, they f bragge in their talke, and swordes are in their lips: for who, say they, doth heare?

8 But thou, O Lorde, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 g Hee is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will h preuent me: God will let me see my desire vpon mine enemies.

11 Slay them i not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periury and lies, that they speake.

13 l Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they m shall goe to and fro, and barke like dogges, and go about the citie.

15 They shall runne heere and there for meate: and surely they shall not bee satisfied, though they tarry all night.

16 But I will sing of thy n power, and will praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my o Strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now King ouer Iudah, & hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same 11 After, he prayeth vnto God to finish that, that hee hath begunne.

To him that excelleth vpon a Shushan Eduth, or Mitchtam. A Psalme of Dauid to teach. b When hee fought against Aram Naharaim, and against Aram b Zobah, when Ioab returned and slewe twelue thousande Edomites in the salt valley.

O God, thou hast cast vs out, thou hast c scattered vs, thou hast bene angrie, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast e shewed thy people heauie things: Thou hast made vs to drinke the wine of giddinesse.

a These were certaine songs after the note whereof this Psalme was sung.

2.Sam.8.1. and 10.1. 1.Chron.18.3.

b Or, Syria, called Mesopotamia.

b Called also Sophene which standeth by Euphrates.

c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.

d As cleft with an earthquake.

e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iust title of the realme.

4 But nowe thou hast giuen a f banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his g holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the h strength of mine head: i Iudah is my lawgiuer.

8 Moab shall be my k washpot: ouer Edom wil I cast out my shoe: l Palestina shew thy selfe ioyfull for me.

9 Who will leade mee into the m strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadst cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certain, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.

h For it was strong and well peopled.

i Dauid meaneth that in this tribe the kingdom shall be established, Gen.49.10.

k In most vile subiection.

l For thou wilt dissemble, and faine as though thou weerest glad.

m Hee was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he craueth to be heard, and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

To him that excelleth on Neginoth. A Psalme of Dauid.

Heare my cry, O God: giue eare vnto my prayer.

2 From a the endes of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is b higher then I.

3 For thou hast bene my hope, and a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a d long life: his yeeres shalbe as many ages.

7 Hee shall dwell before God for euer: prepare mercie and e faithfulnesse, that they may preserue him.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

a From the place, where I was banished, being driuen out of the citie and Temple by my sonne Absalom.

b Vnto the which without thy help I cannot attaine.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.

e For the stabilitie of my kingdome standeth in thy mercy and truth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby Dauid encourageth himself to trust in God, against the assaults of temptations. And because our minds are easily drawen from God by the allurements of the world, he sharply reproueth this vanitie, to the intent he might cleaue fast to the Lord.

To the excellent Musician a Ieduthun. A Psalme of Dauid.

Yet a my soule keepeth silence vnto God: of him commeth my saluation.

1.Chron.16.41.

a Though Satan tempted him to murmure against God, yet he bridleth his affections, and resting vpon Gods promise, beareth his crosse patiently.

b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God and by patience he ouercame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdome. d Though ye seeme to be in honour, yet God will suddenly destroy you. e Dauid was greatly mooued with these troubles: therefore he stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorrowe, and bite on the bridle, then vtter our griefe to God to obteine remedy. h Giue your selues wholly to God by putting away all things that are contrary to his Law. i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall seeke thy power, and the godly thy mercy.

2 b Yet her is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 Howe long will yee imagine mischiefe against a c man? ye shalbe all slaine: yee shall be as a bowen wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 c Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shall not bee moued.

7 In God is my saluation & my f glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lyes: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: b be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

PSAL. LXIII.

1 Dauid after hee had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the midst of his miseries, 9 Prophesying the destruction of Gods enemies. 11 And consequently of happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When he was in the a wildernesse of Iudah.

a To wit, of Ziph, 1. Sam. 23. 14.

O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

b Though hee was both hungry and in great distresse, yet hee made God his sufficiencie, and aboue all meate and drinke.

2 Thus c I behold thee as in the Sanctuary, when I behold thy power & thy glory.

3 For thy louing kindnes is better then life: therefore my lips shall praise thee.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with d marrow and fatnesse, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

e Hee assureth himselfe by the Spirit of God to haue the gift of constancie.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

f He propheseth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured with wild beasts.

11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ The hun that excelleth. A Psalme of Dauid.

a In that he calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.

HEare my a voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

b That is, from their secret malice.

c To wit, their outward violence.

3 Which haue whet their tongue like a sworde, and shot for their arrowes d bitter words:

d False reports and slanders.

4 To shoot at the vpright in secret: they shoote at him suddenly, and e feare not.

e To be without feare of God, and reuerence of man is a signe of reprobation.

5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

f The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughes, and the depth of his heart.

g There is no way so secret and subtile to doe hurt, which they inuented not for his destruction.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once,

8 They shall cause their owne tongue to fall vpon them; and whosoeuer shal see them, shall h flee away.

h To see Gods heauy iudgements against them, and how he hath caught them in their owne snares.

9 And all men shal feare, and declare the worke of God, and they shall vnderstande, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

i When they shall consider that he will be fauourable to them, as hee was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plenteous blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

a Thou giuest daily new occasion to thy Church to praise thee,

O God, a praise waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall b all flesh come.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

a He imputeth it to his sinnes, and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preserver of thy Church, in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

‡ *Ebr. the going forth of the morning and of the evening.*

g To wit, with raine.

h That is, Shiloah, or, the raine.

i Thou hast appointed the earth to bring foorth food to mans use.

3 Wicked deeds a haue preuailed against mee: but thou wilt bee mercifull vnto our transgressions.

4 Blessed is he, whom thou chusest, and causest to come to thee: hee shall dwell in thy courtes, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt b answere vs with fearefull signes in thy righteousnesse, O thou the hope of all the endes of the earth, and of them that are farre off in the c sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the d noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make e the East and the West to reioyce.

9 Thou f visitest the earth, and waterest it: thou makest it very rich: the g River of God is full of water: thou preparest them corne: for so thou appointest h it.

10 Thou i waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showres, & blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps dyop fatnesse.

12 They dyop vpon the pastures of the wildernesse: and the hilles shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, k and sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God to affray the rebels. 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth. A song or Psalme.

REioyce in God, a all ye inhabitants of the earth.

2 Sing foorth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies be b in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 c Come and behold the works of God: he is terrible in his doing toward d the sonnes of men.

6 He hath turned the sea into dry land: they passed thorow the riuer on foote: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not e exalt themselues. Selah.

8 Praise our God, ye people, and make the voice of his praise to be heard.

9 Which f holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the g snare, and laid a strait chaine vpon our loines.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthie place.

13 I will goe in thine h house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offrings of fatte rammes with incense: I will prepare bullocks and goats. Selah.

16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regarde wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voice of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

a He prouoketh the slouthfull dulnes of man, who is cold in the consideration of Gods works.

b He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Iudea.

c As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.

d His prouidence is wonderfull in maintaining their estate.

e He proueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some speciall benefit, that God hath shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like he promiseth that the Gentiles shalbe partakers.

g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

h The duety of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefites.

i It is not enough to haue receiued God's benefits, and to be mindefull thereof, but also we are bound to make others to profite thereby, and praise God.

k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God, and to bee lightened with his countenance, 3 to the ende that his way and iudgements may bee knowen thorowout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

To him that excelleth on Neginoth. A Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, and a cause his face to shine among vs, (Selah)

2 That b they may know thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 c Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring foorth her increase,

a That is, mouue our hearts with his holy Spirit, that wee may feele his fauour toward vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these oft repetitions, he sheweth that the people can neuer reioyce sufficiently, and giue thankes for the great benefites that they shall receiue vnder the kingdome of Christ.

d Hee sheweth that where God gouerneth, there shall be abundance of all other things.

increase, and God, euen our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth [e] shall feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sorts declared himselfe to them. 15 And therfore Gods Church by reason of his promises, graces and victories doth excell without comparison all worldly things. 34 Hee exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

GOD [a] will arise, and his enemies shall be scattered: they also that hate him, shal flee before him.

2 As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 [b] But the righteous shall be glad & reioyce before God: yea, they shal leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

6 God [d] maketh the solitarie to dwell in families, and deliuereth them that were prisoners in the stocks: but the rebellious shall dwell in a [e] dry land.

7 [f] O God, when thou wentest forth before thy people: when thou wentest thorow the wildernesse, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God, sendest a gracious rain vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy congregation dwelled therein: for thou, O God, hast of thy [g] goodnesse prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] she that remained in the house, diuided the spoile.

13 Though ye haue lien among [k] pots, yet shall ye be as the wings of a Doue that is couered with siluer, and whose feathers are like yellow gold.

14 [l] When the Almighty scattered kings in it, it was white as the snow in Zalmon.

15 [m] The mountaine of God is like the mountain of Bashan: it is an high mountain, as mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The Charets of God are twentie thousand thousand Angels, and the Lorde is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast led captiuitie captiue, & receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which ladeth vs daily with benefits, Selah.

20 This is our God, euen the God that saueth vs: and to the Lorde God belong the [p] issues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.

22 The Lord hath sayd, I will bring my people againe from [q] Bashan: I will bring them againe from the depths of the sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in [r] it.

24 They haue seene, O God, thy [s] goings, the goings of my God, and my King, which are in the Sanctuary.

25 The [t] singers went before, the players of instruments after: in the middes were the mayds playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine [u] of Israel.

27 There was [x] little Beniamin with their [y] ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs.

29 [z] Out of thy temple vpon Ierusalem: and kings shall bring presents vnto thee.

30 Destroy the company of the speare-men, and multitude of the mighty bulles with the calues of the people, that [a] treade vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out [b] of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most hie heauens, which were from the beginning: behold, he will send out by his [c] voice a mighty sound.

34 Ascribe the power to God: for his ma-

[a] The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

[b] He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

[c] Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

[d] He giueth children to them that be childlesse, and increaseth their families.

[e] Which is barren of Gods blessings, which before they had abused.

[f] He teacheth that Gods fauor peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. [g] God blessed the land of Canaan because he had chosen that place for his Church. [h] The fashion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith and others. [i] The pray was so great, that not onely the souldiers, but women also had part thereof. [k] Though God suffer his Church for a time to lie in blacke darknesse, yet hee will restore it and make it most shining and white. [l] In the land of Canaan, where his Church was. [m] Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

[n] Why boast ye of your strength and beautie against this mountaine of God?

[o] As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church most liberall gifts of his spirit, Eph. 4.8.

[p] In most extreme dangers God hath infinite wayes to deliuer his.

[q] As he deliuered his Church once from Og of Bashan, & other tyrants, and from the dangers of the red sea, so will he still do as oft as necessitie requireth.

[r] That is, in the blood of that great slaughter, where dogges shall lap blood.

[s] That is, how thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.

[t] He describeth the order of the people, when they went to the Temple to giue thankes for the victory.

[u] Which come of the Patriarke Iaakob.

[x] Beniamin is called little, because he was the yongest sonne of Iaakob.

[y] Who was some chiefe ruler of the tribe.

[z] Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

[a] Hee desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shooes with siluer: and therefore for their glittering pompe, thought themselues aboue all men.

[b] He prophesieth that the Gentiles shall come to the true knowledge and worship of God.

[c] By his terrible thunders he will make himselfe to be knowen the God of all the world.

lesty is vpon Israel, and his strength is in the clouds.

35 O God, thou art d terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e He alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale & great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious cruelties of the enemies, 22 and their punishments also, 26 where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: wherevnto all the afflicted may take comfort. 35 Finally hee doth prouoke all creatures to praise, prophesying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seed shall dwell for euer.

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmity or stablenesse to settle my feet.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stollen them.

g Though I be guiltie to theeward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I saw thine enemies pretend thy Name onely in mouth, & in their life denie the same, thine holy spirit thrust me forward, to reproue them, and defend thy glory.

k My zeale moued to lament, and pray for my saluation.

l The more hee sought to winne them to God, the more they were against him, both poore and rich.

m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

SAue me, O God: for the b waters are entred euen to my soule.

2 I sticke fast in the deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is dry: mine d eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that would destroy mee, and are mine enemies e falsly, are mightie, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept, and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

14 Deliuer me out of the mire, that I sinke not: let mee be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lorde, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule, & redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pity on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded, that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 t Let their habitation be void, and let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquity vpon their iniquity, and let them not come into thy righteousnesse.

28 Let them be put out of the x booke of life, neither let them bee written with the righteous.

29 When I am poore, and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lorde better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lorde heareth the poore, and despiseth not his z prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 The a seede also of his seruaunts shall inherite it: and they that loue his Name, shall dwell therein.

n Hee sheweth a liuely faith, in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angry: and as hand, when he seemeth to be farre off.

o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God, for man rather increaseth our sorowes, then diminisheth the, Ioh 19.29.

r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11.9.

s Take both iudgement and power from them.

t Acts 1.20.

u Punish not onely them, but their posterity, which shalbe like vnto them.

x By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

y They which seemed by their profession to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.

z There is no sacrifice, which God more esteemeth then thanksgiuing for his benefits.

a Vnder the temporal promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to bee right speedily deliuered, 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

O God, [b] haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them bee turned backeward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which sayd, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am [e] poore & needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.

d Hereby wee are taught not to mocke at others in their misery, lest the same fall on our owne neckes.

e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the word of the promise, 5 and confirmed by the worke of God from his youth, 10 He complaineth of the cruelsie of his enemies, 17 and desireth God to continue his graces toward him, 22 promising to bee mindfull and thankefull for the same.

Psal. 31. 1.

IN [a] thee, O Lord, I trust: let mee neuer be ashamed.

2 Rescue me and deliuer me in thy [b] righteousnesse: encline thine eare vnto mee, and saue me.

3 Bee thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commaundement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer mee, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art hee that tooke me out of my mothers bowels: my praise shalbe alwayes of thee.

7 I am become as it were [f] a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, [g] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from me, O God: [h] my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will go [l] forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth euen vntill now: therefore will I tell of thy wondrous workes,

18 [m] Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, & thy power to all them that shall come.

19 And thy [n] righteousnesse, O God, I will exalt on hie: for thou hast done great things: [o] O God, who is like vnto thee!

20 Which hast shewed mee great troubles and [p] aduersities, but thou wilt returne and reuiue me, & wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.

24 My tongue also shal talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

d Hereby wee are taught not to mocke at others in their misery, lest the same fall on our owne neckes.

e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

f All the world wondereth at me because of my miseries, as well they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast.

g Thou that diddest helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age & weakenesse.

h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, hee putteth backe the false reports of the aduersaries that sayd, God had forsaken him.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breaketh thorow all tentations, and by this exclamation he praiseth the power of God,

p As he confesseth that God is the onely author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q Hee confesseth that his long tariance was well recompensed, when his promise.

r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ, 4 vnder whom shalbe righteousnesse, peace and felicity, 10 vnto whom all kings and nations shall doe homage, 17 whose name and power shall endure for euer, and in whom all nations shalbe blessed.

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the king, O God, and thy righteousnes to the kings [c] sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 Hee shall [e] iudge the poore of the people: hee shall saue the children of the needie, and shall subdue the oppressour.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the spirit of wisedome and iustice that hee reigne not as do the worldlyty-rants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall be enriched with thy blessings.

e Hee sheweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked.

f The people shall imbrace the true religion, when thou giuest a king, that ruleth according to thy word.

g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kinde of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall be most great plentie both of fruit, and also of the increase of mankinde.

o They shal pray to God for his continuance, and know that God doeth prosper them for his sake.

p Hee confesseth that except God miraculously preserue his people, that neither the King nor the kingdome can continue.

q Concerning his sonne Salomon.

6 Yee shall come r downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from s sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernes, shal kneele before him, and his enemies shal licke the dust.

10 The Kings of t Tarshish and of the yles shal bring presents: the kings u of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 Yee shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 Ye shall redeeme their soules from deceit and violence, and x deare shal their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the y golde of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall bee sowen in the earth, euen in the toppe of the z Mountaines, and the a fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the Sunne: all nations shall blesse b him, and bee blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth c wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE d prayers of Dauid the sonne of Ishai.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly,* 14 *Nor yet the affliction of the good ought to discourage Gods children:* 16 *but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements,* 19 *Foreseeing as the wicked vanish away,* 24 *And the godly enter into life euerlasting:* 28 *In hope whereof, he resigneth himselfe into Gods hands.*

¶ A Psalme committed to Asaph.

e As it were betweene hope and despaire he bursteth foorth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.

YEt f God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had wel nere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are g no bandes in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 h Therefore pride is as a chaine vnto them, and cruelitie couereth them as a garment.

7 Their eyes stand out for fatnesse: they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They i set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his k people turne hither: for waters of a full cup are wrung out to them.

11 And they l say, how doth God know it? or is there knowledge in the most hie?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainely I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, m I will iudge thus, beholde the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me,

17 Until I went into the n Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them downe into desolation.

19 How suddenly are they destroyed, perished and o horribly consumed,

20 As a dreame when one awaketh? O Lord, when p thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a q beast before thee.

23 Yet I was alway r with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in s heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God t is the strength of mine heart, and my u portion for euer:

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that x go a whoring from thee.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sicknesse, which is deaths messenger.

c They glory in their pride, as some do in their chaines: and in cruelnie, as some do in apparell.

d *Or, they passe the desires of the heart.*

d They blaspheme God & feare not his power, and raile vpon men, because they esteeme themselues aboue all others.

e Not only the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh mocketh euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou dispossest all things

most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into thy schoole, and learned by thy worde and holy spirit, that thou orderest all things most wisely & iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly scitchie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

n He sought neither help nor comfort of any saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

28 As for me, it is good for me q to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

q Though all the worlde shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 3 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy‖ strokes, that thou mayest for euer destroy euery enemie that doth euill in the Sanctuary.

4 Thine aduersaries roare in the midst of c thy Congregation, and d set vp their banners for signes.

5 He that e lifted the axes vpon the thicke trees, was renowned, as one, that brought a thing to perfection:

6 But nowe they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their f hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth g how long.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thy hande, euen thy right hande? h draw it out of thy bosome, and consume them.

12 Euen God is my king of old, working saluation i in the mids of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heades of the k dragons in the waters.

14 Thou brakest the head of l Leuiathan in peeces, and gauest him to be l meate for the people in wildernes.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light & the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle dout vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for o the darke places of the earth are ful of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ‖ ascendeth continually.

PSAL. LXXV.

1 The faithfull doe praise the Name of the Lord, 2 which shall come to iudge at the time appointed, 8 when the wicked shall bee put to confusion, and drinke of the cuppe of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth a Destroy not. A Psalme or song committed to Asaph.

WE will praise thee, O God, we will praise thee, for thy Name is neere: therefore b they will declare thy woonderous workes.

2 c When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I wil establish the pillars d of it. Selah.

4 I said vnto the foolish, Be not so foolish, e to the wicked, Lift not vp the horne.

5 Lift not vp your f horne on hie, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a g cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the h righteous shalbe exalted.

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod, ‖ Or, sceptre.

c They haue destroyed the true religion, & spred their banners in signe of defiance,

d He commendeth the Temple for the costly matter, the excellent workemanship, and beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelties, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shew them how long their miseries should indure.

g They ioyne their deliuerance with Gods glory & power, knowing that the punishment of the enemie should bee their deliuerance.

h Meaning, in the sight of all the worlde.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meat refresheth the body.

m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that he wil take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy word shineth not, there reigneth tyranny and ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right. ‖ Or, more after more and more.

a Reade Psalme 57.1.

b He declareth how the faithfull shall euer haue iust occasion to praise God, for asmuch as in their need they shall feele his power at hand to helpe them.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cup of strong and delicate wine, wherwith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: 11 And exhorteth the faithfull to be thankfull for the same.

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

a He declareth that Gods power is evidently seene in preserving his people, and destroying his enemies.

GOd is a knowen in Judah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bowe, the shield and the sworde, and the battell. Selah.

4 Thou art more bright and puissant, then c the mountaines of praye.

5 The stout hearted are spoyled: they have slept their sleepe, and all the men of strength have not d found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and the horse are cast asleepe.

7 Thou, even thou art to be feared: and who shall stand in thy e sight, when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that be h round about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine, to the mountaines that are full of rauening beasts.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and activitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whome he doth dwell.

i The Ebrew word signifieth, to vintage, or gather grapes: meaning that he shal make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations, 6 whereby hee was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

Psal. 39. & 62. 1. chron. 16. 41.

a The Prophet teacheth vs by his example, to flee vnto God for helpe in our necessities.

Or, mine hande was stretched out

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.

c Meaning, that his sorowes were as watchmen that keepe his eyes from sleeping.

d Of thanksgiuing which I was accustomed to sing in my prosperitie.

MY a voice came to God, when I cryed: my voyce came to God, and hee heard me.

2 In the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 Then I considered the dayes of old, and the yeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched

e Both the causes why I was chastened, and when my sorowes should haue an end.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto wee must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.

k He declareth deliuered the Israelites thorow the red sea.

l That is, thundered and lightened.

m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod 14.28,29.

PSAL. LXXVIII.

1 Hee sheweth howe God of his mercy chose his Church of the posteritie of Abraham, 8 reproching the stubborne rebellion of their fathers, that the children might not onely vnderstand, 11 that God of his free mercie made his couenant with their ancestours, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few wordes the effect of the whole histories of the Bible.

¶ A Psalme to giue a instruction, committed to Asaph.

a Reade Psal. 32.1.

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which wee haue heard and knowen, and our c fathers haue told vs.

4 We will not hide them from their children, but to the generation to come; we will shew the praises of the Lord, his power also, and his wonderfull workes that he hath done:

b The Prophet vnder the name of a teacher calleth the people his, as Paul calleth his Gospel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.

c Which were the people of God.

d By the testimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.

e He sheweth wherein the children should be like their fathers, that is, in maintaining God's pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, provocation, falshood and hypocrisie, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corupt all others.

i He prooveth that not onely the posteritie, but also their forefathers were wicked and rebellious to God, *Exod.* 14.21. *Exod.* 14.24. *Exod.* 17.6. *numb.* 20.11. *Psalm.* 105.41. *1.Cor.* 10.4. *wisd.* 11.4.

5 Howe hee established a [d] testimonie in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teach their children:

6 That the [e] posteritie might know it, & the children which should be borne, should stand vp, and declare it to their children:

7 That they might [f] set their hope on God, and not forget the works of God, but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his law,

11 And forgate his acts, and his wonderfull works that he had shewed them.

12 He did marueilous things in the sight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 * He diuided the sea, and led them thorow: hee made also the waters to stand as an heape.

14 * In the day time also hee ledde them with a cloud, and all the night with a light of fire.

15 * He claue the rocks in the wildernesse, & gaue them drinke as of the great depths.

16 * He brought floods also out of the stony rocke, so that hee made the waters to descend like the riuers.

17 Yet they [k] sinned still against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in [l] requiring meat for their lust.

19 * They spake against God also, saying, Can God [m] prepare a table in the wildernesse?

20 * Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lorde heard and was angry, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and [n] trusted not in his helpe.

23 Yet he had commanded the * clouds aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheat of heauen.

25 * Man did eate the bread of Angels: he sent them meat enough.

26 He caused the [p] East winde to passe in the heauen, and through his power her brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eat and were well filled: for he gaue them their desire.

30 They were not turned from their [q] lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew [r] the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they [s] sinned still, and beleeued not his wonderous works.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee [t] slewe them, they sought him, and they returned, and sought God earely.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet hee being mercifull [x] forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: yea, a wind that passeth and commeth not againe.

40 Howe oft did they prouoke him in the wildernesse? and grieue him in the desert?

41 Yea, they [y] returned, and tempted God, and [z] limited the holy one of Israel.

42 They [a] remembred not his hande, nor the day when hee deliuered them from the enemie,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He sent [b] a swarme of flies among them, which deuoured them, and frogges, which destroyed them.

46 Hee [c] gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figtrees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunder bolts.

49 He cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of [d] euill angels.

50 He made a way to his anger: he spared

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance, maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u What soeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oft times.

z As they all do that measure the power of God by their capacitie.

a The forgetfulnesse of Gods benefites is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sortes of Serpents: some for all wilde beastes.

c Hee repeateth not here all the miracles that God did in Egypt, but certaine which might bee sufficient to conuince the people of malice and ingratitude.

d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vexe men.

l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God. *Numb.* 11.1.

m Thus when we giue place to sinne, we are moued to doubt of Gods power, except he will alwaye be ready to serue our lust. *Exod.* 17.16. *numb.* 20.11. *psal.* 105.41. *1.cor.* 10.4. *Numb.* 11.1.

n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently.

o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them. *Job.* 6.31. *1.cor.* 10.3.

not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the e beginning of their strength in the tabernacles of f Ham.

52 But he made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, hee caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his h Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe and dealt i faithlesly like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that hee l forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his * power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire * deuoured their chosen men, and their mayds were not * praised.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his q wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And hee s built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with yong brought hee him to feede his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were ioyned with the contempt of his Name, 13 for the which they promise to bee thankefull.

¶ A Psalme committed to Asaph.

O God, a the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The b dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c bury them.

4 We are a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but s make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, and deliuer vs, and be merciull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

a The people cry vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate; and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sinnes, before thou take vs to mercie? *Ier.* 10. 25.

f Which we and our fathers haue committed.

g And stay not till we haue recompensed for our sinnes.

h Seeing wee haue none other Sauiour, neither can wee helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lord, helpe vs.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praise his Name, Isa 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 4 desiring him to consider their sir IT estate, when his fauour stoode towards them, to the intent that he might finish that worke which he had begunne.

¶ To him that excelleth on Schoshannim Eduth. A Psalme committed to Asaph.

e The first borne are so called, as Gene. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, for almuch as God destroyed their enemies, and deliuered them safely.

h Meaning Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh.* 11. 6. *and* 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By serving God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 2. Sam. 4. 10.

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, hee will awake and take sudden vengeance.

r Shewing that he spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdome, hee declareth that the signes of his fauour were among them.

t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by Counsell, and defend them by power.

a This Psalme was made as a prayer to desire God to be mercifull to the ten tribes,
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed,
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it, as a meane whereby they shalbe saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare againe thy loue & finish the worke that thou hast begun.
‡ *Ebr. Cedars of God.*
h To wit, Euphrates.
i That is, aswell they that hate our Religion, as they that hate our persons.
k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuaile against it, and which as a yong bud thou raiseſt vp againe as out of the burnt ashes.
m Onely when thou art angry, and not with the sword of the enemy.
n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body.
o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

HEare, a O thou Shepheard of Israel, thou that leadest Joseph like sheepe: shewe thy brightnesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.
4 O Lord God of hostes, how long wilt thou bee d angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.
8 Thou hast brought a ‡ vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the ‡ goodly cedars.
11 Shee stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde i boze out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.
14 Returne wee beseech thee, O God of hostes: k looke downe l from heauen and beholde and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.
16 It is burnt with fire, and cut downe: and they perish at the m rebuke of thy countenance.
17 Let thine hand bee vpon the n man of thy right hand, and vpon the sonne of man, who thou madest strong for thine owne selfe.
18 So will not we go backe frō thee: o restore thou vs, & we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shalbe saued.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefits, 8 and to worship him only. 11 God condemneth their ingratitude, 12 and sheweth what great benefites they haue lost through their owne malice.

a An instrument of musik brought from Geth.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.
2 Take the song, and bring forth the timbrell, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Law of the God of Iaakob.
5 We set this in d Joseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that e I vnderstood not.
6 I haue withdrawen his shoulder from the burden, and his hands haue left the f pots.
7 Thou calledst in affliction, and I deliuered thee, and g answered thee in the secret of the thunder: I proued thee at the waters of ‖ Meribah. Selah.
8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange god,
10 (For I am the Lord thy God, which brought thee out of the land of Egypt) i open thy mouth wide, and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.
13 k Oh that my people had hearkened vnto me, and Israel had walked in my wayes!
14 I would soone haue humbled their enemies, and turned mine hand l against their aduersaries.
15 The haters of the Lord should haue bene subiect vnto him, & their time m should haue endured for euer.
16 And God would haue fed them with the n fat of wheate, and with hony out of the rocke would I haue sufficed thee.

b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spirituall deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull fashion.

‖ *Or, contention, Exod. 17. 7.* h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall beare with fruit. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, hee would haue giuen them victory against their enemies. n That *is*, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 reproueth their partialitie, 3 and exhorteth them to doe iustice. 5 But seeing none amendement, 8 he desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.
2 Howe long will ye iudge vniustly, and accept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.
4 Deliuer the poore and c needy: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

a The Prophet sheweth that if Princes & Iudges do not their duty, God, whose authoritie is aboue thē, will take vengeance on them.
b For theeues and murderers finde fauor in iudgment.
c Not onely when the cause of the godly cannot be heard, when they cry for helpe, but when their cause requireth ayd and support.

they

d That is, all things are out of order, either by their tyrannie or careleſſe negligence.
e No title of honour ſhall excuſe you, but you ſhall bee ſubiect to Gods iudgement, and render accompt aſwell as other men.
f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

they walke in darkeneſſe, albeit all the d foundations of the earth be moued.
6 I haue ſayd, Yee are gods, and ye all are children of the moſt High.
7 e But yee ſhall die as a man, and yee princes ſhall fall like others.
8 O God, ariſe, therefore iudge thou the earth: for thou ſhalt inherite f all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, bee ſtriken with the ſtormie tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

A ſong or Pſalme committed to Aſaph.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Ioſhaphat.
b Hee calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.
d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.
e By all ſecret meanes.
f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.

KEepe not thou ſilence, O God: bee not ſtill, and ceaſe not, O God.
2 For loe, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.
3 They haue taken crafty counſel againſt thy people, and haue conſulted againſt thy c ſecret ones.
4 They haue ſaid, Come, and let vs d cut them off from being a nation: and let the name of Iſrael be no more in remembrance.
5 For they haue conſulted together e in heart, and haue made a league f againſt thee:
6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amaleth, the Philiſtims with the inhabitants of g Tyrus:
8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children of Lot. Selah.
9 Doe thou to them as vnto the h Midianites: as to Siſera and as to Iabin at the riuer of Kiſhon.
10 They periſhed at En-dor, and were i dung for the earth.
11 Make them, euen their princes like k Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.
12 Which haue ſaid, Let vs take for our poſſeſſion the l habitations of God.
13 O my God, make them like vnto a m wheele, and as the ſtubble before the winde.
14 As the fire burneth the foreſt, and as the flame ſetteth the mountaines on fire:
15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.
16 Fill their faces with ſhame, that they may n ſeeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and periſh,
18 That they may o knowe that thou, which art called Iehouah, art alone, euen the moſt High ouer all the earth.

g The wickedneſſe of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren.
h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7.22. and 4.15.
i Troden vnder feete as mire. *Iudg. 7.25. and 8.21.*
k That is, Iudeas for where his Church is, there dwelleth he among them.
l Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vaſtable, and led with all windes.
m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeue not, yet they may proue by experience, that it is in vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen fourth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord and the aſſembly of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then hee prayſeth the courage of the people, that paſſe thorow the wilderneſs to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodnes he endeth the Pſalme.

To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O a Lord of hoſtes, how amiable are thy Tabernacles!
2 My ſoule longeth, yea, and faynteth for the b courts of the Lord: for mine heart and my fleſh reioyce in the liuing God.
3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt for her, where ſhee may lay her young: euen by thine c altars, O Lorde of hoſtes, my King and my God.
4 Bleſſed are they that dwell in thine houſe: they will euer prayſe thee. Selah.
5 Bleſſed is the man, whoſe d ſtrength is in thee, and in whoſe heart are thy wayes.
6 They going through the vale of e Baca, make welles therein: the rayne alſo coureth the pooles.
7 They go from f ſtrength to ſtrength, till euery one appeare before God in Zion.
8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iaakob. Selah.
9 Behold, O God, our ſhield, and looke vpon the face of thine g Anointed.
10 For h a day in thy courtes is better then a thouſand other where: I had rather bee a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickedneſſe.
11 For the Lorde God is the Sunne and ſhield vnto vs: the Lord will giue grace and glory, and no i good thing will he withhold from them that walke vprightly.
12 O Lorde of hoſtes, bleſſed is the man that truſteth in thee.

a Dauid complaineth that he cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profite in religion.
b For none but the Prieſts could enter into the Sanctuarie, and the reſt of the people into the courts.
c So that the poore birdes haue more libertie then I.
d Who truſteth nothing in himſelfe, but in the onely, and learneth of thee to rule his life.
e That is, of muſberie trees, which was a barren place: ſo that they which paſſed through, muſt digge pits for water: ſignifying that no les can hinder them that are fully bent to come to Chriſtes Church, neither yet that God will euer faile them.
f They are neuer weary, but increaſe in ſtrength and courage till they come to Gods houſe.
g That is, for Chriſtes ſake, whoſe figure I repreſent.
h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.
i But will from time to time increaſe his bleſſings toward his more and more.

PSAL. LXXXV.

1 Becauſe God withdrew not his rodde from his Church after their returne from Babylon, firſt they put him in minde of their deliuerence, to the intent that hee ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long af-

flicti-

stition: 8 And shortly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.

LORD, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and b couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenesse of thy wrath.

b Thou hast buried them that they shall not come into iudgement.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs d for euer? and wilt thou prolong thy wrath from one generation to another?

c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O LORDE, and graunt vs thy a saluation.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.

8 I will hearken what the LORD God will say: for hee will speake a peace vnto his people, and to his Saintes, that they turne not againe vnto folly.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and truth shall meete: righteousnesse and peace shall kisse one another.

11 a Truth shall budde out of the earth, and righteousnesse shall looke downe from heauen.

12 Yea, the LORD shall giue good things, and our land shall giue her increase.

13 b Righteousnesse shall goe before him, and shall set her steps in the way.

e He confesseth that our saluation commeth onely of Gods mercie. f Hee will send all prosperitie to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes, the mercies receiued, 11 Desiring also to be instructed of the Lorde, that hee may feare him and glorifie his Name. 14 Hee complaineth also of his aduersaries, and requireth to be deliuered from them.

¶ A prayer of Dauid.

a Dauid perfecuted of Saul, thus prayed, leauing the fame to the Church as a monument, how to seeke refuge against their miseries.

INCline a thine eare, O LORD, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O LORD: for I c cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O LORD, doe I lift vp my soule.

5 For thou, LORD, art good & d mercifull,

b I am not enemie to them, but pitie them, though they be cruel toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doeth confesse that God is good to all, but only mercifull to poore sinners.

and of great kindnesse vnto all them, that call vpon thee.

6 Giue eare, LORD, vnto my prayer, and e a hearken to the voyce of my supplication.

e By crying, and calling continually, hee sheweth how wee may not bee wearie, though God graunt not foorthwith our request, but that we must earnestly and often call vpon him.

7 In the day of my trouble I will call vpon thee: for thou heerest me.

8 Among the gods there is none like thee, O LORD, and there a is none that can doe like thy workes.

f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.

9 All nations, whom thou hast made, shall come, and a worshippe before thee, O LORD, and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 a Teach mee thy way, O LORD, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

g This proueth that Dauid prayed in the Name of Christ the Messias, of whose kingdome hee doeth here prophecie.

12 I will praise thee, O LORDE my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward mee, and thou hast deliuered my soule from a the lowest graue.

h He confesseth himselfe ignorant til God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mightie hande of God, could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne houshold.

14 O God, the proude are risen against me, and the assemblies of violent men haue a sought my soule, and haue not set thee before them.

15 But thou, O LORDE, art a pitifull God and mercifull, slowe to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercy vpon mee: giue thy strength vnto thy seruant, and saue the a sonne of thy handmayd.

17 Shewe a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O LORDE, hast holpen me and comforted me.

PSAL. LXXXVII.

1 The holy Ghost prouideth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie. 4 So that there should be nothing more comfortable, than to bee numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hilles to establish Ierusalem and his Temple.

GOd laid his a foundations among the holy mountaines.

2 The LORDE loueth the gates of Zion aboue all the habitations of Iaakob.

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of a Rahab and Babel among them that know me: beholde Palestina & Tyrus with Ethiopia, c There is he borne.

b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise. c That is, Egypt and these other countreys shall come to the knowledge of God. d It shall be sayd of him, that is regenerate and come to the Church, that he is a one that was borne in the Church.

5 And

e Out of all quarters they shall come into the Church, and be counted as citizens.

5 And of Zion it shalbe said, e Many are borne in her: and he, even the most High shal stablish her.

6 The Lord shal count, when he writeth the people, Ye was borne there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my springs are in thee.

f When he calleth by his word them into the Church, whome he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickenesse, persecutions, and aduersities, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

1.King.4.31. psal.30.3. ¶ A long or Psalme of e Heman the Ezrahite to giue instruction, committed to the sones of Mozah for him that excelleth vpon a Halath e Leannoth.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung. b Though many crie in their sorowes, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the authour of his saluation.

O Lord God of my saluation, I crie day and night b before thee.

2 Let my prayer enter into thy presence: cyclyne thine eare vnto my crie.

3 For my soule is filled with euils, and my life d draweth nere to the grane.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 e Free among the dead, like the slaine lying in the grane, whom thou remembrest no more, and they are cut off from thine d hand.

6 Thou hast layed me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance farre from me, and made me to be abhorred of them: g I am shut vp, and can not get foorth.

9 h Mine eye is sore wnill through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindenesse be declared in the grane? or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke? and thy righteousnesse in the land k of oblivion?

13 But vnto thee haue I cried, O Lord, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby hee partly punisheth and partly trieth his.

15 I am afflicted, and at the poynt of death: l from my youth I suffer thy terrors, g I see none ende of my sorowes. h Mine eyes and face declare my sorowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead, and then raise them vp againe. k That is, in the grane, where onely the body lieth without all sense and remembrance. l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 Thy louers and friendes hast thou put away from me, and mine acquaintance ‡ hid themselues. ‡ Ebr. were in darkenesse.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnesse of God, 23 for his testimonies and couenant, that he had made betweene him & his elect by Iesu Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promise.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will a sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I b sayd, Mercy shalbe set vp for euer: thy trueth shalt thou c stablish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede wil I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shal praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equall to the Lorde in the heauen? and who is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced about all that are about him.

8 O Lord God of hostes, who is like vnto thee, which are a mightie Lorde, and thy trueth is about thee.

9 i Thou rulest the raging of y sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: Thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnesse and equity are the stablishment

a Though the horrible confusion of things might cause them to despaire of Gods fauour: yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion. b As hee that surely beleeued in heart. c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable. d The Prophet sheweth what was the promise of God, whereon he grounded his faith. e The Angels shall prayse thy power and faithfulnesse in deliuering thy Church. f That is, in the heauens.

g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoones deliuer it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the world, and sheweth himselfe a mercifull Father and faithfull protector vnto his.

m Feeling in their conscience that God is their father.
n They shall be preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our king hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 22.
s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glory & estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shalbe named the sonne of God, and the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome

blishment of thy throne: mercie and trueth goe before thy face.
15 Blessed is the people, that can m reioyce in thee: they shall walke in the light of thy n countenance, O Lord.
16 They shall reioyce continualy in thy Name, and in thy righteousnesse shall they exalt themselues.
17 For thou art o glory of their strength, and by thy fauour our horne shalbe exalted.
18 For our p shield appertaineth to the Lord, and our king to the holy one of Israel.
19 Thou spakest then in a vision vnto thine Holy one, and saydest, I haue layed helpe vpon one that is q mightie: I haue exalted one chosen out of the people.
20 I haue found Dauid my seruaunt: with mine holy oyle haue I anointed him.
21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.
22 The enemie shall not oppresse him, neither shall the wicked hurt him.
23 But I will s destroy his foes before his face, and plague them that hate him.
24 My trueth also and my t mercy shalbe with him, and in my Name shall his u horne be exalted.
25 I will set his hand also in the sea, and his right hand in the x floods.
26 He shall cry vnto me, Thou art my y Father, my God and the rocke of my saluation.
27 Also I will make him my first borne, higher then the kings of the earth.
28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.
29 His seede also will I make to endure z for euer, & his throne as the dates of heauen.
30 But if his children forsake my Lawe, and walke not in my iudgements:
31 a If they breake my statutes, & keepe not my commandements:
32 Then will I visit their transgression with the rod, & their iniquitie with strokes.
33 a Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.
35 I haue sworne once by mine holinesse, ‡ that c will not faile Dauid, saying,
36 His seede shall endure for euer, and his throne shalbe as the sunne before me.
37 He shall be established for euermore as the moone, and as a faithfull c witnesse in the heauen. Selah.
38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.
39 Thou hast d broken the couenant of thy seruant, and prophaned his e crowne, casting it on the ground.
40 Thou hast broken downe all his walles: thou hast laid his fortresses in ruine.
41 All that goe by the way spoyle him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The dayes of his f youth hast thou shortened, and couered him with shame. Selah.
46 g Lord, how long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?
47 Remember h of what time I am: wherefore shouldest thou create in vaine all the children of men?
48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.
49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
50 Remember, O Lord, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people.
51 For k thine enemies haue reproched thee, O Lord, because they haue reproched the l footsteps of thine Anointed.
52 Praised be the Lord for euermore. So be it, euen so be it.

z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promise in Christ. 2. Sam. 7. 14. a Though the faithfull answere not in all poynts to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. ‡ Ebr. If I lie vnto Dauid: which is a maner of oth. c As long as the Sunne and the Moone endure, they shall be witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his griefe vnto God, he resisteth doubt and impatiencie.

e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.
i He meaneth, that Gods enemies did not onely slander him behind his backe: but also mocked him to his face, and as it were cast their iniurie in his bosome. k So hee calleth them that persecute the Church. l They laugh at vs, which patiently wait for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward vs, 3 who are neither admonished by the breuitie of their life, 7 nor by his plagues to be thankefull, 12 therefore Moses prayeth God to turne their hearts and continue his mercies towards them, and their posteritie for euer.

¶ A prayer of Moses the a man of God.

LOrd, thou hast bene our b habitation from generation to generation.
2 Before the c mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.
3 Thou d turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.
4 e For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.
5 Thou hast ouerflowed them: they are as a sleepe: in the morning they are growen like the graste:

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailtie and shortnesse of mans life, moueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue [h] spent our yeeres as a thought.

10 The time of our life is threescore yeres and tenne, and if they be of strength, [i] fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wee flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto [l] wisedome.

13 Returne (O Lord, [m] howe long?) and be [‖] pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 [n] Let thy worke bee seene toward thy seruants, & thy glory vpon their [o] children.

17 And let the [p] beauty of the Lord our God bee vpon vs, & [q] direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

g Thou calleth vs by thy rods to consider the shortnesse of our life, and for our sinnes, thou abridgest our dayes.

h Our dayes are not onely short, but miserable, forasmuch as our sinnes dayly prouoke thy wrath.

i Meaning according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.

l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ Or, take comfort in thy seruants.

n Euen thy mercy, which is thy chiefest worke.

o As Gods promises apperteined alwel to their posteritie, as to them, so Moses prayeth for the posteritie.

p Meaning, that it was obserued, when hee ceased to doe good to his Church.

q For except thou guide vs with thine holy Spirite, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptations. 14 A promise of God to those that loue him, knowe him, and trust in him, to deliuer them, and giue them immortall glory.

WHo [r] dwelleth in the [s] secret of the most High, shall abide in the shadowe of the Almighty.

2 [t] I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the [u] snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his [v] truth shalbe thy shield and buckler.

5 [w] Thou shalt not bee afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.

7 A thousand shal fal at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine [x] eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayd, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shall none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 [y] For hee shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the [z] yong lyon and the dragon shalt thou treade vnder thy feete.

14 [a] Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 [b] With long life will I satisfie him, and shewe him my saluation.

r He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.

s Being assured of this protection, he prayeth vnto the Lord.

t That is, Gods helpe is most ready for vs whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

u That is, his faithfull keeping of promise to helpe thee in thy necessitie.

v The care that God hath ouer his is most sufficient to defend them from all dangers.

w The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall bee reuealed.

x God hath not appointed euery man one Angel, but many to bee ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

y Thou shalt not onely be preserued from all euil, but ouercome it whether it be secret or open.

z To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

a For hee is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when hee is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the [a] Sabbath day.

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnes in the [b] morning, and thy truth in the night,

3 Vpon an [c] instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy [d] workes, and I will reioyce in the workes of thine handes.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An [e] vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednes doe flourish) that they shalbe destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.

b For Gods mercy and fidelity in his promises toward his, binde them to praise him continually, both day and night.

c These instruments were then permitted, but in Christes coming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most swiftly perishe.

f Thy iudgements are most constant against the wicked, and passe our reach.

10 But

g Thou wilt strengthen them with all power, and blesse them with all felicitie.
h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God, as the cedars doe in mount Lebanon.
i The children of God shall haue a power aboue nature, and their age shall bring fourth most fresh fruits.

10 g But thou shalt exalt mine horne, like the Unicornes, and I shall be anointed with fresh oyle.
11 Mine eye also shal see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.
12 The righteous shall h flourish like a palme tree, and shall growe like a Cedar in Lebanon.
13 Such as bee planted in the house of the Lorde, shall flourish in the courts of our God.
14 They shall still bring fourth fruite in their i age: they shalbe fat and flourishing,
15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, and beateth downe all people which list them vp against his Maiestie, 5 And prouoketh to consider his promises.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies & dangers.
b Wherein thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.

THe Lorde a reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall be stablished, that it cannot be moued.
2 Thy b throne is established of olde: thou art from euerlasting.
3 c The floods haue lifted vp, O Lorde: the floods haue lifted vp their voyce: the floods lift vp their waues.
4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on high is more mighty.
5 Thy d testimonies are very sure: holines becommeth thine house, O Lord, for euer.

d Besides Gods power and wisedome in creating, and gouerning, his great mercy also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He praieth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, & by the ruine of the wicked, 23 Whom the Lord will destroy.

e Whose office it is to take vengeance on the wicked.
f Shew by effect that thou the Iudge of the world to punish the wicked.
g That is, bragge of their cruelty and oppression: or, esteeme themselues aboue all other.
h Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if wee see it so now, and therefore wee must call to God to take our cause in hand.
i Hee sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholy to doe wickedly.

O Lord God e the auenger, O God, the auenger, shew thy selfe f clearly.
2 Exalt thy selfe, O iudge of the world, and render a reward to the proud.
3 Lord, how long shall the wicked, howe long shall the wicked g triumph?
4 They prate and speake fiercely: all the workers of iniquitie vaunt themselues.
5 They h smite downe thy people, O Lord, and trouble thine heritage.
6 They slay the widowe and the stranger, and murther the fatherlesse.
7 i Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.
8 Vnderstand ye vnwise among the people: and ye fooles, when will ye be wise?
9 He that k planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?
10 Or hee that chastiseth the l nations, shall hee not correct? hee that teacheth man knowledge, shall he not know?
11 The Lorde knoweth the thoughts of man, that they are vanitie.
12 Blessed is the man, whom thou m chastisest, O Lord, and teachest him in thy Law,
13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lord will not caste his people, neither will he forsake his n heritance.
15 For o iudgement shall returne to iustice, and all the vpright in heart shall follow after it.
16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?
17 If the Lorde had not p holpen mee, my soule had almost dwelt in silence.
18 When I sayd, q My foote slideth, thy mercy, O Lord, stayed me.
19 In the multitude of my r thoughts in mine heart, thy comforts haue reioyced my soule.
20 Hath the throne of iniquity s felowship with thee, which forgeth wrong for a lawe?
21 They gather them together against the soule of the righteous, and condemne the innocent blood.
22 But the Lorde is my refuge, and my God is the rocke of mine hope.
23 And hee will recompense them their wickednes, and t destroy them in their owne malice: yea, the Lorde our God shall destroy them.

e That is, the reuenger of the wicked.
f Shew thy power.
g Whereof appeareth in his sanctuarie.
h As by experience we see it is onely done by God, declaring the Gentiles.
i He sheweth that it is impossible but God should heare, see, and vnderstand their wickednes.
k If God punish whole nations for their sinnes, it is meere follie for any one man, or els a fewe to thinke that God will spare them.
l God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.
m God will restore the state and gouernment of things to their right vse, and then the godly shall follow him cheerefully.
n He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.
o When I thought there was no way but death. p In my trouble and distresse I euer found thy present helpe. q Though the wicked Iudges pretend iustice in oppressing thy Church, yet they haue not that authoritie of God. r It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the gouernment of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernes: 11 For the which they might not enter into the land of promise.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankesgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three wordes he signifieth one thing, meaning, that they must wholly giue themselues to serue God.

COme, let vs reioyce vnto the Lorde: let vs sing a aloud vnto the rocke of our saluation.
2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.
3 For the Lorde is a great God, and a great king aboue all b gods.
4 In whose hand are the deepe places of the earth, and the c heights of the mountains are his:
5 To whom the Sea belongeth: for hee made it, and his hands formed the dry land.
6 Come, let vs d worship and fall downe,

and

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as in Meribah, and as in the day of Massah in the wildernesse.

9 Where your fathers [g] tempted me, proued me, though they had seene my worke.

10 Forty yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my [h] rest.

[f] *Or, in strife: whereof the place was so called.* [g] *Or, tentation, reade Exodus 17.7. Exo. 17.2. num. 14.22.* g They were without iudgement & reason, h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes & Gentiles to prayse God for his mercy. And this specially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lorde, ye families of the people: giue vnto the Lorde glory and [e] power.

8 Giue vnto the Lorde the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shalbe stable, and not moue, and he shall iudge the people [h] in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he will iudge the world with righteousnesse, and the people in his truth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel. b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed. [e] *Or, vanities.* c Then the idols, or what soeuer made not the heauens, are not God. d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his sanctuarie. e As by experience ye see that it is onely due vnto him. f By offering vp your selues wholy vnto God, declare that you worship him onely. g Hee prophesieth that the Gentiles shall bee partakers with the Iewes of Gods promise. h He shall regenerate them anewe with his Spirite, and restore them to the image of God. i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdom of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thinke of sinning.

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Clouds and darknesse are round about him: righteousnesse and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightenings gaue light vnto the world: the earth saw it, and was [d] afraid.

5 The mountaines melted like waxe at the presence of the Lorde, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all the people see his glory.

7 [e] Confounded bee all they that serue grauen images, & that glory in idoles: worship him [f] all ye gods.

8 Sion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou Lorde art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie and spirituall ioy. b For the Gospel shall not be onely preached in Iudea, but thorow all yles and countries. c He is thus described to keepe his enemies in feare, which commonly contemne Gods power. d This feare bringeth not the wicked to true obedience, but maketh them to run away from God. e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters. f Let all that which is esteemed in the world, fall downe before him. g The Iewes shall haue occasion to reioice, that the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and layed vp in store for them. k Be mindefull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalme

SIng [a] vnto the Lord a new song: for hee hath done marueilous things: [b] his right hand, and his holy [b] arme haue gotten him the victory.

2 The Lord declared his [c] saluation: his righteousnesse hath hee reuealed in the sight of the nations.

3 Hee hath [d] remembred his mercy and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee loude vnto the Lord: crie out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harp, euen vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lorde: for hee is come to iudge the earth: with righteousnesse shall he iudge the world, and the people with equity.

a That is, some song newly made in token of their wonderful deliuerance by Christ, *Isa.* 59.16. b He preserueth his Church miraculously. c For the deliuerance of his Church. d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise. e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, hee signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL.

PSAL. XCIX.

1 He commendeth the prayer, equitie & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, & to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25. 22.

THe Lord reigneth, let the a people tremble: he sitteth betweene the b Cherubims, let the earth be moued.

2 The Lord is great in Zion, and hee is hie aboue all the people.

3 They shal a praise thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, & fall downe before his c footstoole: for he is holy.

6 Moses and Aaron were among his Priestes, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou diddst take vengeance for a their inuentions.

9 Exalt the Lord our God, & fall downe before his holy Mountaine: for the Lord our God is holy.

b Vnder these three hee comprehendeth the whole people of Israel, with whome God made his promise. c For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 Hee exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs: 4 and to enter in to his assemblies to praise his name.

A Psalme of praise.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall haue wonderfull occasion, to praise his mercy and reioyce.

SIng ye loud vnto the Lord, al the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

3 Know yee that euen the Lord is God: he hath a made vs, and not we our selues: we are his people, & the sheepe of his pasture.

4 b Enter into his gates with praise, & into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercie is c euerlasting, and his trueth is from generation to generation.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheep and people. c He sheweth that God will not be worshipped, but by that meanes which he hath appointed. d He declareth that wee ought neuer to bee weary in praying him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdom. 5 He will punish and correct, by rooting foorth the wicked, 6 & cherishing the godly persons.

A Psalme of Dauid.

a Dauid considereth what maner of king he would be, when God should place him in the throne, promising openly, that he would be merciful and iust.

I Will a sing mercy and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way b till thou comest to me: I will walke in the vprightnesse of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate a the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shal depart from me: I will know none euill.

5 Him that priuily d slandereth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot suffer.

6 Mine eies shalbe vnto the e faithfull of the land, that they may dwel with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 f Betimes will I destroy all the wicked of the land, that I may cut off all g workers of iniquitie from the citie of the Lord.

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse, being a priuate man.

c He sheweth that magistrates doe not their duelies, except they be enemies to all vice.

d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all. e He sheweth what is the true vse of the sworde: to punish the wicked, and so maintaine the good.

f Magistrates must immediately punish vice, lest it grow to further inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It sheweth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to bee published vnto all posterities. 22 The conuersion of the Gentiles, 28 and the stablishis of the Church.

A prayer a of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet ther is euer place left for prayer.

O Lord, heare my prayer, and let my b crie come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my daies are c consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate d to eate my bread.

5 For the voice of my groning my bones no cleaue to my skinne.

6 I am like a e pelicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrowe alone vpon the house top.

8 Mine enemies reuile mee dayly, and they that rage against me, haue f swome against me.

9 Surely I haue g eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine h indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest i remaine for euer,

b Hee declareth that in our prayes we must liuely feele that which we desire, and stedfastly beleeue to obteine.

c These excessiue kindes of speech shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorrowes were so great, that I passed not for mine ordinary food.

e Euer mourning and solitary, casting out fearefull cries.

f Haue conspired to take my refection.

g I haue not risen out of my mourning

h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoeuer wee be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer,

k That is, the ſententie yeeres, which by ſ Prophet Ieremie thou diddeſt appoint, Iere 29.12.

l The more that the Church is in miſerie and deſolation, the more ought the faithfull to loue and pitie it,

m That is, when he ſhal haue drawen his Church out of the darkeneſſe of death.

n The deliuerãce of the Church is a moſt excellent benefit, & therefore he compareth it to a new creation: for in their baniſhment the body of the Church ſeemed to haue bin dead, which by deliuerance was as it were created anew.

o Who now in their baniſhment could looke for nothing but death.

p He ſheweth that Gods name is neuer more praiſed then when religion flouriſheth, and the Church increaſeth: which thing is chiefly accompliſhed vnder the kingdome of Chriſt.

q The Church lament that they ſee not the time of Chriſt, which was promiſed, but haue but few yeres and ſhort dayes.

r If heauen and earth periſh, much more man ſhall periſh: but the Church by reaſon of Gods promiſe endureth for euer.

ſ Seeing thou haſt choſen the Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlaſting.

euer, and thy remembrance from generation to generation.

13 Thou wilt ariſe, and haue mercy vpon Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy ſeruants delight in the [l] ſtones thereof, and haue pitie on the duſt thereof.

15 Then the heathen ſhall feare the Name of the Lorde, and all the kings of the earth his glory,

16 When the Lorde ſhall build vp Zion, and ſhall appeare [m] in his glory,

17 And ſhall turne vnto the prayer of the deſolate, and not deſpiſe their prayer.

18 This ſhall bee written for the generation to come: and the people which ſhall bee [n] created, ſhall praiſe the Lord.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the priſoner, and deliuer the [o] children of death:

21 That they may declare [p] name of the Lord in Zion, and his praiſe in Ieruſalem,

22 When the people ſhalbe gathered [q] together, & the kingdomes to ſerue the Lord.

23 Hee [r] abated my ſtrength in the way, and ſhortened my dayes.

24 And I ſayde, O my God, take me not away in the midſt of my dayes: thy yeeres endure from generation to generation.

25 Thou haſt aforetime layde the foundation of the earth, and the heauens are the worke of thine hands.

26 [ſ] They ſhall periſh, but thou ſhalt endure: euen they all ſhall waxe olde as doeth a garment: as a veſture ſhalt thou change them, and they ſhalbe changed.

27 But thou art the ſame, and thy yeeres ſhall not faile.

28 The children of thy ſeruaunts ſhall continue, and their ſeede ſhall ſtand faſt in thy ſight.

PSAL. CIII.

1 He prouoketh all to praiſe the Lord, which hath pardoned his ſinnes, deliuered him from deſtruction, & giuen him ſufficient of all good things. 10 Then he addeth the tender mercies of God, which he ſheweth like a moſt tender father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praiſe the Lord.

¶ A Pſalme of Dauid.

MY ſoule, [a] praiſe thou the Lord, and all that is within me, praiſe his holy name.

2 My ſoule, praiſe thou the Lord, & forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compaſſions.

5 Which ſatisfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lorde executeth righteouſneſſe and iudgement to all that are oppreſſed.

7 He made his waies knowen vnto [e] Moſes, & his works vnto the children of Iſrael.

8 The Lord is full of compaſſion & mercie, ſlow to anger, and of great kindneſſe.

9 He will not alway [f] chide, neither keepe his anger for euer.

10 He hath not [g] dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.

12 As farre as [h] the Eaſt is from the Weſt: ſo farre hath hee remoued our ſinnes from vs.

13 As a father hath compaſſion on his children, ſo hath the Lorde compaſſion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but duſt.

15 The dayes of [i] man are as graſſe: as a flower of the field, ſo flouriſheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof ſhall knowe it no more.

17 But the louing kindneſſe of the Lorde endureth for euer and euer vpon them that feare him, and his [k] righteouſneſſe vpon children children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commaundements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praiſe the Lord, ye [m] his Angels, that excell in ſtrength, that doe his commaundement in obeying the voyce of his word.

21 Praiſe the Lorde, all ye his hoſts, ye his ſeruants that do his pleaſure.

22 Praiſe the Lord, all ye his workes, in all places of his dominion: my ſoule, praiſe thou the Lord.

a He wakeneth his dulneſſe to praiſe God, ſhewing that both vnderſtanding and affections, mind and heart are too little to ſet foorth his praiſe.

b This is the beginning and chiefeſt of all benefits, remiſſion of ſinne.

c For before that we haue remiſſion of our ſinnes, wee are as dead men in the graue.

d As the eagle, when her beake ouergroweth, ſucketh blood, and ſo is renued in ſtrength, euen ſo God miraculouſly giueth ſtrength to his Church aboue all mans expectation.

e As to his chiefe miniſter, and next to his people.

f He ſheweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled, he receiueth him to mercy.

g We haue proued by continuall experience, that his mercie hath euer preuailed againſt our offences.

h As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithful, when he hath removed their ſinnes.

i He declareth that man hath nothing in himſelfe to moue God to mercie, but onely the confeſſion of his infirmitie and miſerie.

k His iuſt and faithfull keeping of his promiſe.

l To whome he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are ſlowe to praiſe God, exhort the Angels which willingly doe it, wee ſtirre vp our ſelues to conſider our duetie, and awake out of our ſluggiſhneſſe.

PSAL. CIIII.

1 An excellent Pſalme to praiſe God for the creation of the world, and the gouernance of the ſame by his maruelous prouidence, 35 wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.

MY ſoule, praiſe thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glory and honour.

2 Which couereth himſelfe with light as with a garment, and ſpreadeth the heauens like a curtaine.

a The Prophet ſheweth that we needs not to enter into the heauẽs to ſeeke God, forasmuch as all the order of nature, with the propriety and placing of the elements, are moſt liuely mirrours to ſee his maieſtie in.

3 Which laieth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mout.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast stablished for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the [e] springs into the valleys, which run betweene the mountaines.

11 They shal giue drinke to all the [f] beasts of the field, and the wilde asses shall quench their thirst.

12 By these [g] springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his [h] chambers, and the earth is filled with the fruit of thy works.

14 Hee causeth grasse to grow for the cattell, and herbe for the vse of [i] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengthneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which hee hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the [k] goats: the rocks are a refuge for the conies.

19 He appointed the [l] moone for certaine seasons: [m] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forrest creepe forth.

21 The lions roare after their pray, and seeke their meat [n] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [o] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lorde, howe manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea, that [p] Leuiathan, whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [q] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.

30 Againe, if thou [r] send forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glorie bee the Lorde for euer: let the Lord reioyce in his works.

32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines, and they [s] smoke.

33 I will sing vnto the Lorde all my life: I will praise my God, while I liue.

34 Let my words bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee [t] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise ye the Lord.

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[a] As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1.7 beholdeth in this glasse, how the very Angels also are obedient to his commandement.

[b] If by thy power thou did'est not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

[c] If God prouide for [d] very beasts, much more will hee extend his prouident care to man.

[d] There is no part of the world so barren where most euident signes of Gods blessings appeare not.

[e] From [f] clouds.

[f] He describeth Gods prouident care ouer man, who doeth not only prouide necessary things for him, as herbs and other meate but also things to reioyce, and comfort him, as wine and oyle, or ointments.

[g] *Or, doues, roes, and such like.*

[h] As to separate the night from the day, and to note dayes, moneths and yeres.

[i] That is, by his course, either far or nere, it noteth summer, winter, and other seasons.

[k] That is, the onely finde meate according to Gods prouidence, who careth euen for the brute beasts.

[l] To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.

[m] Hee confesseth that no tonge is able to expresse Gods workes, not minde to comprehend them.

[n] *Or, whale.*

[o] God is a most nourishing Father, who prouideth for all creatures their dayly food.

[p] As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

[q] As the death of creatures sheweth that we are nothing of our selues so their generation declareth that we receiue all things of our Creator.

[r] Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

[s] Who infect the world, and so cause God that he cannot reioyce in his works.

[t] That is, the King of Egypt and the King of Gerar, Gen. 12. 17. and 20. 3.

[u] Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.

[b] By the strength and face, he meaneth the Arke where God declared his power and his presence.

[c] Which hee hath wrought in the deliuerance of his people.

[d] Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.

[e] The promise which God made to Abraham to be his God, and the God of his seede after him, hee renued and repeated it againe to his seed after him.

[f] He sheweth that they should not enjoy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers,

[g] That is, in the Arke.

[h] Those whome I haue sanctified to be my people.

PSAL. CV.

1 He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promises sake.

PRaise the Lord, and call vpon his name: [a] declare his works among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wondrous works.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lorde and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous works, that hee hath done, his wonders and the [d] iudgements of his mouth.

6 Yee seede of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lorde our God: his iudgements are throwout all the earth.

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] Kings for their sakes,

15 Touch not mine [h] anoynted, and doe

my i Prophets no harme.

16 Moreouer he called a famine vpon the land, and vtterly brake the k staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feete in the stocks, and he was layd in yrons,

19 Vntil l his appointed time came, and the counsel of the Lord had tried him.

20 The King sent and loosed him: euen the ruler of the people deliuered him.

21 Hee made him lord of his house, and ruler of all his substance,

22 That hee should binde his m Princes vnto his will, and teache his Ancients wisdome.

23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 n Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent hee Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the lande of Ham.

28 Hee sent darkenes and made it darke: and they were not o disobedient vnto his commission.

29 p Hee turned their waters into blood, and slew their fish.

30 q Their land brought forth frogs, euen in their Kings chambers.

31 Hee r spake, and there came swarmes of flies and lice in all their quarters.

32 Hee gaue them s haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their figge trees, t brake downe the trees in their coastes.

34 u He spake, and the grashoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.

36 x Hee smote also all the first borne in their lande, euen the beginning of all their strength.

37 Hee brought them forth also with siluer and golde, and there was y none feeble among their tribes.

38 Egypt was z glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They a asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocks, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembred his holy b promise to Abraham his seruant,

43 And he brought forth his people with ioy, and his chosen with gladnesse,

44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,

45 That they might c keepe his statutes, and obserue his lawes. Praise ye the Lord.

i Meaning the old fathers, to whom God shewed himselfe plainely, and who were letters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.

n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod.7.20.*

Exod.8.6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was scarefull to see haile.

r He sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the land. *Exod.12.29.*

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessitie, but for satisfying of their lust.

a Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

y When the Egyptians lamented, and were destroyed.

z This is the end, why God preserueth his Church, because they should worship, and cal vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus do magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought again into the land by Gods mercifull visitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 they doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

C Praise ye the Lord.

PRaise a ye the Lord, because he is good, for his mercy endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that b keepe iudgment, and do righteousnesse at all times.

4 Remember me, O Lord, with the c fauour of thy people: visit mee with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue d sinned with our fathers: we haue committed iniquity, & done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheles, he e saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And he saued them from the aduersaries hand, & deliuered them from the hand of the enemie.

11 f And the waters couered their oppressours: not one of them was left.

12 Then g beleeued they his wordes, and sang praise vnto him.

13 But incontinently they forgate his works: they waited not for his h counsell,

14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.

15 Then hee gaue them their desire: but he sent i leannesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and k swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and despaire.

b He sheweth, that it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be therevnto framed.

c Let the good will that thou beareſt to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.

d By earnest confession, aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that he would change the order of nature rather then his people should not be deliuered, although they were wicked. *Exod.14.27.*

f The woonderfull works of God caused them to beleeue for a time, and to praise him.

g They would preuent his wisedome and prouidence.

h The abundance that God gaue them profited not, but made them pine away, because God curied it.

i By the greatnesse of the punishment the hainous offence may bee considered: for they that rise against Gods ministers, rebell against him.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had [l] not Moses his chosen stoode in the breach before him to turne away his wrath, lest he should destroy them.

24 Also they contemned that [m] pleasant land, and beleeued not his word,

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] he lifted vp his hand against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreys.

28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stoode vp, and executed iudgement, and the plague was stayed.

31 [s] And it was imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of [t] Meribah, so that Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euē the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hande of the heathen: and they that hated them, were Lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [a] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that we may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all praise thee,

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks 9 for this mercifull prouidence of God, gouerning all things at his good pleasure, 20 sending good and euill, prosperitie & aduersitie to bring men vnto him. 42 Therefore as the righteous therein reioyce, so shall the wicked haue their mouthes stopped.

PRaise [a] the Lord, because he is good: for his mercy endureth for euer.

2 Let them, [b] which haue bene redeemed of the Lord, shew howe hee hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the [c] South.

4 When they wandered in the desert and wildernesse out of the way, and found no city to dwell in,

5 [c] Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 Such, [d] that dwell in darknesse and in the shadow of death, being bound in misery and yron,

11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.

13 Then they [e] cried vnto the Lorde in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed, as the foot or tenour of the song, which was often times repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ *Or, from the sea; meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefit.

d Then the true way to obey God, is to follow his expresse commandement: also

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions,

m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.

n That is, he sware. Sometime also it meaneth, to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.

r When al other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.

Num. 25.12.

s This acte declared his liuely faith, and for his faith sake, was accepted.

Rom. 4.10.13. Psal. 95.8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, howe much more shall they bee subiect to Gods iudgement, which cause Gods children to sinne? u Hee sheweth howe monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most smal things. x Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there seemeth to mans iudgement no recouery, but all things are brought to desparre, then God chiefly sheweth his mightie power.

g They that haue no feare of God, by his sharp rods are brought to call vpon him, & so finde mercie.

h By healing them he declareth his good wil toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise & confession of Gods benefites are the true sacrifices of the godly.

l He sheweth by the sea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that only Gods prouidence doth preserue them.

o Though before euery drop seemeth to fight one against another: yet at his commandement they are as still, as though they were frosen.

p This great benefit ought not onely to be considered particularly, but magnified in all places and assemblies. [Or, *saltmeate.*

q For the loue that hee beareth to his Church, hee changeth the order of nature for their commoditie.

r Continuall increase and yerely.

s As God oy his prouidence doth exalt men, so doth he also humble them by afflictions to know themselues.

14 Hee brought them out of darkenesse, and out of the shadowe of death, and brake their bands asunder.

15 Let them therefore confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the f gates of brasse, and brast the barres of yron asunder.

17 g Fooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 h Hee sendeth his worde and healeth them, and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his works with reioycing.

23 They that goe downe to the l sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commaundeth and raiseth the stormie winde, and it lifteth vp the waues therof.

26 They mount vp to the heauen, and descend to y deepe, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they cry vnto the Lorde in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues therof are still.

30 When they are o quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the p Congregation of the people, and prayse him in the assembly of the Elders.

33 Hee turneth the floodes into a wildernesse, and the springs of waters into drinesse,

34 And a fruitfull land into ‖ barrennesse for the wickednes of them that dwel therin.

35 Againe he q turneth the wildernesse into pooles of water, and the drie land into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sow the fields, & plant vine yards, which bring forth fruitfull r increase.

38 For he blesseth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 s Againe men are diminished, and brought low by oppression, mill, and sorow.

40 He poureth t contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.

42 The u righteous shal see it, & reioyce, and all iniquitie shall stop her mouth.

43 Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is compsed of two other Psalmes before, the seuen & fiftieth and the sixtieth. The matter here contained is, 1 That Dauid giueth himself with heart and voyce to prayse the Lord. 7 And assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.

A song or Psalme of Dauid.

O God, mine heart is a prepared, so is ‖ my tongue: I will sing and giue prayse.

2 Awake viole and harpe: I will awake early.

3 I will prayse thee, O Lord, among the b people, and I wil sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 c Exalt thy selfe, O God, aboue the heauens, and let thy glory bee vpon all the earth,

6 That thy beloued may bee deliuered: d helpe with thy right hand and heare me.

7 God hath spoken in his e holines, therefore I will reioyce, I shall diuide Sichem, and measure the valley of Succoth.

8 Gilead shall be mine, & Manasseh shall be mine: Ephraim also shall be the strength of mine head: Iuda is my lawgiuer.

9 f Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will lead me into the strong citie? who will bring me vnto Edom?

11 g Wilt not thou, O God, which hadst forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

t For their wickednes & tyranny he causeth y people & subiects to contemne them.

u They, whose faith is lightened by Gods spirit, shal reioice to see Gods iudgements against y wicked and vngodly.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes staieth him not. [Or, *my glory, because it chiefly setteth forth the glory of God.*

b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me.

f From the first verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traytour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth hee promise to giue praises vnto God.

To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my a praise.
2 For the mouth of the wicked, and the mouth full of deceite are opened vpon mee: they haue spoken to mee with a lying tongue.
3 They compassed mee about also with woordes of hatred, and fought against mee without a cause.
4 For my friendship they were mine aduersaries, b but I gaue my selfe to prayer.
5 And they haue rewarded mee euill for good, and hatred for my friendship.
6 c Set thou the wicked ouer him, and let the aduersarie stand at his right hand.
7 When hee shall be iudged, let him bee condemned, and let his d prayer bee turned into sinne.
8 Let his dayes be fewe, and let another take his e charge.
9 Let his children be fatherlesse, and his wife a widow.
10 Let his children bee vagabonds and beg and seeke bread, comming out of their places destroyed.
11 Let f the extortioner catch all that hee hath, and let the stranger spoyle his labour.
12 Let there be none to extend mercy vnto him: neither let there bee any to shewe mercy vpon his fatherlesse children.
13 Let his posteritie be destroyed, and in the generation following let their name bee put out.
14 g Let the iniquitie of his fathers bee had in remembrance with the Lorde: and let not the sinne of his mother bee done away.
15 But let them alway be before the Lord, that hee may cut off their memorial from the earth.
16 Because h he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowfull hearted, to slay him.
17 As he loued cursing, i so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.
18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.
19 Let it bee vnto him as a garment to couer him, and for a girdle, where with hee shall alway be girded.
20 Let this be the reward of mine aduersarie k from the Lorde, and of them, that speake euill against my soule.
21 But thou, O Lorde my God, deale with me according vnto thy l Name: deliuer me, (for thy mercy is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like the shadowe that declineth, and am shaken off as the m grashopper.
24 My knees are weake through fasting, and my flesh n hath lost all fatnesse.
25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.
26 Helpe me, O Lord my God: o saue me according to thy mercie.
27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.
28 Though they p curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.
30 I will giue thankes vnto the Lorde greatly with my q mouth, and praise him among the multitude.
31 For hee will stande at the right hand of the poore, to saue him from them that would r condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.
b To declare that I had none other refuge, but thee in whom my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods spirit, that God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Acts 1.20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods are by Gods iust iudgement depriued of all.
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.
h He sheweth that God accustometh to plague them after a strange sort, that shewe themselues cruell toward other.
i Thus giueth the Lorde to euery man the thing, wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.
k For being destitute of mans helpe, hee fully trusted in the Lorde, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shewe thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorowe, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assailed him, the more earnest, and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby hee sheweth that he had not to doe with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid propheseith of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an ende to the Priesthood of Leui.

A Psalme of Dauid.

THe a Lord said vnto my Lord, Sit thou at my right hande, vntill I make thine enemies thy footestoole.
2 The Lorde shall send the rodde of thy power out of b Zion: bee thou ruler in the middes of thine enemies.
3 Thy people shall come willingly at the time of assembling c thine armie in holy beautie: thy youth of thy wombe shall bee as the morning dewe.
4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of d Melchi-zedek.
5 The Lord that is at thy right hand, shal wound kings in the day of his wrath.
6 He shall bee iudge among the heathen: he shal fill all with dead bodies, and smite the e head ouer great countreys.
7 Hee shall f drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the two and twentie of Mat. verse 44 giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shall bee assembled into thy Church, whose increase shall bee so abundant and wonderfull, as the droppes of the dewe.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ, Hebrewes 7.27.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lorde for his mercifull workes toward his Church. 10 And declareth wherein true wisdome and right knowledge consisteth.

Praise

¶ Prayse ye the Lord.

I Will [a] prayse the Lorde with my whole heart in the assembly and Congregation of the iust.

2 The workes of the Lord are [b] great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 Hee hath giuen [c] a portion vnto them that feare him: he will euer be mindful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The [d] workes of his handes are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lord: al they that obserue them haue good vnderstanding: his prayse endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholy and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should prayse him, but chiefly his benefits toward his Church.

c God hath giuen to his people all that was necessarie for them, and will do still euen for his couenants sake: and in this sense the Hebrew word is taken, Pro. 30.8 and 31.15. ‖ *Or, pray, and sinde.*

d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernment of the same.

e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *How prayseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Prayse ye the Lord.

BLessed is the man that [a] feareth the Lord, and delighteth greatly in his commandements.

2 His seed shalbe mightie vpon earth, the generation of the righteous shall be blessed.

3 [b] Riches & treasures shalbe in his house, and his righteousnes endureth for euer.

4 Vnto the [c] righteous ariseth light in darkenes: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and [d] lendeth, & will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: but the righteous shall be had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntill he see his desire vpon his enemies.

9 Hee hath [e] distributed and giuen to the poore: his [f] horne shall be exalted with glory.

10 The wicked shall see it and bee angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare which is in the children of God, which causeth them to delite onely in the word of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shal goe wel with them: for God will be mercifull and iust.

d He sheweth what is the fruite of mercie: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where need requireth and not to bestow all on himselfe.

e The godly pinch not niggardly but distribute liberally, as the necessitie of the poore requireth & as his power is able.

f His power and prosperous estate, should not earnestly extoll his name?

e By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIII.

1 *An exhortation to prayse the Lord for his prouidence,* 7 *In that that contrary to the course of nature he worketh in his Church.*

¶ Prayse ye the Lord.

PRaise, O ye seruants of the Lord, [a] prayse the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling on high,

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 Hee raiseth the needie out of the dust, and liftteth vp the [c] poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Prayse ye the Lord.

a By this often repetition, he stirreth vp our colde dulnesse to prayse God, seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praysed, what great condemnation were it to his people, among whom chiefly it shineth, if they

g The blessing of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIIII.

1 *How the Israelites were deliuered forth of Egypt & the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who whē the course of nature faileth, preserueth his miraculously.*

WHen [a] Israel went out of Egypt, and the house of Iaakob from the [b] barbarous people,

2 Iudah was [b] his sanctification, and Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The mountaines leaped like rammes, and the hils as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iorden, why wast thou turned backe?

6 Yee mountaines, why leaped ye like rammes, and ye hils as lambes?

7 The [d] earth trembled at the presence of the Lord, at the presence of the God of Iaacob:

8 Which [e] turneth the rocke into waterpooles, & the flint into a fountaine of water.

Exod. 13.3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mighty power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it and glorifie him for the same.

d Ought then his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abunddance, Exod. 17.6.

PSAL. CXV.

1 *A prayer of the faithful oppressed by idolatrous tyrants, against who they desire that God would succour them,* 9 *Trusting most constantly that God will preserue them in this their need, seeing that he hath adopted and receiued them to his seruice,* 18 *Promising finally that they will not be vnmindfull of so*

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48.11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

f As much without sense, as blockes and stones.

g For they were appointed by God, as instructers and teachers of faith and religion for others to follow. h That is, he will continue his graces toward his people. i And therefore doeth still gouerne and continue all things therein. k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care toward men. l Though the dead set foorth Gods glory, yet be meaneth here, that they prayse him not in his Chuch and Congregation,

NOt a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy truethes sake.

2 Wherefore shal b the Heathen say, Where is now their God?

3 But our God is in heauen: he doeth whatsoeuer he c will.

4 Their idoles are d siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue nostes and smell not.

7 They haue e hands & touch not: they haue feete, and walke not: neither make they a sound with their throat.

8 They that make them are f like vnto them: so are all that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and shield.

10 g O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Yee that feare the Lorde, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindful of vs: he will blesse, he h will blesse the house of Israel, he will blesse the house of Aaron.

13 He wil blesse them that feare the Lord, both small and great.

14 The Lorde will encrease his graces toward you, euen toward you and toward your children.

15 Ye are blessed of the Lord, which i made the heauen and the earth.

16 The k heauens, euen the heauens are the Lordes: but yee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that l goe downe into the place of silence.

18 But wee will prayse the Lorde from henceforth and for euer. Prayse yee the Lord.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies. 13 And protesteth that he will be thankefull for the same.

a He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

I a Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord deliuer my soule.

5 The Lord is c mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest O d my soule: for the Lord hath bene beneficiall vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall e walke before the Lorde in the land of the liuing.

10 f I beleeued, therefore did I speake: for I was sore troubled.

11 I sayd in my feare, Al men are lyars.

12 What shall I render vnto the Lorde for all his benefites toward me?

13 I will g take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the h death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, and will call vpon the Name of the Lorde.

18 I wil pay my i vowes vnto the Lord, euen now in the presence of all his people,

19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Prayse ye the Lord.

c He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and merciful, and to helpe them that are destitute of ayde and counsell.

d Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficial towards thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, and therefore was mooued by faith to confesse them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lyes and vanitie, yet I ouercame this tentation, and felt the contrary. h In the Lawe they vsed to make a banker, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing. i I receiue that God hath a care ouer his, so that he both dispoleth their death, and taketh an account. k I will thanke him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to prayse God, because hee hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ

A Ll a nations, prayse ye the Lord: all yee people, prayse him.

2 For his louing kindenesse is great toward vs, and the a trueth of the Lorde endureth for euer. Prayse ye the Lord.

Rom. 15. 11.

a That is, the most certaine and continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reioiced of Saul and of the people, at the time appointed obtained the kingdom. 4 For the which he biddeth all them that feare the Lorde, to be thankefull. And vnder his person in all this was Christ liuely set forth, who should bee of his people reioiced.

PRaise ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhoreth all the people to do the same. b We are here taught, that the more that troubles oppresse vs the more ought we to be instant in prayer.

the

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what c man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed mee: but in the name of the Lorde shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lorde is my strength and f song: for he hath bene my deliverance.

15 The g voice of ioy and deliverance shall be in the Tabernacles of the righteous, saying, The right hand of the Lorde hath done valiantly.

16 The right hand of the Lorde is exalted: h the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not delivered me to death.

19 Open ye vnto me the i gates of righteousnes, that I may go into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliverance.

22 * The stone, which the builders k refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the l day, which the Lord hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperitie.

26 Blessed bee hee, that commeth in the Name of the Lord: n wee haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath given vs o light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, even my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God, and obteyned.

e Hee noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all that are both farre and neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened that hee may declare his thankefull mind. *Isa.* 28, 16. *matth.* 21.42. *acts* 4.11. *rom.* 9.33. 1. *pet.* 2.6,7.

k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherin God hath shewed chiefly his mercy in appointing mee king, and deliuering his Church. m The people pray for the prosperity of Dauids kingdome, who was the figure of Christ. n Which are the Priestes, and haue the charge thereof, as Num. 6.23. o Because he had restored vs from darkenesse to light wee will offer sacrifices and prayses vnto him.

PSAL. CXIX.

The Prophets exhorteth the children of God to frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is, when wee frame our liues according to his word, and not after our owne fantasies.

ALEPH.

BLessed are a those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keep his testimonies, and seeke him with their whole heart.

3 Surely they worke b none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect to all thy commaundements.

7 I will praise thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouer long.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods spirit, and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which containe perfect righteousnes. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmity in time,

BETH.

9 Wherewith shall a g young man redresse his way? in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue h hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great i delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may k liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a l stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou m hast destroyed the proud: cursed are they that doe erre from thy commaundements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except hee open our eyes and mindes.

b Seing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoue from me shame & contempt: for I haue kept thy testimonies.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

23 d Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellers.

DALETH.

a That is, it is almost brought to the graue, and without thy word I cannot liue.

25 My soule cleaueth to the a dust: quicken me according to thy word.

b I haue confessed mine offences, and now depend wholly on thee.

26 I haue b declared my wayes, & thou heardest me: teach me thy statutes.

27 Make mee to vnderstand the way of thy precepts, & I will meditate in thy wonderous workes.

c If God did not maintaine vs by his word, our life would drop away like water.

28 My soule melteth for heauines: raise me vp according vnto thy c word.

d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

29 Take from me the d way of lying, and graunt me graciously thy Law.

30 I haue chosen the way of trueth, & thy iudgements haue I layd before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

e By this hee sheweth that we can neither chuse good, cleaue to Gods word, nor run forward in his way, except he make our hearts large to receiue his grace, and willing to obey.

32 I will run the way of thy commaundements, when thou e shalt inlarge mine heart.

HE.

a He sheweth that he cannot follow on the end, except God teach him oft times, and lead him forward.

33 Teach a me, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue me vnderstanding, & I will keep thy Law: yea, I will keepe it with my whole b heart.

b Not onely in outward conuersation, but also with inward affection.

35 Direct me in the path of thy commaundements: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to c couetousnesse.

c Hereby meaning all other vices, because that couetousnes is the roote of all euill.

37 Turne away mine d eyes from regarding vanitie, and quicken me in thy way.

38 Stablish thy promise to thy seruaunt, because he feareth thee.

39 Take away e my rebuke that I feare: for thy iudgements are good.

40 Behold, I desire thy commaundements: f quicken me in thy righteousnesse.

d Meaning, all his senses. e Let me not fall to thy dishonor, but let mine heart stil delight in thy gracious word. f Giue me strength to continue in thy word euer to the end.

VAV.

a He sheweth that Gods mercie and loue is the first cause of our saluation.

41 And let thy a louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise.

42 So shall I b make answere vnto my blaspheemers: for I trust in thy word.

b By trusting in Gods word, he asserteth himselfe to be able to confute the slanders of his aduersaries.

43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy lawe for euer and euer.

45 And I will c walke at liberty: for I seeke thy precepts.

c They that simply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in pets and snares.

46 I will speake also of thy testimonies before d kings, and will not be ashamed.

d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of Princes.

47 And my delight shall bee in thy commaundements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commaundements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

a Though hee feele Gods hande still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.

49 Remember a the promise made to thy seruant, wherein thou hast caused mee to trust,

50 It is my comfort in my trouble: for thy promise hath quickened me.

b Meaning the wicked, which contemne Gods word, and tread his religiō vnder foote.

51 The b proud haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembred thy c iudgements of old, O Lord, and haue bene comforted.

c That is, the examples, whereby thou declarest thy selfe to be iudge of y world.

53 d Feare is come vpon mee for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my e pilgrimage.

d That is, a vehement zeale to thy glory, and indignation against the wicked e In the course of this life and sorrowfull exile.

55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.

f Euen when other sleepe.

56 g This I had because I kept thy precepts.

g That is, all these benefites.

CHETH.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.

57 O Lord, that art my a portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

b He sheweth that none can embrace the word of God, except he consider his owne imperfections & waies.

59 I haue considered my b waies, & turned my feete into thy testimonies.

60 I made haste, & delayed not to keepe thy commandements.

c They haue gone about to draw me into their company.

61 The bands of the wicked haue c robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

d Not onely in mutuall consent, but also with ayd and succour.

63 I am d companion of all them y feare thee, and keepe thy precepts.

64 The earth, O Lorde, is full of thy mercy: e teach me thy statutes.

e For the knowledge of Gods worde is a singular token of his fauour.

TETH.

a Hauing proued by experience that God was true in his promise he desireth that he would increase in him knowledge and iudgement.

65 O Lorde, thou hast dealt a graciously with thy seruant according vnto thy word.

66 Teach me good iudgement & knowledge: for I haue beleeued thy commaundements.

67 Before I was b afflicted, I went astray: but now I keepe thy word.

b So Ieremie saith that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.

70 c Their heart is as greaſe: but my delight is in thy law.

71 It is d good for me that I haue bene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better vnto me, then thouſands of gold and ſiluer.

d Hee confeſſeth that before that hee was chaſtened, he was rebellious, as a man by nature is.

IOD.

a Becauſe God leaueth not his worke, that he hath begun, he deſireth a newe grace, that is, that he would continue his mercies.

b When God ſheweth his grace toward any, he teſtifieth to others, that he faileth not them that truſt in him. *Ebr. in truth.*

c He declareth that when he felt not Gods mercies, he was as dead.

d That is, be comforted by mine example.

73 Thine handes haue a made mee and faſhioned me: giue me vnderſtanding therefore, that I may learne thy commaundements.

74 So they that b feare thee, ſeeing me, ſhall reioyce, becauſe I haue truſted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou haſt afflicted mee c iuſtly.

76 I pray thee that thy mercie may comfort mee according to thy promiſe vnto thy ſeruant.

77 Let thy tender mercies come vnto me, that I may d liue: for thy Lawe is my delight.

78 Let the proude be aſhamed: for they haue dealt wickedly, and falſely with me: but I meditate in thy precepts.

79 Let ſuch as feare thee a turne vnto me, and they that a know thy teſtimonies.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

e Hee ſheweth that there can bee no true feare of God without the knowledge of his word.

CAPH.

a Though my ſtrength faile me, yet my ſoule groneth and fighteth, reſting ſtill in thy word.

b Like a skinne, bottle or bladder that is parched in the ſmoke.

c How long wilt thou afflict thy ſeruant?

d They haue not onely oppreſſed me violently, but alſo craftily conſpired againſt me, and deſtroy ſuch as vniuſtly perſecute them.

81 My ſoule a fainteth for thy ſaluation: yet I waite for thy word.

82 Mine eyes faile for thy promiſe, ſaying, When wilt thou comfort me?

83 For I am like a b bottle in the ſmoke: yet doe I not forget thy ſtatutes.

84 Howe many are the a dayes of thy ſeruant? c When wilt thou execute iudgement on them that perſecute me?

85 The proud haue d digged pits for me, which is not after thy law.

86 All thy commandements are true: they perſecute me falſly: a helpe me.

87 They had almoſt conſumed me vpon the earth: but I forſooke not thy precepts.

88 Quicken me according to thy louing kindneſſe: ſo ſhall I keepe the teſtimonie of thy mouth.

e He aſſureth himſelfe, that God will deliuer his, and deſtroy ſuch as vniuſtly perſecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

a Becauſe none ſhould eſteeme Gods word, according to the changes of things in this world, he ſheweth that it abideth in heauen, and therefore is immutable. b Seeing the earth and all creatures remaine in that eſtate, wherein thou haſt created them, much more thy trueth remaineth conſtant and vnchangeable,

89 O Lord, thy word endureth for euer in a heauen.

90 Thy trueth is from generation to generation: thou haſt layd the foundation of the earth, and it abideth.

91 They b continue euen to this day by thine Ordinances: for all are thy ſeruants.

92 Except thy lawe had bene my delite, a I ſhould now haue periſhed in mine affliction.

93 I will neuer forget thy precepts: for by them thou haſt quickned me.

94 I am a thine, ſaue mee: for I haue ſought thy precepts.

95 The wicked haue waited for mee to deſtroy mee: but I will conſider thy teſtimonies.

96 I a haue ſeene an end of al perfection: but thy commaundement is exceeding large.

in earth, but it hath an ende: onely Gods worde laſteth for euer.

MEM.

a He ſheweth that we cannot loue Gods word, except we exerciſe our ſelues therein and practiſe it.

b Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſedome, then they that profeſſe it, and are men of experience.

c So then of our ſelues we can doe nothing, but when God doeth inwardly inſtruct vs with his Spirit, we feele his grace is ſweeter then hony.

97 Oh how loue I thy lawe! a it is my meditation continually.

98 By thy commandementes thou haſt made me wiſer then mine enemies: for they are euer with me.

99 I haue had more b vnderſtanding then all my teachers: for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for a thou didſt teach me.

103 How ſweete are thy promiſes vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the waies of falſhood.

NVN.

a Of our ſelues we are but darkneſſe, and cannot ſee, except we bee lightened with Gods word.

b So all the faithful ought to bind themſelues to God by a ſolemne oth and promiſe to ſtire vp their zeale to imbrace Gods word.

c That is, my prayers & thankſgiuing, which ſacrifice Hoſea calleth the calues of the lips, Chap. 14 verſ. 3.

d That is, I am in continuall danger of my life. e I eſteemed no worldly things, but made thy word mine inheritance.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.

106 I haue b ſworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very ſore afflicted: O Lorde, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the a free offerings of my mouth, and teach mee thy iudgements.

109 My a ſoule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layde a ſnare for me: but I ſwarued not from thy precepts.

111 Thy teſtimonies haue I taken as an a heritage for euer: for they are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy ſtatutes alway, euen vnto the end.

SAMECH

a Whoſoeuer will imbrace Gods word aright, muſt abhorre all fantaſies and imaginations both of himſelfe and of other. b And hinder me not to keepe the Law of the Lord,

113 I hate a vaine inuentions: but thy law doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 b Away from mee, ye wicked: for I will keepe the commandements of my God.

116 Stablish

e He desireth Gods continuall assistance least he should faint in this race, which he had begunne.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 e Stay thou me, and I shall be safe, & I will delight continually in thy statutes.

d The craftie practises of them that contemne thy law, shall be brought to nought.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.

e Which infected thy people, as drosse doeth the mettall.

119 Thou hast taken away al the wicked of the earth like e drosse: therefore I loue thy testimonies.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

f Thy iudgements do not onely teach me obedience, but cause mee to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 a Answere for thy seruant in that, which is good, and let not the proude oppresse me.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so he would continue his fauour toward him.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt me therefore vnderstanding, that I may knowe thy testimonies.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to help & lend remedy.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy cõmandements aboue gold, yea, aboue much fine gold.

d That is, whatsoeuer dissenteth from the puritie of thy word.

128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

PE.

a Conteyning high and secret mysteries, so that I am moued with admiration and reuerence.

b The simple idiots that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they beginne to reade Gods word.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

130 The entrance into thy b words sheweth light, and giueth vnderstanding to the simple.

c My zeale toward thy word was so great.

131 I opened my mouth and c panted, because I loued thy commandements.

132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.

d Hee sheweth what ought to be the zeale of Gods children, when they see his word contemned.

136 Mine eyes gush d out with riuers of water, because they keepe not thy Law.

TSADDI.

a We cannot confesse God to be righteous, except we liue vprightly and truely as he hath commanded. *Psal. 69. 9. rom. 2. 17.*

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded a iustice by thy testimonies and trueth especially.

b Gold hath needs to bee fined, but thy word is perfection it selfe.

139 b My zeale hath euen consumed me, because mine enemies haue forgotten thy words.

140 Thy worde is proued b most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.

143 Trouble and anguish are come vpon mee: yet are thy commandements my delight.

144 The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

KOPH.

145 I haue c cryed with my whole heart: heare mee, O Lorde, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes preuented the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindenes: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after e malice and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods worde, that hee would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer mee: quicken me according vnto thy a word.

155 Saluation is farre from the wicked, because they keepe not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My persecuters and mine oppressors are many, yet doe I not swarue from thy testimonies.

158 I sawe the transgressours and was c grieued, because they kept not thy word.

159 Consider, O Lord, how I d loue thy precepts: quicken mee according to thy louing kindnesse.

160 The e beginning of thy worde is trueth, and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me when I saw their malice and contempt of thy glory.

d It is a sure signe of our adoption, when we loue the law of God.

e Since thou first promisedst, euen to the end all thy sayings are true.

SCHIN.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.

b That is, often & sundry times.

161 Princes haue a persecuted mee without cause, but mine heart stood in awe of thy wordes.

162 I reioyce at thy worde, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 b Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They

e For their conscience assureth them, that they please thee, wherias they that loue not thee, haue the contrary.

165 They, e that loue thy Law, shal haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

d He sheweth that we must first haue faith, before we can worke and please God.

168 I haue kept thy precepts & thy testimonies: e for all my wayes are before thee.

e I had no respect of men, but set thee alwaies before mine eyes, as the iudge of my doings.

TAV.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, a according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

b The word signifieth to powre foorth continually.

171 My lips shall b speake prayse, when thou hast c taught me thy statutes.

c All his prayer and desire is, to profite in the word of God.

172 My tongue shall intreate of thy word: for all thy commandements are righteous.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delite.

175 Let my soule liue, and it shall prayse thee, and thy d iudgements shall helpe mee.

e Being chased to and fro by mine enemies, and hauing no place to rest in.

176 I haue e gone astray like a lost sheep: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels. 7 Who were giuen to all kinde of wickednesse and contention.

a That is, of lifting vp the tune and rising in singing.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

c Hee assured himselfe y God would turne their craft to their owne destruction.

A song of a degrees.

I Called vnto the Lord in my b trouble, & he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doth thy c deceitfull tongue bring vnto thee? or what doeth it availe thee?

4 It is as the d sharpe arrowes of a mightie man, and as the coles of iuniper.

5 Alo is to mee that I remaine in e Mesech, and dwell in the tents of f Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke g peace, and when I speake thereof, they are bent to warre.

d He sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue. e These were people of Arabia, which came of Iaphet, Gen. 10.2. f That is, of the Ishmaelites. g He declareth what he meaneth by Mesech and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church.

A song of degrees.

I Will lift mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

‖ Or, about the mountaines; meaning, that there is nothing so high in the world,

2 Mine helpe commeth from the Lorde, which hath made the a heauen and the earth.

3 He will not suffer thy foote to slip: for he that keepeth thee, will not b slumber.

wherein hee can trust, but onely in God.

4 Beholde, hee that keepeth Israel, will neither slumber nor sleepe.

a He accuseth mans ingratitude, which cannot depend on Gods power.

5 The Lorde is thy keeper: the Lorde is thy shadow at thy right hand.

6 The Sunne shall not c smite thee by day, nor the Moone by night.

b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euer member thereof.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

c Neither heate nor coulde, nor any incommoditie shalbe able to destroy Gods Church: albeit for a time they may molest it.

8 The Lorde shall preserue thy d going out, and thy comming in from henceforth and for euer.

d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioiceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thanks, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme of Dauid.

I a Reioyced, when they said to me, Wee will goe into the house of the Lord.

1. Chron. 29.9.

a Hee reioyceth that God had appointed a place, where the Arke should still remaine.

2 Our b feete shall stand in thy gates, O Ierusalem.

b Which were wont to wander to and fro as the Arke removed.

3 Ierusalem is builded as a citie, that is c compact together in it selfe:

c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens.

4 Whereunto the d Tribes, euen the Tribes of the Lorde goe vp, according to the testimonie to Israel, to prayse the Name of the Lord.

d All the tribes

5 For there are thrones set for iudgment, euen the thrones of the house of e Dauid.

e In whose house God placed the throne of Iustice, & made it according to Gods couenant shall come and pray there.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, and prosperitie within thy palaces.

f The fauour of God prosper thee both within and without.

8 For my g brethren and neighbours sakes I wil wish thee now prosperitie,

g Not onely for mine owne sake, but for all the faithfull.

9 Because of the house of the Lorde our God, I will procure thy wealth.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruants looke vnto the hande of their masters, and as the eyes of a mayden vnto the hande of her mistresse: so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe,

3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for wee haue [b] suffered too much contempt.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnesse of the proude.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnes of the peril, 6 And praise the Name of God.

A song of degrees, or Psalme of Dauid.

a He sheweth that God was ready to help at neede, and that there was none other way to be saued, but by his onely meanes.

IF the Lord had not [a] bene on our side (may Israel now say)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swalowed vs vp [b] quick, when their wrath was kindled against vs:

b So vnable were we to resist.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

c He vseth most proper similitudes to expresse the great danger, that the Church was in, and out of the which God miraculously deliuered them.

5 Then had the swelling waters gone ouer our soule.

6 Praysed be the Lorde, which hath not giuen vs, as a praye vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the fowlers: the snare is broken, and we are deliuered.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

8 Our help is in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

A song of degrees.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.

2 As the mountaines are about Jerusalem: so is the Lorde about his people from henceforth, and for euer.

b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shall not so rest vpon the, that it should driue them from hope.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

c He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

5 [c] But these that turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie: but peace shalbe vpon Israel.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the sundrie yeares of captiuitie foretolden by Ieremie, Chap. 25. 12. and 29. 10.

A song of degrees, or Psalme of Dauid.

WHen the Lord brought againe the captiuitie of Zion, we were like them that [a] dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

2 Then was our mouth [b] filled with laughter, and our tongue with ioye: then said they among the [c] heathen, The Lorde hath done great things for them.

b He sheweth how the godly ought to reioice, whē God gathereth his Church or deliuereth it.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankefull.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried [e] precious seede: but they shall returne with ioye bringing their sheaues.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderne and baren places. e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and politicall standeth by Gods meere prouidence & blessing. 3 And that to haue children well nurtured, is an especial grace and gift of God.

A song of degrees, or Psalme of Salomon.

a That is, gouerne, and dispose all things pertaining to the familie.

EExcept the Lorde [a] build the house, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

b The publique estate of the common wealth.

2 It is in vaine for [c] you to rise early, and to lie downe late, and eate the bread [d] of sorowe: but he will surely giue [e] rest to his beloued.

c Which watch and warde, and are also Magistrates, and rulers of the citie.

3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

d Either that which is gotten by hard labour, or eaten with griefe of minde.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speake with their enemies in the gate.

f That is, indued with strength and vertues from God: for these are the signes of Gods blessings, and not the number.

g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

A song of degrees.

a God approueth not our life except it be reformed according to his word.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

b The world esteemeth them happy, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours.

2 When thou eatest the labours of thine [b] handes, thou shalt be blessed, and it shall be well with thee.

c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithfull with this gift.

3 Thy wife shall be as the fruitfull vine on the sides of thine house, and thy [c] children like the olyue plants round about thy table.

4 Lo, surely thus shall the man bee blessed that feareth the Lord.

d Because of the spirituall blessing which God hath made to his Church, these temporall things shalbe granted.

5 The Lord out of Zion shal [d] blesse thee,

and

c For except God blesſed his Church publikly, this priuate bleſſing were nothing.

and thou ſhalt ſee the wealth of c Ieruſalem all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrens children, and peace vpon Iſrael.

PSAL. CXXIX.

1 He admoniſheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it ſhal be deliuered, 6 and the enemies for all their glorious ſhew, ſhall ſuddenly be deſtroyed.

¶ A ſong of degrees.

a The Church nowe afflicted ought to remember, how her condition hath euer bene ſuch from the beginning to be moleſted moſt grieuously by the wicked: yet in time it hath euer bene deliuered. b Becauſe God is righteous, he cannot but plague his aduerſaries, and deliuer his as oxen out of the plow.

THey haue often times afflicted me from my youth (may a Iſrael now ſay)

2 They haue often times afflicted mee from my youth: but they could not preuaile againſt me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, ſhall bee all aſhamed and turned backward.

6 c They ſhall bee as the graſſe on the houſe tops, which witherith afore it commeth forth.

7 Wherewith the mower filleth not his hand, neither the gleaner his lap:

8 d Neither they, which go by, ſay, The bleſſing of the Lord be vpon you, or, Wee bleſſe you in the Name of the Lord.

c The enemies that lift themſelues moſt hie, and as it were, approch neere to the ſunne, are conſumed with the heat of Gods wrath, becauſe they are not grounded in godly humilitie. d That is, the wicked ſhall periſh and none ſhall paſſe for them.

PSAL. CXXX.

1 The people of God from their bottomleſſe miſeries do crie vnto God, and are heard. 3 They confeſſe their ſinnes and flee vnto Gods mercie.

¶ A ſong of degrees.

a Being in great diſtres & ſorow. b He declareth y we cannot be iuſt before God, but by forgiueneſſe of ſinnes. c Becauſe of nature thou art mercifull: therefore the faithful reuerence thee. d He ſheweth to whom the mercy of God doeth appertaine: to Iſrael, that is, to the Church, and not to the reprobate.

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voice of my prayers.

3 If thou, O Lord, ſtraitly marketſt iniquities, O Lord, b who ſhall ſtand?

4 But mercie is with thee, that thou c mayeſt be feared.

5 I haue waited on the Lord: my ſoule hath waited, & I haue truſted in his word.

6 My ſoule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Iſrael wait on the Lord: for with the Lord is d mercy, and with him is great redemption.

8 And he ſhall redeeme Iſrael from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition & greedy deſire to reigne, proteſteth his humilitie & modeſtie before God, and teacheth all men what they ſhould do.

¶ A ſong of degrees, or Pſalme of Dauid.

a He fetteth forth his great humilitie, as an example to all rulers and gouernours. b Which paſſe the meaſure & limits of his vocation.

LOrd, a mine heart is not hautie, neither are mine eyes loftie, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my ſelfe like one weaned from his mother, and kept ſilence: I am in my ſelfe as one that is c weaned.

c He was void of ambition & wicked deſires

3 Let Iſrael waite on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promiſe made vnto Dauid, deſire that he would eſtabliſh the ſame, both as touching his poſterity and the building of the Temple, to pray there as was foreſpoken, Deu. 12. 5.

¶ A ſong of degrees.

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple. b Becauſe the chiefe charge of the king was to ſet foorth Gods glory, he ſheweth, that he could take no reſt, neither would goe about any worldly thing, were it neuer ſo neceſſarie, before he had executed his office. c That is, the Arke, which was a ſigne of Gods preſence. d The common bruite was that the Arke ſhould remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldeſt place it in Ieruſalem, which was baren as a forreſt, and compaſſed about only with hils. e That is, Ieruſalem, becauſe that afterward his Arke ſhould remooue to none other place. f Let the effect of thy grace both appeare in the Prieſtes and in the people. g As thou firſt madeſt promiſe to Dauid, ſo continue it to his poſteritie, that whatſoeuer they ſhall aske for their people, it may be granted. h Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall. i Meaning for his owne ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren. k That is, within my protection, whereby they ſhall be ſafe. l Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

LOrd, remember Dauid with all his a affliction.

2 Who ſware vnto the Lord, and vowed vnto the mightie God of Iaakob, ſaying,

3 I b will not enter into the Tabernacle of mine houſe, nor come vpon my palet, or bed,

4 Nor ſuffer mine eies to ſleepe, nor mine eie lids to ſlumber,

5 Until I find out a place for the c Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in d Ephrathah, & found it in the field of the forreſt.

7 We will enter into his Tabernacles, and worſhip before his footſtoole.

8 Ariſe, O Lord, to come into thy e reſt, thou, and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with f righteouſneſſe, and let thy Saints reioyce.

10 For thy ſeruant Dauids ſake refuſe not the face of thine Anoynted.

11 The Lord hath ſworne in trueth vnto Dauid, and hee will not ſhrinke from it, ſaying, Of the fruit of thy body will I ſet vpon thy throne.

12 If thy ſonnes keepe my conenant, and my teſtimonies, that I ſhall teach them, their ſonnes alſo ſhall ſit vpon thy throne for h euer.

13 For the Lord hath choſen Zion, and loued to dwell in it, ſaying,

14 This is my reſt for euer: here will I dwell, for I haue a i delight therein.

15 I wil ſurely bleſſe her victailes, and wil ſatiſfie her poore with bread,

16 And wil clothe her Prieſts with k ſalnation, and her Saints ſhall ſhout for ioy.

17 There will I make the l horne of Dauid to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies wil I clothe with ſhame, but on him his crowne ſhall flouriſh.

PSAL. CXXXIII.

1 This Pſalme conteineth the commendation of brotherly amitie among the ſeruants of God.

¶ A ſong of degrees, or Pſalme of Dauid.

BEholde, howe good and howe comely a thing it is, brethren to dwell euen a together

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned altogether a together.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments,

3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the LORDE appointed the blessing, and life for euer.

like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple to praise the Lord,

¶ A song of degrees.

BEholde, praise yee the LORD, all yee a seruants of the LORD, yee that by night stand in the house of the LORD.

2 Lift vp your b hands to the Sanctuarie, and praise the LORD.

3 The LORDE that hath c made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites, and chiefly appointed to this office. b For their charge was not onely to keepe the temple, but to pray there and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate seuer they be, to praise God for his marueilous works, 12 and especially for his graces towards his people, wherein he hath declared his maiestie, 15 to the confusion of all idolaters, and their idoles.

¶ Praise ye the LORD.

PRaise the Name of the LORDE: yee seruants of the LORDE, praise him.

2 Yee that stand in the a house of the LORD, and in the b courts of the house of our God,

3 Praise yee the LORDE: for the LORDE is good: sing praises vnto his Name: for it is a comely thing.

4 For the LORD hath c chosen Iaakob to himselfe, and Israel for his chefe treasure.

5 For I know that the LORD is great, & that our LORD is aboue all gods.

6 Whatsoeuer pleaseth the LORD, that d did he in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the clouds from the endes of the earth, and maketh the * lightnings with the raine: he draweth foorth the wind out of his treasures.

8 * Hee smote the first borne of Egypt both of man and beast.

9 Hee hath sent tokens & wonders into the midst of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 * Hee smote many nations, and slew mighty Kings:

11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And c gaue their lande for an inheritance, euen an inheritance vnto Israel his people.

13 Thy name, O LORD, endureth for euer: O LORD, thy remembrance is from generation to generation.

14 For the LORD will f iudge his people, and be pacified towards his seruants.

15 The s idoles of the heathen are siluer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the LORD, ye house of Israel: praise the LORD, ye house of Aaron.

20 Praise the LORD, ye house of Leui: ye that feare the LORD, praise the LORD.

21 Praised be the LORD out of Zion, which dwelleth in Ierusalem. Praise ye the LORD.

a Ye Leuites that are in his Sanctuarie. b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate. c That is, hath freely loued the posterirtie of Abraham. d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Iere.* 10.13. *Exod.* 12.29. *Num.* 21.24, 34. e Hee sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroieth his enemies, and deliuereth his people. f That is, gouern and defend his people. g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware § like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mightie power of God, read Psal. 115. verse 4.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the LORD, because he is good: for a his mercie endureth for euer.

2 Praise yee the God of gods: for his mercy endureth for euer.

3 Praise yee the Lord of lordes: for his mercy endureth for euer:

4 Which only doth great wonders: for his mercy endureth for euer:

5 Which by his wisedome made the heauens: for his mercy endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercy endureth for euer:

7 Which made great lights: for his mercy endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercy endureth for euer:

10 Which smote Egypt with their first borne: (for his mercy endureth for euer)

11 And c brought out Israel from among them (for his mercy endureth for euer)

12 With a mighty hande and d stretched out arme: (for his mercy endureth for euer)

13 Which deuided the red Sea into two parts: for his mercy endureth for euer:

14 And made Israel to passe thorow the middes of it: for his mercy endureth for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercy endureth for euer:

16 Which led his people thorow the e wildernes: for his mercy endureth for euer:

17 Which smote great Kings: for his mercy endureth for euer:

18 And slewe f mighty Kings: for his mercy endureth for euer:

a By this repetition he sheweth that the least of Gods benefites binde vs to thankesgiuing: but chiefly his mercy, which is principally declared towards his Church. b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chron. 7. 6. and 20. 21: meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of fortie yeeres he shewed infinite and most strange wonders. f Declaring thereby that no power, nor authoritie, was to deare vnto him, as the loue of his Church.

g In our great affliction & slaue-ry, when we loo-ked for nothing lesse then to haue had any succour.

h Seeing ỹ God prouideth, euen for ỹ beasts much more hath he care ouer his.

i Seeing that all ages haue had most plaine te-stimonies of Gods benefits,

19 As Sihon king of the Amorites: for his mercie endureth for euer:
20 And Og the king of Bashan: for his mercy endureth for euer:
21 And gaue their land for an heritage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel his ser-uant: for his mercie endureth for euer:
23 Which remembred vs in our a base e-state: for his mercie endureth for euer:
24 And hath redeemed vs from our oppres-sours: for his mercie endureth for euer:
25 Which giueth food to all b flesh: for his mercie endureth for euer.
26 c Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 that they rather encreased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and moued by the Spirit of God, prophesie the destruction of Babylon, where they were bandied so cruelly.

a That is, we abode a long time: & albeit that the countrey was plea-sant, yet could not stay our teares, nor turne vs from the true seruice of our God.

b To wit, of that countrey.

c The Babyloni-ans spake thus in mocking vs, as though by our si-lence we should signifie that we hoped no more in God.

d Albeit the faithfull are tou-ched with their particular griefs, yet the common

BY the riuers of Babel we a sate, and there we weept, when we remembred Sion.
2 We hanged our harpes vpon the wil-lowes in the mids b thereof.
3 Then they that led vs captiues, c required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Sion.
4 Howe shall we sing, said we, a song of the Lord in a strange land?
5 d If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my e chiefe ioy.
7 Remember the children of f Edom, O Lord, in the g day of Ierusalem, which said, Raze it, raze it to the foundation thereof.
8 O daughter of Babel, woorthie to be destroyed, blessed shall he bee that rewardeth thee as thou hast serued vs.
9 h Blessed shall bee hee that taketh and dasheth thy children against the stones.

sorow of the Church is most grieuous vnto them, and is such as they can not but remember and lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25.13. & Ier.49.7. verse prophesied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren & kinsefolke. g When thou didst visit Ierusalem. h He alludeth to Esaies prophesie, chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the good-nesse of God toward him, the which is so great, 4 that it is knowen to forraine princes, who shal praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the a gods will I praise thee.
2 I will worship towarde thine holy b Temple, and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast c encreased strength in my soule.
4 All the d Kings of the earth shal praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is hie: yet he beholdeth the lowly, but the proude her knoweth e afarre off.
7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.
8 The Lord will f perfourme his worke to-ward me: O Lord, thy mercie endureth for euer: forsake not the works of thine hands.

a Euen in the presence of An-gels, and of them that haue autho-rity among men.

b Both ỹ Tem-ple & ceremonial seruice at Christs comming were a-bolished: so that now God will be worshipped only in spirit & truth, Iohn 4.23.

c Thou hast strengthened me against mine out-ward and inward enemies.

d All the world shal confesse that thou hast won-derfully preser-ued me, and per-formed thy pro-mise. e Distance of place can not hinder God to shewe mercie to his, and to iudge the wicked though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which he confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that con-temne God.

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my a sitting and my rising: thou vnderstandest my thought afarre off.
3 Thou b compassest my paths, and my lying downe, and art acquainted with all my wayes.
4 For there is not a word in my c tongue, but loe, thou knowest it wholly, O Lord.
5 Thou holdest me strait behinde and be-fore, and layest thine d hand vpon me.
6 Thy knowledge is too wonderfull for me: it is so hie that I cannot attaine vnto it.
7 Whither shall I go from thy e Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost part of the sea:
10 Yet thither shall thine f hand lead me, and thy right hand hold me.
11 If I say, Yet the darkenesse shall hide me, euen the night shalbe light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

a He confesseth that neither our actions, thoughts or any part of our life can be hid from God, though he seeme to be farre off.

b So ỹ they are euidently known to thee.

c Thou knowest my meaning be-fore I speake.

d Thou so guid-dest me with thine hand, that I can turne no way but where thou appointest me.

e From thy power and knowledge?

f Thy power doeth so fast

holde me, that I can escape by no meanes from thee. g Though darkenesse be an hinderance to mans sight, yet is it such as well as the light.

h Thou hast made me in all parts, and therefore must needs know me.
i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man!

13 For thou hast h possessed my reines: thou hast covered mee in my mothers wombe.
14 I will praise thee, for I am i fearefully and wonderfully made: marueilous are thy workes, and my soule knoweth it well.
15 My bones are not hidde from thee, though I was made in a secret place, and fashioned k beneath in the earth.
16 Thine eyes did see mee, when I was without forme: l for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.
17 Howe m deare therefore are thy thoughts vnto me, O God! how great is the summe of them!
18 If I should count them, they are moe then the sand: when I awake, n I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whome I say, Depart ye from me:
20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lorde, that hate thee? and doe not I earnestly contend with those that rise vp against thee?
22 I hate them with an vnfeined hatred, as they were mine vtter enemies.
23 Trie mee, O God, and knowe mine heart: proue me and know my thoughts,
24 And consider if there be any p way of wickednesse in me, and leade me in the q way for euer.

n I continually see newe occasions to meditate thy wisedome and to praise thee. o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion. q That is, continue thy fauour toward me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falshood and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

To him that excelleth. A Psalme of Dauid.

a Which persecuteth me of malice & without cause.
b That is, by their false cauillations and lies they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.

DEliuer me, O Lord, from the euill man: preserue me from the a cruell man:
2 Which imagine euill things in their b heart, and make warre continually.
3 They haue c sharpened their tongues like a serpent: c adders poison is vnder their lippes. Selah.
4 Keepe d me, O Lord, from the handes of the wicked: preserue me from the cruell man, which purposeth to ouerthrow my steps to fall.
5 The proud haue layde a snare for mee, and spread a net with cordes in my path way, and set grennes for me. Selah.
6 Therefore I sayd vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers,
7 O Lord God the strength of my saluation, thou e hast covered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lorde: f performe not his wicked thought, lest they be proud. Selah.
9 As for g the chiefe of them, that compasse mee about, let the mischiefe of their owne lips come vpon them.
10 Let coales fall vpon them: let h him cast them into the fire, and into the deepe pits that they rise not.
11 For the backebiter shall not be established vpon the earth: euill shall i hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, & the iust shall k dwel in thy presence.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.
e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.

h To wit, God: for Dauid saw that they were reprobate, and that there was no hope of repentance in them. i Gods plague shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, easily fleeth vnto God to haue succour. 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

A Psalme of Dauid.

OLord, I a call vpon thee: hast thee vnto me: heare my voyce, when I crie vnto thee.
2 Let my prayer be directed in thy sight as incense, and the b lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the c doore of my lips.
4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their d delicates.
5 Let the righteous smite me: for that is a benefite: and let e him reproue me, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen f pray in their miseries.
6 When their iudges shalbe cast downe in stonie places, they shall heare my words, for they are sweete.
7 Our bones lie scattered at the g graues mouth, as he that heweth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, which they haue layde for me, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into h his nets i together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer alluding to the sacrifices, which were by Gods commandement offered in the old law.
c Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them. g The people which followed their wicked rulers in persecuting the Prophet, shal repent and turne to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10
i In Gods nets, whereby hee catcheth the wicked in their owne malice. k So that none of them escape.

PSAL.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the cane.

I Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, and none cared for my soule.

5 Then cryed I vnto thee, O Lorde, and said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [a] prison, that I may praise thy Name: then shall the righteous [c] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either dispaire and murmure against God, or else seeke to others, then to God to haue redresse in their miseries.

‡ *Ebr. was folden or wrapped in me meaning, as a thing that would haue none issue.*

‖ *Or, soughs for my soule.*

b Though all meanes failed him, yet he knewe that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though hee had beene in a most straite prison. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, and hearken vnto my supplication: answere me in thy [a] trueth and in thy [a] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule: hee hath smitten my life downe to the earth: he hath layd me in the darkenes, as they that haue bene dead [d] long agoe.

4 And my spirite was in perplexitie in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch foorth mine hand vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, els I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I hid me with thee.

10 [h] Teach mee to [i] doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercy [k] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [l] seruant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.

b That is, according to thy free goodnes, whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

d Hee acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes.

e So that onely by faith, and by the grace of Gods spirit he was vpholden.

f To wit, thy great benefits of olde, and the manifold examples of thy fauour toward thine.

g That is, speedily and in due season.

h Let thine holy spirit counsell me how to come foorth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth vs by his worde, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.

m Which shall bee a signe of thy fatherly kindnesse toward me.

n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lord with great affection and humilitie for his kingdome restored, & for his victories obteined, 5 demanding help and the destruction of the wicked, 9 promising to acknowledge the same with songs of prayses, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed be the Lorde my strength, which [a] teacheth my hands to fight, and my fingers to battel.

2 He is my goodnes and my fortresse, my tower, and [b] my deliuerer, my shield, and in him I trust, which subdueth my [a] people vnder me.

3 Lorde, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bowe thine heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 [e] Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer mee, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie: & their right hand is a right hand of falshood.

9 I will sing a [g] newe song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conquerour.

‡ *Ebr. my doctrines vnto me: for the Prophet can not satisfie himselfe with any words.*

b He confesseth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust prayse, is to confesse our selues to be vnworthy of so excellent benefits, and that he beholdeth them vpon vs of his free mercie.

d Hee desireth God to continue his graces, and to sende helpe for the present necessitie.

e By these maner of speaches hee sheweth that all the lets in the world cannot hinder Gods power, which he apprehendeth by faith.

f That is, deliuer mee from the tumult of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake handes, yet they keepe not promise.

h That is, a rare and excellent song, as thy great benefits deserue.

i Though wicked kings bee called Gods seruants, as Cyrus, Isai. 45.1. for al-much as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children & their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to al his children al these blessings, yet he recompenseth them with better things.

Kings, and rescueth Dauid his seruant from the hurtfull sword.

11 Rescue mee, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood:

12 That our k sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our l corners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousands and tenne thousand in our streetes:

14 That our m oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that be n so, yea, blessed are y people, whose God is the Lord.

PSAL. CXLV.

This Psalme was composed, when the kingdom of Dauid flourished. 1 Wherein he discribeth the wonderful prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercie, 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to prayse him for euer.

A Psalme of Dauid of prayse.

O My God, and King, a I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and prayse thy Name for euer and euer.

3 b Great is the Lorde, and most worthy to be prayed, and his greatnesse is incomprehensible.

4 Generation shall prayse thy works vnto c generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderful works,

6 And they shall speake of the power of thy d fearefull actes, and I will declare thy greatnes.

7 They shal breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnes.

8 e The Lord is gracious and e merciful, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes prayse thee, O Lord, and thy Saints blesse thee.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in prayfing him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c For almuch as the end of mans creation, and of his preseruation in this life, is to prayse God, therefore hee requireth that not onely we our selues doe this, but cause all other to doe the same. d Of thy terrible iudgements against the wicked. *Exod.* 34.6. e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

11 f They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his power to be knowen to the sonnes of men, & the glorious renowme of his kingdome.

13 Thy* kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth al* that fal, and lifteth vp all that are ready to fall.

15 The eyes of i all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lorde is k righteous in all his wayes, and holy in all his works.

18 The Lorde is neere vnto all that call vpon him: yea, to all that call vpon him in l truth.

19 He will fulfill the m desire of them that feare him: he also will heare their cry, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the prayse of the Lorde, and all* flesh shall blesse his holy Name for euer and euer.

f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth. *Dan.* 7.14. *Luke* 1.33.

h Who being in miserie and affliction, would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to bee gouerned by him. i To wit, aswell of man as of beast. k He prayseth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impaciencie, and murmuring. m For they will aske or wish for nothing, but accordiag to his will, 1. Iohn 5.14. n That is, all men shall be bound to prayse him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to prayse God, 3 and teacheth not to trust in man, but only in God almighty, 7 which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherles and the widowes, 10 and reigneth for euer.

¶ Prayse ye the Lord.

PRayse thou the Lord, O my* soule.

2 I will prayse the Lorde during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his c thoughtes perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is the Lorde his God.

6 Which made d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer.

7 Which executeth iustice c for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lorde giueth sight to the blinde: the Lord raiseth vp the crooked: the Lorde

a He stirreth vp himselfe and all his affections to prayse God.

b That God may haue the whole prayse: wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d Hee incourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most readie to doe it. e Whole faith and patience for a while he tryeth, but at length hee punisheth the aduersaries, that he may be knowen to be Iudge of the world.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue & pitie neuer faileth them, yea, rather to his these are destitute of worldly meanes & succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

loueth the righteous.

9 The Lord keepeth the a strangers: he releeueth the fatherlesse and widowe: but he ouerthroweth the way of the wicked.

10 The Lord shal b reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

PSAL. CXLVII.

1 The Prophet prayseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgement so vnto them, as he hath done to none other people.

PRayse ye the Lorde, for it is good to sing vnto our God: for it is a a pleasant thing, and prayse is comely.

2 The Lord doth build vp b Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 He b counteth the number of the starres, and calleth them all by their names.

5 Great is our Lorde, and great is his power: his wisedome is infinite.

6 The Lorde releeueth the meeke, and abaseth the wicked to the c ground.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which f coureth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, and to yong rauens that c crie.

10 He hath not pleasure in the b strength of an horse, neither delighteth hee in the legges of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Prayse the Lord, O Ierusalem: praise thy God, O Sion.

13 For hee hath made the barres of thy gates c strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the e floure of wheat.

15 He sendeth forth his a commandement vpon earth, and his worde runneth very f swiftly.

16 He giueth snowe like woall, and scatereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 Hee sendeth his worde and melteth them: he causeth his winde to blow, and the waters flow.

19 He sheweth his a worde vnto Iacob, his statutes and his iudgments vnto Israel.

20 He hath not dealt so with euery nation, neither haue they a knowen his iudgements. Prayse ye the Lord.

a He sheweth wherin we ought to exercise our selues cõtinually, and to take our pastime to wit, in praysing God. b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off. c With affliction, or sorow for sinne. b Though it seeme to man incredible that God should assemble his Church, being so dispersed yet nothing can be too hard to him, that can number and name all the starres. e For the more high that f wicked clime, the greater is their fall in the ende. f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that wee can neuer want most iust occasion to prayse God. g For their crying is as it were a confession of their needs, which cannot be relieued, but by God onely: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, who be hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour. i He doth not only furnish his Church with al things necessarie, but preserueth also the same, and maketh it strong against all outward force, *Ebr. fat.* k His secret working is in all creatures is as a cõmandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting, all things obey him.

be hath left to his Church, as a most precious treasure. of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby hee hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayse the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen them & ioyned them vnto him.

¶ Prayse ye the Lord.

PRaise yee the Lorde from the heauen: praise ye him in the hie places.

2 Praise yee him, all yee a his Angels: praise him all his armie.

3 Prayse yee him, b sunne and moone: praise ye him all bright starres.

4 Praise ye him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them praise the name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, yee a dragons and all depths:

8 f Fire and haile, snowe and vapours, stormie wind, which execute his word:

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beasts and al cattell, creeping things and feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also old men and children:

13 Let them praise the name of the Lord: for his name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For he hath exalted the b horne of his people, which is a praise for all his Saints, euen for the i children of Israel, a people that is neere vnto him. Praise ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie. b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall prasing of God. c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither hie nor low condition or degree can bee exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Prayse ye the Lord.

SIng ye vnto the Lorde a new song: let his prayse be heard in the Congregation of Saints.

a For his new and manifold benefites bestowed on his Church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7 they were called the sheepe of Gods hands. c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings that were their enemies, should bee destroyed. g Hereby God bindeth the hands and minds of all his to enterprise no further then he appointeth.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them praise his name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them sing lowde vpon their [d] beddes.

6 Let the high Actes of God be in their mouth, and a two edged sworde in their handes,

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is written: this honour shalbe to all his Saints. Prayse ye the LORD.

PSAL. CL.

An exhortation to prayse the Lorde without ceasse by all maner of wayes, for all his mightes and wonderfull workes.

¶ Prayse ye the Lord.

PRaise ye God in his [a] Sanctuarie: praise ye him in the [b] firmament of his power.

2 Praise yee him in his mightie Actes: prayse yee him according to his excellent greatnesse.

3 Praise yee him in the sounde of the [c] trumpet: praise yee him vpon the viole and the harpe.

4 Prayse ye him with timbrell and flute: prayse yee him with virginalles and organs.

5 Prayse yee him with sounding cymbals: prayse yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath praise the Lord. Prayse ye the LORD.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.

c Exhorting the people onely to reioyce in praysing God, he maketh mention of those instruments, which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting prayse.

The * Prouerbes of Salomon.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and sometime taketh the euill part for a mocke, or scoffe,

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly conteyne doctrine, and partly manners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the heartes of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 *The power and vse of the word of God,* 7 *Of the feare of God and knowledge of his worde.* 10 *We may not consent to the inticings of sinners.* 20 *Wisedome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THe Parables of Salomon the sonne of Dauid king of Israel,

2 To know wisdome, [a] and instruction, to vnderstand the wordes [b] of knowledge,

3 To receiue [c] instruction to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of witte, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ [g] The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [a] fathers instruction, and forsake not thy [b] mothers teaching.

9 For they shall be [c] a comely ornament vnto thine head, [d] as chaines for thy necke.

10 ¶ My sonne, if [e] sinners doe intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for [f] blood, and lie priuily for the innocent without cause:

12 We will swallow them vp aliue like a [g] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

a That is, what we ought to know and folow, and what we ought to refuse. b Meaning, the word of God, wherein is [h] only true knowledge. c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendring to euery man that which appertaineth vnto him. e To such as haue not discretion to rule themselues. f As he sheweth that these parables, conteining the effect of religion as touching maners and doctrine, do appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

Psal. 111. 10. *eccles.* 1. 16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the pastour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.

Ebr. Increase of grace. i To wit, the wicked, which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour. l As the graue is neuer satisfied, so the auarice of the wicked and their cruelties hath none ende.

14 Cast

m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent.
n That is, haue nothing at all to do with them.
o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice & crueltie.
p Whereby hee concludeth that the couetous man is a murtherer.
q This wisedom is the eternall word of God.
r So that none can pretend ignorance.
s Wisedome reprooueth three kinds of men: the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to be taught, & the fooles which are drowned in worldly lusts & hate the knowledge of godlinesse.
t That is, spoken according to our capacitie, signifying that the wicked which mocke and iest at Gods word, shal haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience wee can not call vpon God aright.
z They shal feele what commoditie their wicked life shall giue them.
a That is, the prosperitie and sensualitie wherein they delight.

14 Cast in thy lot among vs: we will all haue one m purse:
15 My sonne, walke not thou in the way with them: restraine thy foote from their n path.
16 For their feete run to euill, and make haste to shed blood.
17 Certainly as without cause the net is spred before the eyes of all that hath wing:
18 So they lay wait for blood, and lie priuily for o their liues.
19 Such are the wayes of euery one that is greedy of gaine: he would take away the p life of the owners thereof.
20 ¶ q Wisedome crieth without: she vttereth her voice in the r streets,
21 She calleth in the hie streete, among the preate in the entrings of the gates, and vttereth her words in the citie, saying,
22 How long ye s foolish, how long will yee loue foolishnes? and the scorneful take their pleasure in scorning? and the fooles hate knowledge?
23 Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderstand my words.
24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard:
25 But yee haue despised all my counsell, and would none of my correction:
26 I will also t laugh at your destruction, and mocke when your feare commeth:
27 When u your feare commeth like sudden desolation, & your destruction shal come, like a whirlewind: when affliction and anguish shall come vpon you.
28 Then shall they call vpon me, but I will not answere: they shall seeke me early, but they shall not x find me,
29 Because they hated knowledge, & did not chuse the feare of the Lord:
30 They would none of my counsell, but y despised all my correction.
31 Therefore shall they eate of the z fruit of their owne way, and bee filled with their owne deuises.
32 For a ease slayeth the foolish, and the prosperity of fooles destroyeth them.
33 But he that obeyeth mee, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisedom exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

a That is, keepe thē in thine heart
b If thou giue thy selfe to the true knowledge of God without hypocrisie.

MY sonne, if thou wilt receiue my words, and a hide my commandements within thee,
2 And cause thine eares to hearken vnto wisedome, and encline b thine heart to vnderstanding,
3 (For if thou callest after knowledge, c and criest for vnderstanding:
4 If thou seekest her as siluer, & searchest for her as for d treasures,
5 Then shalt thou vnderstand the feare of the Lord, & find the e knowledge of God.
6 For the LORD giueth wisedome, out of his mouth commeth knowledge and vnderstanding.
7 He f preserueth the state of the righteous, he is a shield to them that walke vprightly,
8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints)
9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, and euery good path.
10 ¶ When wisedome entreth into thine heart, and knowledge delighteth thy soule,
11 Then shall g counsell preserue thee, and vnderstanding shall keepe thee,
12 And deliuer thee from the euil way, & from the mā that speaketh froward things,
13 And from them that leaue the h wayes of righteousnesse, to walke in the wayes of darknesse:
14 Which reioyce in doing euill, and delite i in the frowardnesse of the wicked,
15 Whose waies are crooked, and they are lewd in their paths.
16 And it shal deliuer thee frō the strange k woman, euen from the stranger, which flattereth with her words,
17 Which forsaketh the l guide of her youth, & forgetteth the m couenant of her God.
18 Surely her n house tendeth to death, and her paths vnto o the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in p way of good men, and keepe the wayes of the righteous.
21 For the iust shal dwel in the q land, and the vpright men shall remaine in it.
22 But the wicked shalbe cut off from the earth, and the transgressors shall be rooted out of it.

c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wise.
f The worde of God shall teach thee and counsell thee how to goe, which is the only light, to follow their owne fantasies which are darknesse.
g That is, the word of God, which is the only
h When they see any giuen to euill as they are.
i Meaning, that wisedom, which is the worde of God, shall preserue vs from all vices: naming this vice of whoredome and vnto man a most prone.
k That is, her husband, which is her head and guide to gouerne her, from whom shee ought not to depart, but remaine in his
l Which is the promise made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyd of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 23 To them that follow the word of God, all things shall succeede well.

MY sonne, forget not thou my lawe, but let thine heart a keepe my commandements.
2 For they shall increase the length of thy b dayes and the yeres of life, and thy prosperitie.
3 Let not c mercy and trueth forsake thee: bind them on thy d necke, and write them vpon the table of thine e heart.

Deut. 8. 1. & 30. 16.
a Long life is the blessing God, which he giueth to his so farre foorth as it is expedient for them.
b By mercy and trueth he meaneth the commandements of the first and second Table: or else the mercy and faithfulnesse that we ought to vse toward our neighbours.
c Keepe them as a most precious iewel.
d Haue them euer in remembrance.

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord w all thine heart, and leane not vnto thine owne wisedom.

6 In al thy waies acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euil.

8 So health shall be vnto thy * nauell, and marow vnto thy bones.

9 Honor the Lord with thy riches, and with the first fruites of thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall † burst with new wine.

11 ¶ My sonne refuse not the chastening of the Lord, neither be grieued with his correction.

12 For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed is the man that findeth wisedom, and the man that getteth vnderstanding.

14 For the marchandise thereof, is better then the marchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that lay hold on her, and blessed is he that retaineth her.

19 The Lorde by wisdome hath layd the foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, & the cloudes drop downe the deaw.

21 My sonne let not these things depart from thine eyes, but obserue wisedome and counsell.

22 So they shall be life to thy soule, and grace vnto thy ‖ necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest thou shalt not bee afrayd, and when thou liest downe, thy sleepe shal be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it commeth.

26 For the Lord shalbe thy assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from = the owners thereof, though there be power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, & to morrow will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he dwelleth * without feare by thee.

30 ¶ Striue not with a man causeles, when he hath done thee no harme.

31 ¶ Bee not o enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his p secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

34 Surely the scornefull q he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonor, though they be exalted.

CHAP. III I.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life, must be guided.

HEare, O yee children, the instruction of a father, and giue care to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my Law.

3 For I was my fathers sonne, tender and b deare in the sight of my mother,

4 When c he taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisedom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shall keepe thee: loue her, and she shall preserue thee.

7 d Wisedom is the beginning: get wisedome therefore: and about all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shall bring thee to honour, if thou imbrace her.

9 She shal giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, & the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisedome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be ‖ straite, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euil men.

15 Auoid it, and go not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eat the bread of wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that ‖ shineth more and more vnto the perfect day.

19 The

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e By this part he comprehendeth the whole body, as by health he meaneth all the benifites promised in the Law, Exod. 23. 25. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

f For to the faithfull distributer, God giueth in great abundance. *Hos. 12. 5. verse. 3. 19.*

g Meaning, that he that seeketh wisedom, that is, suffreth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

h Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby he sheweth that this wisedom, whereof he speaketh is euerlasting, because it was before all creatures, & that all things, euen the whole world were made by it.

For, thrust, read Chap. 1. 9.

l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse thereof.

n that is, putteth his trust in thee.

o Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He will shew by his plagues that their scorne shal turn to their own destruction. as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, read Chap. 1. 8.

b In Hebrew, it is Onely: for though she had three others, as 1. Chro. 35. yet, so tenderly she loued Salomon, that he was vnto her, as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last studie, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at liberty without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruel oppression.

i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

19 The way of the wicked is as the darkneſſe: they know not wherein they ſhall fall.

20 ¶ My ſonne hearken vnto my words, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away frō thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie, 15 Hee willeth a man to liue on his labours, and to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

MY ſonne, hearken vnto my wiſedome, and incline thine eare vnto my [†] knowledge,

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop as an honie combe, & her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare yee mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, & come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, & thy [f] labours be in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the mids of the Congregation & aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountains flow foorth, and the riuers of waters in the ſtreetes.

17 But let them be thine, euen [i] thine owne, and not the ſtrangers with thee.

18 Let thy [k] fountaine bee bleſſed, and reioyce with the wife of thy [l] youth.

19 Let her be as the louing hinde and pleaſant roe: let her breaſts ſatisfie thee at all times, and delite in her loue continually.

20 For why ſhouldeſt thou [†] delite, my ſonne, in a ſtrange woman, or imbrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, and he pondereth all his paths.

22 His owne iniquities ſhal take the wicked himſelfe, and he ſhall be holden with the cords of his owne ſinne.

23 Hee ſhall [n] die for fault of inſtruction, and ſhall go aſtray through his great folly.

CHAP. VI.

1 Inſtruction for ſuerties. 6 The ſlothfull & ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked, 16 The things that God hateth. 20 To obſerue the word of God, 24 To flee adultery.

MY ſonne, if thou be ſurety for thy neighbour, and haſt ſtricken handes with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth: thou art euen taken with the words of thine owne mouth.

3 Doe this now, my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friendes.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

6 ¶ Goe to [b] the pismire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, & gathereth her food in harueſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 [o] Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouerty commeth as one that [d] trauelleth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthrifty man [f] and the wicked man walketh with a froward mouth.

13 He maketh a ſigne with his eyes: hee [‡] ſignifieth with his feete: hee [g] inſtructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhalbe deſtroyed ſuddenly without recouery.

16 ¶ Theſe ſixe things doeth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

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[k] That is, they ſhal haue health of body: vnder the which all other bleſſings promiſed in the law are contained.

[l] For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

[m] Keepe a meaſure in all thy doings.

[†] Or, vnderſtanding.

[a] That is, an harlot which giueth her ſelfe to another then to her husband.

[b] By oyle and honie he meaneth flattering and craftie inticements.

[c] All her doings lead to deſtruction.

[d] She hath euer new meanes to allure to wickednesſe.

[e] That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

[f] The goods gotten by thy trauel.

[g] Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

[h] He teacheth vs ſobrietie, exhorting vs to liue of our own labours, and to be beneficiall to the godly that want.

[i] Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy family, and them that are of the houſehold of faith.

[k] Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth marriage, and curſeth whoredome.

[l] Which thou didſt marrie in thy youth.

[†] Or, goe aſtray with a ſtranger?

[m] He declareth that except man doe ioyne to his wife both in heart and in outward converſation, that he ſhal not eſcape the iudgements of God.

[n] Becauſe he will not giue care to be admoniſhed.

[a] He forbiddeth vs not to become ſurety one for an other, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

[b] If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe, and not to burden others. *Chap. 24. 33.*

[c] He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer ynough, but euer ſeeke occaſions thereunto.

[d] That is, ſuddenly, and when thou looked not for it.

[e] It ſhall come in ſuch ſort as thou art not able to reſiſt it.

[f] He ſheweth to what inconuenience the idle perſons & ſluggards come, by calling them vnthrifty, or the men of Belial, and ſlanderous, & ſo forth.

[g] Thus all his geſture teacheth to wickednesſe.

18 An heart that imagineth wicked enterprises, h feete that bee swift in running to mischiefe,

19 A false witnes that speaketh lies, and him that raiseth vp contentions among brethren.

20 ¶ My sonne, keepe thy fathers commaundement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine ‖ heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, & when thou wakest it shall talke with thee.

23 For the k commandement is a lantern, and instruction a light: and l corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Desire not her beauty in thine heart, neither let her take thee with her m eye lids.

26 For because of the whorish woman, a man is brought to a morsel of bread, and a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, ‡ his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men doe not o despise a theefe, when he stealeth, to satisfie his p soule, because hee is hungry.

31 But if he be found, he shal restore seuen fold, or he shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he q is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall find r a wound & dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore hee will not s spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will hee consent, though thou augment the gifts.

h Meaning, the raging affections which carry a man away in such sort that he cannot tell what he doeth.

‖ *Or, neighbours,*

i Reade Chap. 3.3.

k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her wanton lookes and gesture.

n Meaning, that she will neuer cease till shee haue brought thee to beggery, and then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the Law of God.

p Meaning, for very necessitie

‡ *Ebr. faileth in heart.*

q That is, death appointed by the Law.

r He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adultery.

CHAP. VII.

1 An exhortation to wisdome and to the words of God, 5 Which will preserue vs from the harlot, 6 Whose manners are described.

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commaundements, and thou shalt liue, and mine instruction as the a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 ¶ b As I was in the windowe of mine house, I looked through my window,

7 And I sawe among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (She d is babbling and lowd: whose feete cannot abide in her house.

12 Now she is without, now in the streets, and lieth in waite at euery corner)

13 So she caught him and kissed him, and ‡ with an impudent face said vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue decked my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a iourney farre off,

20 He hath taken ‡ with him a bag of siluer, & will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she entised him.

22 And hee followed her straightwaies, as an g oxe that goeth to the slaughter, and h as a foole to the stocks for correction,

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For she hath caused many to fal down wounded, and the i strong men are all slaine by her.

27 Her house is the way k vnto the graue, which goeth downe to the chambers of death.

b Salomon vseth this parable to declare their folly, that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afrayd to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse,

‖ *Or, garment.*

‖ *Or, bid.*

d He describeth certaine conditions, which are peculiar to harlots.

‡ *Ebr. She strengthened her face.*

e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meate at home to make good cheare with: or els shee would vse some cloke of holinesse, till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

‖ *Or, carued worke.* ‡ *Ebr. in his hand.*

g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shall be chastised.

‡ *Ebr. it is for his life.*

i Neither wit nor strength can deliuer them that fall into the hands of the harlot. *Chap. 2.18.*

CHAP. VIII.

1 Wisedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

DOeth a not wisedom cry? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

Chap. 1.20.

a Salomon declareth that man is cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

b Where the people did most resort, and which was the place of iustice.

3 She cryeth beſides b the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye fooliſh men, vnderſtand wiſdome, and ye O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right.

7 For my mouth ſhal ſpeake the trueth, and my lippes abhorre wickednesse.

8 All the words of my mouth are righteous: there is no leawdnesse, nor frowardnesse in them.

c Meaning that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.

9 They are all c plaine to him that will vnderſtand, and ſtreight to them that would find knowledge.

d That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudēt, nor good counſeller.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

e So that he that doeth not hate euill feareth not God.

12 I wiſedome dwell with d prudence, and I finde forth knowledge and counſels.

f Whereby he declareth that honours, dignitie or riches come not of mans wiſedome or induſtrie, but by the prouidence of God.

13 The feare of the Lord is to hate e euill, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewde things, I doe hate.

g That is, ſtudie the word of God diligently, and with a deſire to profite.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings f reigne, and princes decree iuſtice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

h Signifying, that he chiefly meaneth the ſpiritual treaſures & heauenly riches.

17 I loue them that loue mee: and they that ſeeke me e early, ſhall find me.

18 Riches and honour are with me: h euen durable riches and righteouſneſſe.

19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the pathes of i iudgement.

i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: I was k before his works of olde.

k He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and prayſeth through this booke, meaning thereby the eternall Sonne of God Ieſus Chriſt our Sauiour whō S. Iohn calleth the word that was in the beginning, Iohn 1.1.

23 I was ſet vp from euerlaſting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hils, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

l He declareth the eternitie of the Sonne of God, which is meant by this worde Wiſedome, who was before all time, and euer preſent with the Father.

27 When he prepared the heauens, I was l there, when he ſet the compaſſe vpon the deepe,

28 When hee eſtabliſhed the cloudes aboue, when hee confirmed the fountaines of the deepe,

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth,

30 Then was I with him as m a nourither, and I was dayly his delight reioycing alway before him,

31 And tooke my n ſolace in the compaſſe of o his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſts of my doores.

34 For he that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: & al that hate me, loue death.

m Some reade a chiefe worker ſignifying that this wiſedome, euen Chriſt Ieſus was equall with God his Father, and created, preſerueth, and ſtill worketh with him, as Ioh. 5.17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſdome of God, of God in whome for loue ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

o By earth he meaneth man, which is the worke

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIldome hath built her a houſe, and hewen out her b ſeuen pillars.

a Chriſt hath prepared him a Church.

2 She hath killed her victualles, drawen her wine, and c prepared her table.

b That is, many chiefe Prayers and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

3 She hath ſent forth her d maydens, and cryeth vpon the higheſt places of the citie, ſaying,

c He compareth wiſedome with great princes that keepe open houſe for all that come.

4 Who ſo is e ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhee ſaith,

d Meaning, true preachers, which are not infected with mans wiſedome.

5 Come, and eate of my f meate, & drinke of the wine that I haue drawen.

e Hee that knoweth his owne ignorance, and is voyde of malice.

6 Forſake your way, ye fooliſh, & yee ſhall liue: & walke in the way of vnderſtanding.

f By the meate and drinke, is meant the word of God and the miniſtration of the Sacraments, whereby God nourißeth his ſeruants in his houſe, which is the Church.

7 He that reproueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

g For the wicked will contemne him and labour to defame him.

8 Rebuke not a g ſcorner, leſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

h Meaning, them that are incorrigible, which Chriſt calleth dogges and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but hee ſheweth their malice, and the ſmall hope of profite.

9 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

i He ſheweth what true vnderſtanding is, to knowe the will of God in this worde, which is meant by holy things.

10 The beginning of wiſedome is the feare of the Lord, and the knowledge of holy things, is i vnderſtanding.

k Thou ſhalt haue the chiefe profite and commoditie thereof.

11 For thy dayes ſhall bee multiplied by mee, and the yeeres of thy life ſhall bee augmented.

12 If thou be wiſe, thou ſhalt be wiſe for k thy ſelfe, and if thou bee a ſcorner, thou

along

alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But the seteth at ꝑ dooze of her house, on a seate in the ꝑ places of the citie,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saith also,

17 Stolen waters are sweete, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her guests are in the depth of hell.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth verse 16. which were the word of the true preachers, as verse 4. but their doctrine is but as stolen waters: meaning that they are but mans traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter & al that followe vnto the thirtieth the wise man exhorteth by diuers sentences, whom he calleth parables, to followe vertue, and flee vice: and sheweth also what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse ꝓfite nothing: but righteousnesse deliuereth from death.

3 The Lord will b not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, is the sonne of wisedome: but hee that sleepeth in harueſt, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall d rotte.

8 The wise in heart will receiue commandements: but the foolish in ‡talke shall be beaten.

9 He that walketh vprightly, walketh ‖ boldely: but he that peruerteth his wayes, shall be knowen.

10 He that e winketh with the eye, worketh sorow, and he that is f foolish in talke shall be beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: g but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisedome is found, and h a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his i strong citie, but the feare of the needy is their ponerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regarded instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as siluer siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe k feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lorde, it maketh rich, and he doth adde l no sorowes with it.

23 It is as a pastime for a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, & as smoke to the eyes, so is the slothfull to them that m send him.

27 The feare of the Lorde increaseth the dates: but the yeeres of the wicked n shalbe diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lorde is strength to the vpright man: but feare shall bee for the workers of iniquitie.

30 The righteous shall o neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse p balances are an abomination vnto the Lord: but a perfite q weight pleaseth him.

2 When pride commeth, then commeth r shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shall guide them, but the frowardnesse of the transgressors shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his s stead.

9 An t hypocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.

10 In the prosperitie of the righteous the citie

i For they speake trueth and edifie many by exhortations, admonition and counsel.
k Meaning, that all worldly things bring care, and sorow, whereas they that feele the blessings of God, haue none.
l Hee is but a trouble & griefe to him that feteth him about any businesse.
m The time of their prosperitie shall be short because of their great fall though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.
o Vnder this worde he condemneth all false weights, measures and deceite.
p Ebr. stone.
q When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion. Ecclus. 7.19. Wisd. 3.15.
r That is, shall enter into trouble.
s A dissembler that pretendeth friendship, but is a priuie enemie.

Chap. 15.20.
a That is, wickedly gotten.
b Though he suffer the iust to wante for a time, yet he will send him comfort in due season.
‖Or, deceitfull.
c When their wickednesse shall be discouered, they shalbe as dumbe, and not knowe what to say.
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.
‡ Ebr. lips.
‖Or, surely.
e He that beareth a faire countenance, and imagineth mischeife in his heart, as Chap. 6.13.
f For the corruption of his heart is knowen by his talke.
1. Cor. 13.4.
2. Pet. 4.8.
g That is, God will finde him out to punish him.
h And so maketh him bolde to doe euill, whereas pouertie bridleth the poore from many euill things,

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖Or, prosperity.
f Will not make light report of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation hee knoweth not.
i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6.1.
‖Or, modest.
k Is both good to himselfe, and to others.
‖Or, neighbour.
l Though they make neuer so many friendes, or thinke themselues neuer so sure, yet they shall not escape.
‖Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡Ebr. the soule of blessing shall be made fat.
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shall be deprined thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall bee punished as hee deserueth, 1. Pet. 4. 18.

citie reioyceth, and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the citie is exalted: but it is ouerthrowen by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 Hee shall be sore vexed, that is suretie for a stranger, and hee that hateth suretiship, is sure.

16 A gracious woman attaineth honor, and the strong men attaine riches.

17 Hee that is mercifull, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitfull work: but he that soweth righteousnes, shall receiue a sure reward.

19 As righteousnes leadeth to life, so hee that followeth euil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lorde: but they that are vpright in their way, are his delight.

21 Though hand ioyne in hande, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewell of gold in a swines snoute: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that sparеth more then is right, surely commeth to pouerty.

25 The liberall person shall haue plenty: and he that watereth, shall also haue raine.

26 Hee that withholdeth the corne, the people wil curse him: but blessing shalbe vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shall come to him.

28 He that trusteth in his riches, shal fal: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne house, shall inherite the winde, and the foole shalbe seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Beholde, the righteous shalbe recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauor of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot bee established by wickednes: but the root of the righteous shall not be moued.

4 A ✠ vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous shall deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shall be despised.

9 Hee that is despised, and is his owne seruant, is better then hee that boasteth himselfe and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the nette of euils: but the root of the righteous giueth fruite.

13 The euil man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee knowen by his anger: but hee that couereth shame is wise.

17 Hee that speaketh trueth, will shewe righteousnesse: but a false witnesse vseth deceite.

18 There is that speaketh words like the prickings of a swoorde: but the tongue of wise men is health.

19 The lip of truth shall bee stable for euer: but a lying tongue varieth inconstantly.

20 Deceite is in the heart of them that imagine euil: but to the counsellers of peace shall be ioy.

21 There shal none iniquitie come to the iust: but the wicked are full of euil.

22 The lying lips are an abomination to the Lorde: but they that deale truely are his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a good woorde reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually.
‡Ebr. strong, or painefull.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauelle.
d Is mercifull euen to the very beast that doeth him seruice.
Chap. 28. 19. Eccles. 20. 27.
‖Or, defiance.
e Continually imagineth meanes how to doe harme to others.
f Meaning their heart within, which is vpright, and doeth good to all.
g He slandereth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.
Chap. 10. 4.
k That is, words of comfort or a cheerefull minde, which is declared by his words, reioyceth a man, as a contrary minde killeth him.
l That is, more liberall in giuing.

will deceiue them.

27 The deceitfull man roasteth not that he ‖ tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner wil heare no rebuke.

2 A man shall eate good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but hee that openeth his lippes, destruction shalbe to him.

4 The sluggard ᵇ lusteth, but his soule hath nought: but the soules of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preserueth the vpright of ‖ life: but wickednes ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore ᶜ cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride ᵈ doth man make contention: but with the well aduised is wisedome.

11 The ᵉ riches of vanitie shall diminish: but he that gathereth with the ᶠ hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 ᵍ He that despiseth ʰ the word, he shal be destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hard.

16 Euery wise man wil worke by knowledge: but a foole will spread abroad folly.

17 ⁱ A wicked messenger falleth ᵏ into euill: but a faithfull ambassadour is preseruation.

18 Powerte and shame is to him that refuseth instruction: but hee that regarded correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 ˡ He that walketh with the wise, shall be wise: but a companion of fooles shall bee ᵐ afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the ⁿ riches of the sinner is layd vp for the iust.

23 Much food is in the field of the ᵖ poore: but the neede is destroyed without discretion.

24 ᵠ Hee that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman ʳ buildeth her house: but the foolish destroyeth it with her owne hands.

2 ˢ Hee that walketh in his ᵗ righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the ᵘ rod of pride: but the lippes of the wise preserue them.

4 Where none ˣ oxen are, there the crib is empty: but much increase commeth by the strength of the ox.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner ʸ seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke ᶻ of sinne: but among the righteous there is fauour.

10 The heart knoweth the ᵃ bitternesse of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flourish.

12 ᵇ There is a way that seemeth right to a man: but the issues thereof are the waies of death.

13 Euen in laughing the heart is sorrowfull, ᶜ and the ende of that mirth is heauinesse.

14 The heart that declineth, ᵈ shall be satisfied with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, ᵉ departeth from euill: but a foole rageth and is carelesse.

17 Hee that is hastie to anger, committeth folly, and a ᶠ subtile body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, ᵍ the wicked ʰ at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are many.

21 The sinner despiseth his neighbour: but hee that hath mercy on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shall be mercy and truth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

a That is, taketh paine to profite her family and to doe that which concerneth her duetie in her house, *Iob 12.4.*

b That is, in vprightnesse of heart and without hypocrisie.

c His proude tongue shall cause him to be punished.

d By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.

e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

f Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.

g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe. *Chap. 16.25.*

h He theweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.

i Hee that forsaketh God, shall be punished, and made weary of his sinnes wherein he delighted.

k If this come not duely to passe, wee must consider that it is because of our sinnes, which let Gods working.

a Although hee get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

b He that vseth his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.

b He euer desireth, but taketh no paines to get any thing.

‡ *Ebr. way.*

c For his pouerty, he is not able to escape the threatnings, which the cruel oppressours vse against him.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby hee is admonished of his duety. *Chap. 25.13.*

h Bringeth many inconueniences, both to himselfe and to others.

i As he is partaker of their wickednesse, and heareth with their vices, so shall he be punished alike as they are.

k Reade Iob 27.16,17.

l God blesseth the labour of the poore and continueth their goods which are neglected, because they thinke they haue ynough. *Chap. 23.13. Esay. 30.15*

m Foras they are thereby to silence ‖ *Or, and tie of sha is a seed sinne.* *Chap. 3* *Verse 2*

a For they h yet it troub b Th abou fore the w to be lent, by th most cept c H weth wor not adm d T thin or f can the mu tho *Ch* ‡E *Pſa*

a That is, strength of king stand many peop ‖ *Or, body.* *Chap. 17.*

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and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a welspring of life, to auoyd the snares of death.

28 In the multitude of the [i] people is the honour of a king, and for the want of people commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wildome: but he that is of an hastie minde, exalteth follie.

30 A sound heart is the life of the [j] flesh: but enuie is the rotting of the bones.

31 [k] He that oppresseth the poore, reproacheth him that made him: but hee honoureth him that hath mercie on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 [l] Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, [n] but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A [a] Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles [b] babbleth out foolishnesse.

3 The eyes of the Lord in euery place beholde the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [c] trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish doth not so.

8 The [d] sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but hee loueth him that followeth righteousnesse.

10 Instruction is euil to him that [e] forsaketh the way, and he that hateth correction, shall die.

11 [f] Hell and destruction are before the Lord: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 [g] A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauy.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted are euill: but a good [h] conscience is a continuall feast.

16 [i] Better is a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene hearbes where loue is, then a stalled oxe and hatred therewith.

18 [k] An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slouthfull man is as an hedge of [l] thornes: but the way of the righteous is plaine.

20 [m] A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [n] in the multitude of counsellers there is stedfastnes.

23 A ioy commeth to a man by the answer of his mouth: and howe good is a word [o] in due season?

24 The way of life is on high to the prudent, to auoyd from hell beneath.

25 The Lord wil destroy the house of the proud men: but hee will stablish the borders of the widowe.

26 The thoughts of the wicked are abomination to the Lorde: but the pure haue [p] pleasant words.

27 He that is greedy of gayne, troubleth his owne house: but hee that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, [q] a good name maketh the bones fat.

31 The eare that heareneth to the [r] correction of life, shall lodge among the wise.

32 Hee that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth [s] humility.

CHAP. XVI.

THe [a] preparations of the heart are in man: but the answere of the tongue is of the Lord.

2 All the wayes of a man are [b] cleane in his owne eyes: but the Lord pondereth the spirits.

3 [c] Commit thy workes vnto the Lorde, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [d] euill.

5 All that are proud in heart, are an abomination to the Lord: though hand ioyne in hand, he shall not be vnpunished.

6 By [e] mercy and truth iniquitie shall bee forgiuen, and by the feare of the Lorde they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 [f] Better is a litle with righteousnesse,

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1 That is, the strength of a king standeth in many people.

[j] Or, body.

Chap. 17. 5.

m Forasmuch as they are conuict thereby, and put to silence.

[n] Or, and the mercie of the people is a sacrifice for sinne.

Chap. 25. 15.

Verse 28.

a For though they haue much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted.
c He that swarueth from the word of God, can not abide to be admonished.
d There is nothing so deepe, or secret, that can be hid from the eyes of God, much lesse mens thoughts.

Chap. 17. 22.
[2] Ebr. heart.
Psal. 37. 16.

Chap. 29. 23.

e That is, he euer findeth some let or stay, and dare not go forward.

Chap. 20. 1.

f Reade Chap. 12. 14.

g If we will haue our talke become comfortable, we must wait for time and season.

h That is, wholsome and profitable to the hearers.

i That suffereth himselfe to bee admonished by Gods worde, which bringeth life, and so amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.

a He denieth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or doth like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth here by, that man flattereth himself in his doings, calling that vertue which God reputeth vice.

[3] Ebr. rolle.

c So that the destruction of the wicked. Chap. 11. 21. d Their vpright and repenting life shall be a token that their sinnes are forgiuen. Chap. 15. 10. Psal. 37. 16.

then

then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doth direct his steps.

10 A diuine sentence shall be in the lips of the king: his mouth shall not transgresse in iudgement.

11 * A true weight and balance are of the Lord: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a King is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 * Howe much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and he keepeth his soule, that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better is it to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall finde good: and * her that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lippes shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it: and the [l] instruction of fooles is follie.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an honie combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof are the waies of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth [4] craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person stoweth strife: and a taleteller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee shutteth his eyes to deuise wickednesse: he mooueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of * righteousnes.

32 He that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is [o] of the Lord.

[e] He sheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
Chap. 11.2.
[f] If they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuill, & to their condemnation that vse them.
[g] They are appointed by God to rule according to equitie and iustice.
[h] That is, he findeth out many meanes to execute his wrath.
[i] Which is most comfortable to the drie ground, Deut. 11. 14.
Chap. 8. 10.
* *Psal.* 125. 1.
[k] The sweete words of consolation, which come forth of a godly heart.
[l] Rather that which [3] wicked teach others, or els it is follie to teach them that are malicious.
Chap. 14. 12.
‡ *Ebr. boweth vpon him.*
[m] For he consumeth himselfe and others.
[n] With his whole indeuour he labboureth to bring his wicked men to passe.
[o] That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a drye morsell, if peace be with it, then an house full of [a] sacrifices with striffe.

2 * A discreet seruant shall haue rule ouer a lewd sonne, and he shall diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for golde, so the Lord trieth the hearts.

4 The wicked giueth heede to false lips, & a lyar hearkeneth to the naughtie tongue.

5 * He that mocketh the poore, reproacheth him that made him: and hee that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡ High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in [c] the eies of them that haue it: it prospereth, whithersoeuer it [d] turneth.

9 He that coureth a transgression, seeketh loue: but hee that repeateth a matter, separateth the [4] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then [f] a foole in his folly.

13 * Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore yer the contention be medled with, leaue off.

15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisdome, and he hath none hearte

17 A friend loueth at all times: and [h] a brother is borne for aduersitie.

18 A man destitute of vnderstanding [i] toucheth the hand, and becommeth surety for his neighboure.

19 Hee loueth transgression that loueth strife: and hee that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, shall fall into euill.

21 He that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such [n] for equitie.

[a] For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted.
Eccles. 20. 26.
[b] That is, shall be made gouernour ouer the children.
Chap. 14. 31.
‡ *Ebr. the lip of excellencie.*
[c] The reward hath great force to gaine the hearts of men.
[d] He that admonisheth the prince of his fault, maketh him his enemie.
[e] By the messenger is meant such meanes as God vseth to punish the rebels,
[f] Whereby hee meaneth the wicked in his rage, who hath no feare of God.
Rom. 12. 17.
1. *Thess* 5. 15.
1. *Pet.* 3. 9.
Isa 5. 23.
chap. 24. 24.
[g] What auaileth it the wicked to be rich, seeing he feareth not his mind to wildom.
[h] So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
[i] Reade Chap. 6. 1.
[k] Lifteth vp himselfe aboue his degree.
Chap. 15. 13.
[l] That is, secretly & out of the bosome of the rich.
Eccles. 20. 14.
and 8. 1.
[m] That is, wander to and fro, and seeke not after wisedome.
Chap. 10. 1.
[n] For their well doing.

27 He

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisedome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.

b That is, that he may talke licentiously of whatsoeuer commeth to minde.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profit.

e That is, to fauour him and support him.

f They are soone beleeued, and enter most deepely.

g He sheweth what is the refuge of the godlie against all troubles. *Chap.* 10.15. *Chap.* 16.18. *Eccles.* 11.8.

h The mind can well beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustaine.

i Getteth him liberty to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie can not otherwise be decided, it is best to cast lots to know whose the thing shall be.

m Appeaseth their controuersie, which are so stout that can not otherwise be pacified.

n Which for the strength thereof will not bowe nor yeeld.

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

1 He that desireth thereof he will separate himselfe to seeke it, and occupie himselfe in all wise doinge.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the welspring of wisedome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale bearer are as flatterings, and they goe downe into the [f] bowels of the belly.

9 He also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde is a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 [h] The rich mans riches are his strong citie: and as an high wall in his imagination.

12 [i] Before destruction the heart of a man is hautie, and before glory goeth lowlinesse.

13 [k] He that answereth a matter before he heare it, it is follie and shame vnto him.

14 The spirite of a man will sustaine his infirmitie: but [l] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne, then a strong citie, and their contentions are like the [n] barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shall eate the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer [p] then a brother.

[p] He that is ioyned with a wife (vnto a yeoman in marriage) is blessed of the Lord, as *Chap.* 19.14.

[q] That is, sometimes such are found, which are more readie to doe pleasure, then hee that is most bound by duetie.

CHAP. XIX.

BEtter [a] is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 [b] A false witnesse shall not bee vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with words, yet they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to finde goodnesse.

9 A false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is [d] to passe by an offence.

12 [e] The kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasse.

13 [f] A foolish sonne is the calamitie of his father, [g] and the contentions of a wife are like a continuall [h] dropping.

14 Houle and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be afflicted.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 He that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a mans heart: but the counsell of the Lord shall stand.

Chap. 28.6.

Deut. 19.15. *Dan.* 13.62.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things is not to be permitted to him that cannot vse them aright.

d That is, to conuert it by charitie, and to do therein as may most serue to Gods glory. *Chap.* 20.2. *Chap.* 19.11. *Chap.* 21.9.

e As raine that droppeth and rotteth the house. *Chap.* 18.22.

f Though for a time hee giue place to counsell, yet soone after will he giue place to his raging affections.

g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

22 That that is to be desired of a man, is his [b] goodnesse, and a poore man is better then a liar.

23 The feare of the Lorde leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and i the foolish will beware: and reproue the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth his father, or chaseth away his mother, is a lewd & shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne * is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the king is like the roaring of a lion: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honor to cease from strife: but euery foole will be medling.

4 The slothfull will not plough, because of Winter: therefore shall he begge in Summer, but haue nothing.

5 The counsell in the heart of * man is like deepe waters: but a man that hath vnderstanding will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 Hee that walketh in his integritie, is iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, * chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both * these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saieth the buyer: but when he is gone apart, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewel.

16 * Take his [e] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell.

18 Establish the thoughtes by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lips.

20 * Hee that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and hee shall saue thee.

23 * Diuers weights are an abomination vnto the Lorde, and deceitfull ballances are not good.

24 * The steppes of man are ruled by the Lorde: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scatereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The ‖ light of the Lorde is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of yoong men is their strength, and the glory of the aged is the gray head.

30 [k] The blewnesse of the wounds scoureth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe * Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proude heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but * wholsomer is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

9 * It

b That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich wicke that is not vertuous. *Chap.26.25.*

i That is, the simple, and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats & drinks.

a By wine here is meant him that is giuen to wine, and so by strong drinke. *Chap.19.12.*

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare. 1. *King.8.46.* 2. *chron.6.36.* *eccles.7.22.* 1. *iohn 1.8.*

‡ *Ebr. stone and stone, ephah and ephah.*

e Reade Chap. 16.11.

Chap.27.13.

f Teach him wit, that he cast not himselfe rashly into danger.

g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our dark hearts, Hebr. 4. 12. *Chap.29.14.*

k Sharpe punishment, that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

Chap.11.13. *Exod.21.17.* *leuit.20.9.* *matth.15.4.* *Deut.32.35.* *chap.17.13.* *and 24.29.* *rom.12.17.* 1. *thes.5.15.* 1. *pet.3.9.* *Chap.11.1.* *and verf 10.* *lorc.10.23.*

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed much lesse are the inferiours able. *Chap.16.2.* *Micah.6.8.*

‖ Or, *plowing.*

b That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.

c Hee that goeth rashly about his businesse and without counsell. *Chap.13.11.*

d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and poll their subiects to maintaine their lusts.

Chap.19.13. and 25.24.

Or, in a great famine.

e Reade Chap. 19.25.

f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

g To doe a pleasure to the angry man pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by delivering the iust and putting the wicked in their places.

Eccles.25.18,22.

i Meaning, abundance of all things.

k Wisedome overcommeth strength & confidence in worldly things.

l He thinketh to live by wishing and desiring all things, but will take no paine to get ought.

Chap.25.8. Isa.1. 13. eccles.34.21. Chap.19.5.

m He may boldly resist the truth that he hath heard.

9 * It is better to dwel in a corner of the house top, then with a contentious woman in a † wide house.

10 The scorner of the wicked wisheth evil: & his neighbour hath no favour in his eies.

11 * When the scorner is punished, the foolish is wiser: and when one instructeth the wise, he will receive knowledge.

12 The righteous † teacheth the house of the wicked, but God overthroweth the wicked for their evil.

13 He that stoppeth his eare at the crying of the poore, he shall also cry and not bee heard.

14 ‡ A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loveth pastime, shalbe a poore man: and he that loveth wine and oyle, shall not be rich.

18 The * wicked shalbe a ransome for the iust, and the transgresser for the righteous.

19 * It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and † oyle: but a foolish man devoureth it.

21 He that followeth after righteousnesse and mercie, shal finde life, righteousnes and glory.

22 A * wise man goeth up into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, haughtie and scornefull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull * slayeth him: for his hands refuse to worke.

26 He coveteth euermore greedily, but the righteous giveth, and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

28 * A false witnesse shall perish: but the man that heareth, * speaketh continually.

29 A wicked man hardeneth his face: but the iust he will direct his way.

30 There is no wisedom, neither understanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but salvation is of the Lord.

CHAP. XXII.

Eccles.7.3.

a Which cometh by well doing.

Chap.29.13.

b Live together and have neede the one of the other.

Chap.27.22.

c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

A * Good name is to be chosen above great † riches, and † loving favour is above silver and above gold.

2 * The rich and poore * meete together: the Lord is the maker of them all.

3 * A prudent man seeth the * plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The reward of humilitie, and the feare of God, is riches, and glory and life.

5 Thornes and snares, are in the way of the frowarde: but he that regarde th his soule will depart farre from them.

6 Teach a child * in the trade of his way, and when hee is olde, hee shall not depart from it.

7 The rich ruleth the poore, and the borrower is servant unto the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the * rodde of his anger shal faile.

9 * He that hath a good † eye, he shall bee blessed: for he giveth of his bread unto the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 He that loveth pureness of heart for the grace of his lips, the * king shall be his friend.

12 The eyes of the Lord * preserve knowledge: but he overthroweth the words of the transgressour.

13 The slouthfull man saieth, † A lyon is without, I shal be slaine in the streete.

14 The mouth of strange women is a deepe pit: he with whom the Lord is angry, * shall fall therein.

15 Foolishnes is bound † in the heart of a childe: but the rod of correction shall drive it away from him.

16 He that oppresseth the poore to increase himselfe, and giveth unto the rich, shal surely come to povertie.

17 ¶ Incline thine eare, and heare the words of the wise, and apply thine heart unto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in * the Lorde, I have shewed thee this day: thou therefore take heede.

20 Have not I written unto thee * three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make * no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receive destruction to thy soule.

26 Bee not thou of them that † touch the hande, nor among them that are suertie for debtes.

27 If thou hast nothing to pay, why should thou that he should take thy bed from under thee?

28 Thou shalt not * remoove the ancient bounds which thy fathers have made.

29 Thou seest a diligent man in his businesse, standeth before kings, and standeth not before the base sort.

d Bring him up vertuously, and he shall so continue.

e His authoritie whereby he did oppresse others, shall be taken from him.

Eccles.31.23.

f He that is mercifull and liberall.

g He sheweth that princes should use their familiarity, whose conscience is good, and their talke wise and godly.

h Powre them that love knowledge.

i He derideth them that invent vaine excuses, because they would not doe their duetie.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally given vnto it.

m He sheweth what the ende of wisedome is: to wit, to direct vs to the Lord.

n That is, sundry times.

‡ *Ebr. in the gate.*

Chap.23.11.

o Have not to doe with him that is not able to rule his affections for he would hurt thee by his evill conversation.

p Which rashly put themselves in danger for others, as Chap. 6.1.

Deut.27.17. chap.23.10.

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts of God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary, a good eye is taken for liberal, as chap. 22.9.
f He will not cease, till he hath done thee some harme, and his flattering words shall come to no ese.
Deut. 27.17. *chap.* 22.28. *Chap.* 23.23. *Chap.* 13.14. *and* 19.18. *ecclus.* 30.1.
g That is, from destruction.
Psal. 37.1. *Chap.* 24.1.
h The prosperity of the wicked shall not continue.
i In the obseruation of Gods commandements.
‡ *Heb. wine libbers.*
‡ *Heb. eaters of flesh.*
k Spare no cost for truths sake, neither depart from it for any gaine.
l Giue thy selfe wholly to wisedome.
Chap. 22.14. *Chap.* 7.12.
m She seduceth many, and causeth them to offend God.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, a consider diligently what is before thee,
2 b And put the knife to thy throate, if thou be a man giuen to the appetite.
3 Be not desirous of his daintie meates: c for it is a deceiuable meate.
4 Trauaile not too much to bee rich: but cease from thy d wisedome.
5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an eagle, e flieth into the heauen.
6 Eate thou not the bread of him that hath an * euil eye, neither desire his daintie meates.
7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.
8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweet words.
9 Speake not in the eares of a foole: for he will despise the wisedome of thy words.
10 * Remoue not the ancient boundes, and enter not into the fieldes of the fatherlesse.
11 For hee that redeemeth them, is mighty: he will g defend their cause against thee.
12 Apply thine heart to instruction, and thine eares to the words of knowledge.
13 * Withhold not correction from the childe, if thou smite him with the rodde, hee shall not die.
14 Thou shalt smite him with the rod, and shalt deliuer his soule from h hell.
15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,
16 And my reines shall reioyce, when thy lips speake righteous things.
17 * Let not thine heart be enuious against sinners: but let it be in the feare of the LORD continually.
18 For surely there is an ende, i and thy hope shall not be cut off.
19 O thou my sonne, heare and be wise, and guide thine heart in the k way.
20 Keepe not company with ‡ drunkards, nor with ‡ gluttons.
21 For the drunkard and the glutton shal be poore, and the sleeper shalbe clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.
23 Buy l the truth, but sell it not: likewise wisedome, and instruction, and vnderstanding.
24 The father of the righteous shal greatly reioice, and he that begetteth a wise child, shall haue ioy of him.
25 Thy father and thy mother shall be glad, and she that bare thee, shall reioyce.
26 My sonne, giue mine m thine heart, and let thine eyes delight in my wayes.
27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.
28 * Also she lyeth in waite as for a pray, and she increaseth the transgressours among men.
29 To whom is woe? to whom is sorrowe? to whom is strife? to whom is murmuring? to whome are wounds without cause? and to whome is the redenesse of the eyes?
30 Euen to them that tary long at the wine, to them that go, n and seeke mixt wine.
31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.
33 Thine o eyes shall looke vpon strange women, and thine heart shall speake lewde things.
34 And thou shalt be as one that sleepeth in the midst of the p sea, and as he that sleepeth in the top of the mast.
35 They haue stricken me, shalt thou say but I was not sicke: they haue beaten me, but I knew not, when I awoke? therefore will I seeke it yet still.

CHAP. XXIIII.

BE * not thou enuious against euill men, neither desire to be with them.
2 For their heart imagineth destruction, and their lips speake mischiefe.
3 Through wisedom is an house builded, and with vnderstanding it is established.
4 And by knowledge shall the chambers be filled with all precious and pleasant riches.
5 A wise man is strong: for a man of vnderstanding increaseth his strength.
6 * For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health.
7 Wisedome is hie to a foole: therefore he cannot open his mouth in the a gate.
8 He that imagineth to do euil, men shall call him an author of wickednes.
9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.
10 If thou be b faint in the day of aduersitie, thy strength is small.
11 Deliuer them that are drawen c to death: and wilt thou not preserue them that are led to be slaine?
12 If thou say, Beholde, we knew not of it: he that pondereth the hearts, doeth not he vnderstand it? and hee that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?
13 My sonne, eate d hony for it is good, and the hony combe, for it is sweete vnto thy mouth:
14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shall be an ende, and thine hope shall not be cut off.
15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place,
16 For a iust man e falleth seuen times, and riseth againe: but the wicked fall into mischiefe.
17 Be thou not glad when thine enemie falleth,

n Which by art make wine stronger, and more pleasant.
o That is, drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

Psal. 37.1. *chap.* 23.17.

Chap. 20.18.

a In the place where wisedome should be shewed.
b Man hath no triall of his strength, till he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.
d As hony is sweet and pleasant to the taste, so wisedome is to the soule. ‖ *Or, reward.*
e He is subiect to many perils, but God deliuereth him.

falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Loyde see it, and it displease him, and he turne his wrath f from him.

19 * Fret not thy selfe because of the malitious, neither be emulous at the wicked.

20 For there shall be none ende of plagues to the euill man: * the light of the wicked shalbe put out.

21 My sonne, feare the Lord, g the king, & meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good ‡ to haue respect of any person in iudgement.

24 He that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, & make ready thy things in the fielde, h and after, builde thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as hee hath done to me, I i will recompense euery man according to his worke.

30 I passed by the fielde of the slouthful, and by the vineyard of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheelde, and I considered it well: I looked vpon it, and k receiued instruction.

33 Yet a little sleepe, l a little slumber, a little folding of the hands to sleepe:

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah king of Iudah b copied out.

2 The glory of God is to c conceale a thing secret: but the d Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the * Kings heart can no man search out.

4 Take the e drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take away f wicked from the king, and his throne shall be stablished in righteousnesse.

6 Boast not thy selfe before ỹ king, and stand not in the place of great men.

7 * For it is better that it be sayde vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whom thine eyes haue seene.

8 Goe not soorth hastily to strife, least thou knowe not what to doe in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least he that heareth it, put thee to shame, and thine infamie doe not h cease.

11 A word spoken in his place, is like apples of golde with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the i colde of the snowe in the time of haruest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like k clouds and wind without raine.

15 A prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

16 If thou hast found honie, eate that is n sufficient for thee, least thou be ouer full, and vomite it.

17 Withdraw thy foote from thy neighbours house, least hee be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season, is like vineger powred vpon o nitre, or like him that singeth songs to an heauie heart.

21 * If hee that hateth thee be hungrie, giue him bread to eate, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

23 As the Northwinde driueth away the raine, so doeth an angrie countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the colde waters to a wearie soule, so is good newes frō a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory is not glory.

28 A man that refraineth not his appetite, is like a citie which is q broken downe, and without walles.

CHAP. XXVI.

AS the snowe in the sommer, and as the raine in the haruest are not meete, so is honour vnseemely for a foole.

2 As the sparow by flying, and the swal-

f To be auenged on thee. *Psal. 37. 1. chap. 23. 17. Chap. 13. 9.*

g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king. ‡ *Ebr. to knowe the face. Chap. 17. 15. Isa. 5. 23.*

h Be sure of the meanes how to compasse it before thou take any enterprise in hand. *Chap. 20. 22.*

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault. l Reade Chap. 6. 10.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doth not reueile the cause of his iudgements to man.

d Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes. e He sheweth that it is to hard for man to attaine to the reason of all the secret doings of the king, euen when he is vpright, and doeth his duetie. f When vice is remooued from a king, he is a meere vessell for the Lords vse. g It is not enough that hee be pure himselfe, but that he put away others that be corrupted.

h Least whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to further trouble.

i In the time of great heat when men desire colde.

k Which haue an outward appearance, and are nothing within.

l By not ministring occasion to prouoke him further.

m That is, the heart that is bent to anger, as Chap. 15. 1.

n Vse moderately the pleasures of this world.

o Which melteth it, and consumeth it. *Or, almost. Rom. 12. 20.*

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefites and his heart shall be inflamed. *Chap. 25. 9.*

Eccles. 3. 22.

q And also is in extreme danger.

low by flying escape, so the curse that is causelesse, shall not come.

3 Unto the horse belongeth a whip, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole a according to his foolishnesse, lest thou also be like him.

5 Answere a foole b according to his foolishnesse, lest hee be wise in his owne ‡ conceite.

6 He that sendeth a message by the hand of a foole, is as he that cutteth off c the feete, d and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is he that giueth glory to a foole.

9 As a thorne standing e vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.

11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceite? g more hope is of a foole then of him.

13 The slouthfull man saith, h A lyon is in the way: a lyon is in the streetes.

14 As the doore turneth vpon his hinges, so doth the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.

17 He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that fainteth himselfe mad, casteth firebrands, arrowes, ‡ mortall things,

19 So dealeth the deceitful man i with his friend, and sayth, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The words of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer dosse ouerlayed vpon a potsheard, so are burning lips, and k an euill heart.

24 He that hateth, will counterfaite with his lips, but in his heart hee layeth vp deceite.

25 Though hee speake fauourably, beleeue him not: for there are l seuen abominations in his heart.

26 Hatred may be couered by deceite: but the malice thereof shall be discouered in the m congregation.

27 * He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to a morrowe: for thou knowest not what a day may bring forth.

2 Let another man prayse thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before b enuie?

5 Open rebuke is better then secret loue.

6 The woundes of a louer are faithfull, and the kisses of an enemie are c pleasant.

7 * The person that is full, despiseth an hony combe: but vnto the hungrie soule euery bitter thing is sweete.

8 As a birde that wandreth from her nest, so is a man that wandreth from his owne place.

9 As ointment and perfume reioyce the heart, so doeth the sweetenesse of a mans friend by hearty counsell.

10 Thine owne friends and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that ‡ prayseth his friend with a loude voyce, rising f early in the morning, it shall be counted to him as a curse.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 Hee that hideth her, hideth the winde, and thee is as the oyle in his right hand, that vttereth it selfe.

17 Iron sharpeneth iron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eat the fruite thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, h so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * As is the fining pot for siluer, and the fornace for gold, so is euery man according to his i dignitie.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell: yet will not his foolishnesse depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to thy heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
‡ Ebr. eyes.
c To wit, of the messenger, whom he sendeth
d That is, receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
2. Pet. 2, 22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 13. 12. Chap. 19, 24.
i Which dissembleth himselfe to be that he is not.
Eccles. 28. 10.
Chap. 18. 8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly. Eccles 10 8. Eccles. 27, 26.

a Delay not the time, but take occasion when it is offered.
Eccles. 22, 15.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering and seeme friendfull.
Ioh. 6, 6.
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22. 3.
Chap. 20. 16.
‡ Ebr. blesseth.
f Hastily and without cause.
Chap. 19. 13. and 21. 9.
g One hastie man prouoketh another to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
Eccles. 14. 9. Chap. 17. 3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his giftes.

26 The k lambes are for thy clothing, and the goates are the price of the field.
27 And let the milke of the goates bee sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

a Because their owne conscience accuseth them. b The state of the common weale is often times changed.

THe wicked a flee when none pursueth: but the righteous are bolde as a lion.
2 For the transgression of the land b there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.
4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, set themselues against them.
5 Wicked men vnderstand not iudgement: but they that seeke the LORD, vnderstand all things.
Chap.19.1. 6 *Better is the poore that walketh in his vprightnesse, then hee that perverteth his wayes, though he be rich.
7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
e For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well. d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne. e And iudge that he is not wise, Chap.29.2. f He is knowen by his doings to be wicked. g Which standeth in awe of God and is afraid to offend him. h For he can neuer be satisfied, but euer oppresseth and spoileth. i None shall be able to deliuer him.
8 He that increaseth his riches by vsurie and interest, gathereth c them for him that will be mercifull vnto the poore.
9 Hee that turneth away his eare from hearing the Lawe, euen his prayer shall be d abominable.
10 Hee that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.
11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can try e him.
12 *When righteous men reioyce, there is great glory: but when the wicked come vp, the man f is tried.
13 He that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.
14 Blessed is the man that g feareth alway: but hee that hardeneth his heart, shall fall into euill.
15 As a roaring lion, and an hungrie beare, so is h a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse, shall prolong his dayes.
17 A man that doeth violence against the bloud of a person, shall flee vnto the graue, and they shall not i stay him.
18 He that walketh vprightly, shall be saued: but hee that is froward in his wayes, shall once fall.
Chap.12.11. eccles.10.27. 19 *He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, shall be filled with pouertie.
20 A faithfull man shall abound in blessings, and he *that maketh haste to be rich, shall not be innocent.
Chap.13.11. and 20.21. 21 To haue respect of persons is not good, for that man will transgresse for a piece of k bread.
22 A man with a wicked l eye hasteth to riches, and knoweth not that pouertie shall come vpon him.
k He will be abused for nothing. l Meaning him that is couetous
23 He that rebuketh a man, shal find more fauour at the length, then he that flattereth with his tongue.
24 Hee that robbeth his father and mother, and sayeth, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the LORD, shall be m fat.
m Shall haue all things in abundance.
26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisdome, shall be deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
28 *When the wicked rise vp, men hide themselues: but when they perish, the righteous increase. Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly bee destroyed and cannot be cured.
Chap.11.11, 28. 2 *When the righteous n are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh. n Or, are increased.
3 A man that loueth wisedome, reioyceth his father: *but hee that feedeth harlots, wasteth his substance. Luke 15.13.
4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, o spreadeth a net for his steps. o He that giueth care to the flatterer, is in danger as the bird is before the fouler.
6 In the transgression of an euill man is his p snare: but the righteous doeth sing and reioyce. p He is euer ready to fal into the snare that he laieth for others.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornefull men bring a citie into a snare: but wise men turne away wrath.
9 If a wise man contend with a *foolish man, whether he be angry or laugh, there is no rest. c He can beare no admonition, in what sort soeuer it is spoken.
10 Bloody men hate him that is vpright: but the iust haue care of his soule,
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 If a prince that hearkeneth to lies, all his seruants are wicked.
13 *The poore and the vsurer meete together, and the LORD lighteneth both their eyes. Chap.22.2.
14 *A king that iudgeth the poore in truth, his throne shalbe established for euer. Chap.20.28.
15 The rod and correction giue wisdome: but a child set at liberty, maketh his mother ashamed.
16 *When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.
18 q Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed. d Where there are not faithfull ministers of the word of God.

e He that is of a seruile and rebellious nature.
‖Or, regard.

19 A seruant will not bee chastised with words: though he vnderstand, yet he will not ‖answere.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

Chap.15.18.

22 *An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Iob 22 29.

23 * The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 Hee that is partner with a thiefe, hateth his owne soule: hee heareth cursing, and declareth it not.

f He that feareth man more then God, falleth into a snare and is destroyed.

25 The feare of man bringeth a f snare: but hee that trusteth in the LORD, shall be exalted.

g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

26 Many doe seeke the face of the ruler: but euery mans ᵍ iudgement commeth from the LORD.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

1 To humble our selues in consideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

¶ The words of ª AGVR the sonne of IAKEH.

THe prophesie which the man spake vnto Ithiel, euen to ᵇ Ithiel, and Ucal.

a Who was an excellent man in vertue and knowledge in the time of Salomon.

2 Surely I am more ᶜ foolish then any man, and haue not the vnderstanding of a man in me.

b Which were Agurs scholers or friends.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.

4 Who hath ascended vp to ᵈ heauen, and descended? Who hath gathered the winde in his fist? who hath bound the waters in a garment? Who hath established al the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

d Meaning, to know the secrets of God, as though he would say, None.

5 * Euery word of God is pure: he is a shield to those that trust in him.

Psal.19.8.

6 * Put nothing vnto his words, lest he reproue thee, and thou be found a liar.

Deut 4.2. and 12.32.

7 Two ᶜ things haue I required of thee: deny me them not before I die.

e Herein he maketh this request to God.

8 Remoone farre from mee vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to ſ same.

9 Lest I bee full and deny thee, and say, ᶠ Who is the LORD? or least I be poore, and steale, and take the name of my God in vaine.

g In accusing him without cause.

10 Accuse not a seruant vnto his master, lest hee curse thee, ᵍ when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are hautie, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their iawes as knives to eate vp the afflicted out of the earth, ᵍ the poore from among men.

15 The horseleach hath two ʰ daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is inough.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saieth not, It is enough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens ⁱ of the valley picke it out, and the yong eagles eate it.

i Which haunt in the valley for carions.

18 There be three things hid from mee: yea, foure that I know not.

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way also of an adulterous woman: shee eateth and ᵏ wipeth her mouth, and saith, I haue not committed iniquitie.

k She hath her desires, and after counterfaiteth as though she were an honest woman.

21 For three things the earth is mooued: yea, for foure it cannot sustaine it selfe:

22 For ˡ a seruant when he reigneth, and a foole when he is filled with meate,

l These cõmonly abuse the state whereunto they are called.

23 For the hatefull woman, when shee is married, and for a handmaid that is ᵐ heire to her mistresse.

m Which is maried to her master, after the death of her mistresse.

24 These bee foure small things in the earth, yet they are ⁿ wise and full of wisedome:

n They containe great doctrine and wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh holde ° with her hands, and is in kings palaces.

o If man be not able to compasse these common things by his wisdome, we cannot attribute wisdom to man, but folly.

29 There be three things that order wel their going, yea, foure are comely in going,

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lustie grayhound, and a goate, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand ᵖ vpon thy mouth.

p Make a stay, and continue not in doing euill.

33 When one churneth milke, he winketh forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

1 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wife & worthy woman.

¶ 1 The words of King ª LEMVEL: the ᵇ prophesie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordained him to be King ouer Israel.

WHat my sonne! and what the sonne of ᶜ my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, ᵈ nor

b The doctrine, which his mother Barh-sheba taught him. c By this often repetition of one thing, shee declareth her motherly affection.

d Meaning, that women are the destruction of Kings, if they haunt them.

thy

thy wayes, which is to destroy Kings.
4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes e strong drinke,
5 Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.
6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.
7 Let him drinke that he may forget f his pouertie, and remember his miserie no more.
8 Open thy mouth for the g dumme, in the cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.
10 ¶ Who shal find a vertuous woman? for her price is farre aboue the pearles.
11 The heart of her husband trusteth in her, and he shall haue no neede of h spoile.
12 She will doe him good, and not euill all the dayes of her life.
13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.
14 She is like the ships of merchants: she bringeth her foode from afarre.
15 And she riseth, while it is yet night: and giueth the i portion to her household, and the k ordinarie to her maides.
16 She considereth a field, and l getteth it: and with the fruit of her hands she planteth a vineyard.
17 She girdeth her loines with strength, and strengthened her armes.
18 She feeleth that her merchandise is good: her candle is not put out by night.
19 She putteth her hands to the worke, and her hands handle the spindle.
20 She stretcheth out her hand to the poore, and putteth foorth her hands to the needy.
21 She feareth not the snow for her familie: for all her familie is clothed with m skarlet.
22 She maketh her selfe carpets, fine linen and purple is her garment.
23 Her husband is knowen in the n gates, when he sitteth with the Elders of the land.
24 She maketh o sheetes, & selleth them, and giueth girdles vnto the merchant.
25 p Strength & honour is her clothing, and in the latter day she shall reioyce.
26 She openeth her mouth with wisdome, and the q law of grace is in her tongue.
27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.
28 Her children rise vp, & call her blessed: her husband also shall praise her, saying,
29 Many daughters haue done vertuously: but thou surmountest them all.
30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be praysed.
31 Giue r her of the fruite of her hands, and let her owne workes praysse her in the s gates,

e That is, the King must not giue himselfe to wantonnesse, and neglect his office, which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104.15.
g Defend their cause that are not able to helpe themselues.
h He shall not neede to vse any vnlawful meanes to gaine his liuing.
[Or, meate, as Psal. 111.5.
i She prepareth their meare betime.
k She purchaseth it with the gaines of her trauell.
[Or, with double.
l In the assemblies and places of iudgement.
[Or, linen cloth.
m After that he had spoken of the body, he now declareth the apparell of the spirit.
n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of the word of God.
o That is, doe her reuerence.
p Confesse her diligent labours and commend her therefore.
q For as much as the most honourable are clad in the apparell that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that men should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

a Solomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

THe wordes of the a Preacher, the sonne of Dauid King in Ierusalem.
2 b Vanitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.
3 What remaineth vnto man in all his c trauell, which he suffereth vnder the sunne?
4 One generation passeth, and another generation succeedeth: but the earth remaineth for d euer.
5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.
6 The e wind goeth toward the South, and compasseth towarde the North: the winde goeth round about, and returneth by his circuites.
7 *All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place f whence they returne and goe.
8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.
9 What is it that hath bene? that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.
10 Is there any thing, whereof one may

b Hee condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing. c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie. d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, wind and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world. *Eccles. 40.11.
f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the Sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

say,

h He prooueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faultes that are committed, much lesse remedy them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdom and knowledge cannot be come by without great paine of body & minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

say, Behold this, it is new? It hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there bee a remembrance of the latter that shal be, with them that shall come after.

12 ¶ [b] I the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search and find out wisdome by all things that are done vnder the heauen: (this sore trauel hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the works that are done vnder the sunne: and behold, all is vanitie, and vexation of the spirit.

15 That which is [k] crooked, can none make streight: and that which faileth can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisdome and knowledge, [l] madnesse and foolishnesse: I knewe also that this is a vexation of the spirit.

18 For in the multitude of wisedome is much [m] griefe: and he that increaseth knowledge, increaseth sorow.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 *The wise & the foole haue both one end, touching the bodily death.*

I Said in mine heart, Goe to now, I will prooue [a] thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, and to leade mine heart in [b] wisedome, and to take hold of follie, till I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens ‡ : orchards, and planted in them trees of all fruit.

6 I haue made me cesternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great possession of beeues and sheepe aboue all that were before mee in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings and Prouinces: I haue prouided me men singers and women singers, and the [d] delights of the sonnes of men: as a woman ‡ taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisedome [e] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the trauell that I had laboured to doe: and behold, all is vanitie and vexation of the spirite: and there is no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisdome, and madnesse and folly: (for who is the man that I will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darknesse.

14 [*] For the wise mans [i] eyes are in his head, but the foole walketh in darknesse: yet I knowe also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the sunne, which I shall leaue to the man that shall bee after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauelled vnder the sunne.

21 For there is a man whose trauell is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauelled therein, shall he * giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauell and griefe of his heart, wherein he hath trauelled vnder the sunne?

23 For all his dayes are sorrowes, and his

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

‡ *Ebr. draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.

‡ *Ebr. doe.*

‡ *Ebr. paradisis.*

c Meaning, of the seruants or slaues, which he had bought: to the children borne in their seruitude, were the masters.

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women but instruments of musike.

f For all this God did not take his gift of wisedome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnesse.

[*] *Or, compare vnto the king. Prou. 17. 24.*

i He foreseeth things, which the foole cannot for lacke of wisedome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wise man being dead, aswell as they doe a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that he eate and drinke, and p delight his soule with the profite of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner hee giueth paine to gather, & to heape to giue to him that is good before God: this is also vanitie, and veration of the spirit.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap.3.13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The works of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things there is an a appointed time, and a time to euery purpole vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men b to humble them thereby.

11 Hee hath made euery thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

14 I knowe that whatsoeuer God shall doe, it shall be for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is nowe: and that that shall be, hath nowe beene: for God f requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is g there for euery purpole and for euery worke.

18 I considered in mine heart the state of the children of men that God had h purged them: yet to see to, they are in themselues as beastes.

19 For the condition of the children of men, and the condition of beasts are euen as one i condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirite of man ascend vpward, and the spirite of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this worlde perpetual: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap. 1.13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2.24 and these places declare that wee should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to returne.

g Meaning, with God, howsoeuer man neglect his duetie.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap.2.24. and 3.13,22. and 5.17. and 8.15. hee declareth that man by reason can comprehende nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reueiled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to bee preferred to an olde king, that is a foole.

SO I turned, and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praysed the a dead which now are dead, aboue the liuing, which are yet aliue,

3 And I count him b better then them both, which hath not yet beene: for hee hath not seene the euil works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all c perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and veration of spirite.

5 The foole folderh his hands, and d eateth vp his owne flesh.

6 Better is an handful with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother, yet there is none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whome doe I trauaile and defraude my soule

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.

d The more perfit that the worke is, the more is it enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 [f] Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but woe vnto him that is alone: for hee falleth, and there is not a seconde to lift him vp.

11 And if two sleepe together, then shall they haue heate: but to one howe should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefolde scoard is not easily broken.

13 Better is a poore and wise child, then an olde and foolish King, which will no more be admonished.

14 For out of the [h] prison hee commeth forth to reigne: when as hee that is [i] borne in his kingdome is made poore.

15 I beheld all the liuing, which walke vnder the sunne, [k] with the seconde childe, which shall stand vp in his place.

16 There is none [l] end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirite.

17 Take heede to thy [m] foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of [n] fooles: for they knowe not that they doe euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this proverbe he declareth how necessarie it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

i Meaning, that is borne a king.

k Which follow and flatter the kings sone, or him that shall succede: to enter into credit with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedie desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.

m That is, with what affection thou commest to heare the word of God.

n Meaning, of the wicked, which thinke to please God by ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind is the gift of God.

BE not [a] rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be [b] fewe.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

3 [c] When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy [d] flesh to sinne: neither say before the [e] Angel, that this is ignorance: wherefore shall God bee angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many wordes: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for hee that is [f] higher then the highest, regardeth, and there be higher then they.

8 And the [g] abundance of the earth is ouer all: the King [h] also consisteth by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and hee that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether he eate little or much: but the [i] saciety of the rich will not suffer him to sleepe.

12 There is an euill sickenesse that I haue seene vnder the sunne: to wit, riches [k] reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and he begetteth a sonne, and in his [l] hand is nothing.

14 As hee came foorth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, that in all points as he came, so shall he goe, and what profite hath he that he hath trauailed for the [m] winde?

16 Also all his dayes he eateth in [n] darkenesse with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely [o] to eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his [p] life, because God answereth to the ioy of his heart.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b He beareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde. *Deut. 23. 21.*

c He speaketh of vowes, which are approoued by Gods word, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmaried, and such like.

e That is, before Gods messenger, when hee shall examine thy doing: as though thy ignorance should be a iust excuse.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.

h Kings & princes cannot maintein their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeting, which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches. *Iob 1. 21. wisd. 7. 6.*

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the pains that he hath endured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but [a] GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill sickenesse.

3 If a man begat a hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule be not [b] satisfied with good things, and he be not [c] buried, I say that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darkenes: and his name shall be couered with darkenes.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lustes: this also is vanity, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: & it is knowen that it is man: and he cannot striue with him that is [h] stronger then he.

b If he can neuer haue enough.
c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered, or drowned, or hangeth himselfe, or such like, and so lacketh the honor of burial, which is the last office of humanitie,
d Meaning the vntimely fruite whose life did neither profite nor hurt any.
e His desire and affection.
f that knoweth to vse his goods well in the iudgement of men. g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

SUrely there be many things that increase vanitie: and what auaileth it man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a [b] shadow? For who can shew vnto man, what shall be after him vnder the Sunne?

3 [a] A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the house of [c] mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noyse of the [d] thornes vnder the pot, so is the laughter of the foole: this also is vanity.

9 Surely oppression maketh a wise man [e] madde: and the reward destroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no state wherein man can liue to haue perfect quietnesse in this life, *Iob 14.2. Psal. 144.4. Prou. 22.1.*
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or else, because that this corporall death is the entring into life euerlasting.
c Where wee may see the hand of God, & learne to examine our liues.
d Which crackle for a while and profite nothing.
e A man that is esteemed wise when he falleth to oppression, becommeth like a beast. f He noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.

11 Be not thou of an hastie spirite to bee angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire [a] wisely of this thing.

13 Wisedome is good with an [b] inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wisdome, and in the shadowe of siluer: but the excellencie of the knowledge of wisdome giueth life to the possessours thereof.

15 Beholde the worke of God: for who can make [c] straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [d] consider: God also hath made this contrary to that, to the intent that man should finde [e] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [f] iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust [a] ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked [a] ouermuch, neither bee thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on [a] this: but yet withdraw not thine hande from [b] that: for hee that feareth God, shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mighty princes that are in the citie.

22 [a] Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [a] heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast [b] cursed others.

25 All this haue I proued by wisedome: I thought, I will bee wise, but it went farre from mee.

26 It is farre off, what may it bee? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to knowe and to enquire and to search wisedome, and reason, and to knowe the wickednes of folly, and the foolishnes of madnesse,

28 And I finde more bitter then death, the woman whose heart is as nets & snares, and her hands, as bands: hee that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Beholde, saith the preacher, this haue I found, seeking one by one to [a] finde the account:

30 And yet my soule seeketh but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, and may be without riches.
Chap. 1. 15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death, and let the wicked go free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on the admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them. *1. King. 8. 46. 2. Chron. 6. 36. Prou. 20. 9. 1. Iohn 1. 8.*
q Credite them not, neither cast for them.
Or, before all of others.
r Meaning, wisedome.
s That is, to come to a conclusion.

31 Onely

c And so are cause of their own destruction.

31 Only lo, this haue I found, that God hath made man righteous: but they haue sought many c inventions.

CHAP. VIII.

1 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

a That is, doth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrannes and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is beleeued, there sinne reioyceth.
m Which are punished as though they were wicked, as Chap. 7. 17.
n Reade Chap. 3. 22.

WHo is as the wise man? & who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shall be changed.

2 I admonish thee to take heede to the c mouth of the king, and to the matter of the othe of God.

3 d Haste not to go foorth of his sight: stande not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the king is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the e time and iudgement.

6 For to euery purpose there is a time and iudgement, because the f misery of man is great vpon him.

7 For hee knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord ouer the spirit to retaine the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessours thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne h hurt.

10 And like wise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner do euill an hundreth times, and God prolongeth his dayes, yet I know that it shalbe well with the that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there bee righteous men to whom it commeth according to the m workes of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praysed ioy: for there is no goodnesse to man vnder the Sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applied mine heart to know wisedome, and to beholde the busynesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the Sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 13 No man knoweth his ende 16 Wisedome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hande of God: and no man knoweth either loue or a hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as hee that feareth an othe.

3 This is euill among all that is done vnder the Sunne, that there is one b condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for a c liuing dog, then to a dead lion.

5 For the liuing know that they shal die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the Sunne.

7 Go, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now d accepteth thy workes.

8 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

9 f Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanity: for this is thy portion in the life, and in thy trauell wherein thou labourest vnder the Sunne.

10 All that thine hand shall finde to doe, do it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the Sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and g chance commeth to them all.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie, whom God doth fauour or hate: for he sendeth them as well to the wicked as to the godly.
b In outward things, as riches, and pouerty, sickenesse and health, there is no difference betweene the godly and the wicked; but the difference is, that the godly are assured by faith of Gods fauour & affiance.
c He noteth the Epicures and carnall men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authority, and so to die, which is meant by the dog and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merrie, and spare for no cost, thus speake the wicked belly gods. ‡ Ebr. regard the gift. Chap. 5. 18. f Thus the worldlings lay to proue that all things are lawful for them, & attribute that to chance and fortune, which is done by the prouidence of God,

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me:

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings, and drunken princes, 17 And of good kings and princes.

DEad flies cause to stinke, & putrifie the ointment of the Apothecarie: so doth a little follie him that is in estimation for wisdome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth [d] rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill that I haue seene vnder the sunne, as an [e] errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the [f] rich sit in the low place.

7 I haue seene seruants on horses, & princes walking as seruants on the ground.

8 [g] He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more [i] strength: but the excellencie to direct a thing is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lippes of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall be: and who can tell him what shalbe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the [k] citie.

16 Woe to thee, O land, when thy king is a [l] childe, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy king is the sonne [m] of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnes the roofe of the house goeth to decay, and by the idlenesse of the handes, the house dropperth through.

19 They prepare bread for laughter, and wine comforteth the liuing: but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bedde chamber: for the [n] foule of the heauen shall carry the voyce, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the [b] clouds be full, they will powre forth raine vpon the earth: and if the [c] tree fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the [d] winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with childe: so thou knowest not the workes of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine handes [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shal be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the waies of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childehood and youth are vanitie.

a That is, without wisedome and counsell.
i Are giuen to their lusts and pleasures.
k Meaning, when he is noble for vertue and wisedome and wise and with the gifts of God.
l Thou canst not worke euill so secretly, but it shall be knowen.
a That is, be liberall to the poore, & though it seem to be as a thing ventured on the sea, yet it shall bring thee profit.
b As the clouds that are full, powre out raine, so the rich that haue abundance must distribute it liberally.
c He exhorteth to be liberall, while we liue: for after, there is no power.
d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.
e Be not wearie of well doing.
f That is, which of thy works are most agreeable to God.
g That is, of affliction and trouble.
h He deriderh them that set their delight in worldly pleasures, as though God would not call them to an account.
i To wit, anger, & enuy.
k Meaning, carnall lusts, whereunto youth is giuen.

a So that he doth all things well & iustly, whereas the foole doth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superior be angrie with thee, be thou discreet, and not moued.
d Meaning, that it is an euill thing when they that are in authoritie, faile, and doe not their duetie.
e They that are rich in wisedome and vertue. *Psal.7.16. prou. 26.27. eccles. 27. 26.*
f Without wisedom, whatsoeuer a man taketh in hand, turneth to his owne hurt,
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

Remember

REmember nowe thy Creato in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shall tremble, and the [c] strong men shall bowe themselues, and the [d] grinders shall cease, because they are fewe, and they ware darke that [e] looke out by the windowes:

4 And the [f] doores shall be shut without by the base sound of the [g] grinding, and her shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall bee afraid of the [k] high thing, and feare shall be in the [l] way, and the almond tree shall [m] flourish, and the [n] grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the [o] siluer coard is not loosened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

7 And dust returne to the earth as it was, and the [u] spirite returne to God that gaue it.

8 Vanitie of vanities, sayeth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, & searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, & an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nayles [x] fastened by the masters of the assemblies, which are giuen by one [y] pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of al: Feare God and keepe his commandements: for this is the whole duetie of man.

14 For God wil bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

a Before thou come to a continuall misery: for when the clouds remaine after the raine, mans griefe is increased.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes shall scarse open and not be able to chewe any more.
h Hee shall not be able to sleepe.
i That is, the winde pipes, or the eares shall be deafe, and not able to heare singing.
k To climbe high, because of that weakenesse, or they stoope downe, as though they were afrayd lest any thing should hit them.
l They shall tremble as they goe, as though they were afrayd.
m Their head shall be as white as the blossoms of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marrow of the backe bone and the sinewes.
p The litle skin that coutreth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart out of the which the head draweth the power of life.
u The soule incontinently goeth either to ioy, or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whom he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest onely know that wisedome is the true felicitie, and the way thereunto is to feare God.

‡ *Ebr. a song of songs: so called, because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

An ‡ excellent song which was Salomons.

THE ARGVMENT.

IN this song Salomon by most sweete and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon and king of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegroome toward the bride, and his great & excellent benefites wherewith he doeth inrich her of his pure bountie and grace without any of her deserunigs. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more & more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystiall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The deuise of all enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d Christ, except they be drawen.
e Meaning the secret ioy that is not knowen to the world.

THE [a] kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] fauour of thy good ointments, thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: wee will reioice and be glad in thee: we will remember thy loue more then wine: the righteous do loue thee.

The faithfull confesse that they can not come to Christ, except they be drawen.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black, for the [k] sunne hath looked vpon me. The [l] sonnes of my mother were angry against me: they made me the keeper of the vines: But I [m] kept not mine owne vine.

6 Shew me, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I [o] be as one that turneth aside to the flockes of [p] thy companions?

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne, and affliction.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault fleeth to her husband only for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.

q For thy spirituall beautie and excellencie, there was no worldly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the company of Christ.

s He shalbe most deare vnto me.

t Christ accepteth his Church, and commendeth her beautie.

u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

7 p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with studdes of siluer.

11 r Whiles the king was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my s breasts.

13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art t faire: behold, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voice. 14 She is compared to the doue, 15 And the enemies to the foxes.

I Am the rose of the field, and the lilie of the valleis.

2 Like a lilie among the thornes, so is my a loue among the daughters.

3 b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delite, and sate downe: and his fruit was sweete vnto my mouth.

4 He brought mee into the wine seller, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth imbrace me.

7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill she please.

8 d It is the voyce of my welbeloued: behold, hee commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong hart: loe, hee e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the f grates.

10 My welbeloued spake and sayde vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, g winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the h holes of the rocke, in the secret places of the stayres, shew me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little i foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies.

17 Vntill the day breake, and the shadowes flee away: returne my welbeloued, and be like a k roe, or a yong hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.

c Christ chargeth them which haue to do in the Church, as it were by a solemne othe that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.

f So that we can not haue full knowledge of him in this life.

g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by spring time, when all things flourish.

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.

i Suppresse the heretikes while they are yong, that is, when they beginne to shew their malice, and destroy the vine of the Lord.

k The Church desireth Christ to bee most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will b seeke him that my soule loueth: I sought him, but I found him not.

3 The c watchmen that went about the citie, found me: to whom I sayde, Saw you not him whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue vntill shee please.

6 Who is shee that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrre and incense, and with all the f spices of the merchant?

7 Behold his g bed which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They al handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

11 Come forth, yee h daughters of Zion, and behold the King Salomon with the i crowne, where with his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.

b Shewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.

c Which declareth that we must seeke vnto all, of whom we hope to haue any succour.

d Reade Chap. 2.7.

e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.

f *Heb. powder.*

g By the bed is meant the Temple, which Salomon made.

h He alludeth to the watch, which kept the Temple.

Or, chaire.

i All ye that are of the number of the faithfull.

k Christ becomeman, was crowned by the loue of God with the glorious crowne of diuinitie.

CHAP. IIII.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

BEhold, thou art faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy locks a thine haire is

a Because Christ delighteth in his Church, he commendeth all that is in her.

b He hath respect to the multitude of the faithfull, which are many in number.

like the b flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which every one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand shieldes hang therein, and all the targets of the strong men.

c Wherein are knowledge, and zeale, two precious iewels,

5 Thy two c breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Untill the day breake, & the shadowes flee away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

8 d Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

9 My e sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, and with a chaine of thy necke.

f In that he made his Church beautifull and rich, he loued his gifts in her.

10 My sister, my spouse, how faire is thy loue? howe much better is thy loue then wine? and the sauour of thine ointments then all spices?

g Because of thy confession and thankesgiuing.

11 Thy g lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

h The Church confesseth that al her glory and beautie commeth of Christ, who is the true fountain of all grace.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

14 Euen spikenard and saffron, calamus, and cinamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 h O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O i North, and come O South, and blow on my garden that the spices therof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 Shee praiseth Christ her husband.

a The garden figurifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

1 I Am come into my a garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine honie: I dranke my wine with my milke: eate, O friendes, drinke, and make you merrie, O welbeloued.

2 b I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the c night.

c Declaring the long patience of the Lord toward sinners.

3 I haue put off my d coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.

4 My welbeloued put in his hande by the hole of the doore, and ‡ mine heart was affectioned toward him.

‡ *Hebr. my bowels were moued to, wards him.*

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my e fingers pure myrrhe vpon the handles of the barre.

e The spouse which should be annointed of Christ, shall not finde him if she thinke to annoynt him with her good workes.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when hee did speake: I sought him, but I could not find him: I called him, but he answered me not.

f These are the false teachers, which wound the conscience with their traditions.

7 The f watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the walles tooke away my vaile from me.

g She asketh of them which are godly (forasmuch as the lawe and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

8 I charge you, g O daughters of Ierusalem, if yee finde my welbeloued, that you tell him that I am sicke of loue.

h Thus say they of Ierusalem.

9 h O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou dost so charge vs?

i She describeth Christ to be of perfect beautie and comelinesse,

10 My welbeloued is white and ruddie, the chiefest often thousand.

‡ *Hebr. Tsahsh.*

11 His i head is as fine gold, his locks curled, and blacke as a raven.

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine by the vessels.

13 His cheekes are as a bed of spices, and as sweete flowres, and his lippes like lilies dropping downe pure myrrhe.

14 His handes as rings of golde set with the k chrysolite, his belly like white yuorie couered with Saphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 l O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee may seeke him with thee?

CHAP. VI.

1 The Church assureth her selfe of the loue of Christ. 3 The prayse of the Church. 4 She is but one and vndefiled.

a That is, is conuersant here in earth among men.

MY welbeloued is gone downe into his a garden to the beds of spices, to feede in the gardens, and to gather lilies.

b Which was a faire and strong citie, 1. King. 14. 17.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tirzah, comely as Ierusalem, terrible as an armie with banners.

c This declareth the exceeding loue of Christ toward his Church.

4 c Turne away thine eyes from me: for they ouercome me: thine heart is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples are within thy locks as a
piece of a pomegranate.
7 There are [d] threescore Queenes and
fourescore concubines, and of the damsels
without number.
8 But my doue is alone, & my vndefiled,
she is the onely daughter of her mother, and
she is deare to her that bare her: the daugh-
ters haue seene her and counted her blessed:
euen the Queenes and the concubines, and
they haue praysed her.
9 [e] Who is she that looketh forth as the
morning, faire as the moone, pure as the
sunne, terrible as an armie with banners?
10 I went downe to [f] the garden of nuts,
to see the fruits of the valley, to see if the vine
budded, & if the pomegranates flourished.
11 [g] I knew not, my soule set me [h] as
the chariets of my noble people.
12 Returne, returne, O [i] Shulamite, re-
turne: returne that we may behold thee.
What shall you see in the Shulamite, but as
the company of an armie?

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.
e He sheweth the beginning of the Church was small, but that it grew vp to a great multitude.
f He went down into the Synagogue to see what fruites came of the Law and the Prophets.
g I found nothing but rebellion.
h I ran as swift as the nobles of my people in their chariets.
i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue toward her.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.
b Read Chap. 4. 5

HOwe beautifull are thy [a] goings with
shooes, O princes daughter! the ioynts
of thy thighes are like iewels: the worke of
the hand of a cunning workeman.
2 Thy nauill is as a round cup that want-
eth not licour: thy belly is as an heape of
wheate compassed about with lilies.
3 [b] Thy two breasts are as two young
roes that are twinnes.
4 Thy necke is like a tower of Iuorie:
thine eyes are like the fish pooles in Heshbon
by the gate of Bath-rabbim: thy nose is as
the tower of Libanon, that looketh toward
Damascus.
5 Thine head vpon thee is as skarlet, and
the bush of thine head like purple: the king
is tied [c] in the ‖ rafters.
6 How faire art thou, and how pleasant
art thou, O my loue, in pleasures!
7 This thy stature is like a palme tree,
and thy breasts like clusters.
8 I said, I will go vp into the palme tree,
I will take hold of her boughes: thy breasts
shall now be like the clusters of the vine: and
the sauour of thy nose like apples,
9 And the roofe of thy mouth like good
wine, which goeth streight to my welbelo-
ued, and causeth the lips of the ancient to
speake.
10 [d] I am my welbeloueds, and his de-
sire is toward me.
11 Come, my welbeloued, let vs go forth
into the field: let vs remaine in the villages.
12 Let vs get vp early to the vines, let vs
see if the vine flourish, whether it hath bud-
ded the smal grape, or whether the pomegra-
nates flourish: there will I giue thee my loue.
13 The mandrakes haue giuen a smell,
and in our gates are all sweete things, new
and olde: my welbeloued, I haue kept them
for thee.

c He delighteth to come neere thee, & to be in thy company. ‖ Or, galleries.
d This the spouse speaketh.
e If the people that are called to Christ bring forth any fruite,

CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue where with Christ loueth her. 11 She is the vine that bringeth forth fruit to the spirituall Salomon, which is Iesus Christ.

O [a] that thou were as my brother that
sucked the breasts of my mother: I would
find thee without, I would kisse thee, then
they should not dispise ‖ thee.
2 I will lead thee & bring thee into my
mothers house: there thou shalt teach me: and
I will cause thee to drinke spiced wine, and
new wine of the pomegranate.
3 [b] His left hand shalbe vnder mine head,
and his right hand shall imbrace me.
4 [c] I charge you, O daughters of Ieru-
salem, that you stirre not vp, nor waken my
loue, vntill she please.
5 Who is this that commeth vp out of
the wildernesse, leaning vpon her welbelo-
ued? I raised thee vp vnder an apple tree:
there thy mother conceiued thee: there she
conceiued that bare thee.
6 [d] Set me as a seale on thine heart, & as
a signet vpon thine arme: for loue is strong
as death: iealousie is cruel as the graue: the
coales thereof are fierie coales, & a vehement
flame.
7 Much water cannot quench loue, nei-
ther can the floods drowne it: If a man
should giue all the substance of his house for
loue, they would greatly contemne it.
8 [e] We haue a little sister, and she hath no
breasts: what shall we do for our sister when
she shall be spoken for?
9 [f] If she be a wall, we will build vpon
her a siluer palace: and if she be a doore, we
will keepe her in with boards of Cedar.
10 [g] I am a wall, and my breasts are as
towers: then was I in his eyes as one that
findeth peace.
11 [h] Salomon had a vine in Baal-hamon:
hee gaue the vineyard vnto keepers: euery
one bringeth for the fruit thereof a thousand
pieces of siluer.
12 But my vineyard which is mine, is be-
fore me: to thee, O Salomon, appertaineth a
thousand pieces of siluer, and two hundreth to
them that keepe the fruit thereof.
13 O thou that dwellest in the [i] gardens,
the companions hearken vnto thy voyce:
cause me to heare it.
14 O my welbeloued, [k] flee away, and be
like vnto the Roe, or to the yong Hart vp-
on the mountaines of spices.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. ‖ Or, me.
b Read Chap. 2.6.
c Read Chap. 3.5.
d The spouse desireth Christ to be ioyned in perpetuall loue with him.
e The Iewish Church speaketh this of the church of the Gentiles.
f If she be sure & fast, she is meet for the husband to dwell in.
g This Church promiseth fidelitie & constancie.
h This is the vineyard of the Lord hired out, Matth. 21.33.
i Christ dwelleth in his Church, whose voyce the faithfull heare.
k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

Isaiah.

THE ARGVMENT.

GOD according to his promise, Deut. 18. 15 that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vsiticie and

profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: nor for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set forth more liuely Iesus Christ, in whome this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee saw that the disease of the people required. He declareth also many notable prophesies which hee had receiued of God, as touching the promise of the Messiah, his office and his kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine daies that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Ha. 8. 1. and Habbak. 2. 2.) the Priests tooke it downe and reserued as among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie therof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

2 Isaiah reprooueth the Iewes of their ingratitude and stubbornesse, that neither for benefits nor punishment would amend. 11 Hee sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 25 and of the restitution thereof.

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himselfe to his seruants in old time, as Numb. 12. 6 and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely for in this booke are prophesies concerning other nations also.

a THe vision of Isaiah, the sonne of Amoz, which he sawe b concerning Iudah and Ierusalem in the dayes of c Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp e children, but they haue rebelled against me.

3 The f oxe knoweth his owner, and the asse his masters crib, but Israel hath not knowen: my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the h holy one of Israel to anger: they are gone backward.

5 Wherefore should ye be i smitten any more? for ye fall away more and more: the whole k head is sicke, and the whole heart is heauie.

6 From the l sole of the foot vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped, m nor bound vp nor mollified with oyle.

7 Your lande is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow n of strangers.

8 And the daughter of o Zion shall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes p had reserued vnto vs, euen a small remnant: wee should haue bene q as Sodome, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodome: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beasts: and I s desire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before mee, who required this of your hands to treade in my courts?

13 Bring no more oblations t in vaine: incense is an abomination vnto me: I cannot suffer your newe moones, nor Sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

c Called also Azariah, 2. King. 15. 1. of these Kings, read 2. Kings, from chap. 14. vnto chap. 21. and 2. Chro. from chap. 25. vnto chap. 33.

d Because men were obstinate and insensible, hee calleth to the dumme creatures, which were more prompt to obey Gods worde, as Deut. 32. 1.

e Hee declareth his great mercie toward the Iewes, forasmuch as he chose them aboue all other nations to be his people and children, as Deut. 10. 15.

f The most brutish and dull beasts do more acknowledge their duety toward their masters, then my people do toward mee, of whom they haue receiued benefits without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euil example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body he signifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwel farre off, which because they looke not for aduantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Ye that for your vices deserued all to be destroyed as they of Sodom, saue that God of his mercy reserued a litle number, Lam. 3. 22.

s Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them. Psal. 50. 13. Iere. 6. 20. Amos 5. 21. Mic. 6. 7.

t Without faith and repentance.

u Your ſacrifices offred in the new moones and feaſtes: he condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voyde of faith and mercy.

x He ſheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is ment by blood, there God will ſhew his anger, and not accept them, though they ſeeme neuer ſo holy, as Chap. 59. 3.

y By this outward waſhing, he meaneth the ſpirituall: exhorting the Iewes to repent and amend their liues.

z This kind of reaſoning by the ſecond table the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holines and religion in worde, but when their charitie and loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion.

14 My ſoule hateth your [u] newe moones and your appointed feaſtes: they are a burden vnto me: I am weary to beare them.

15 And when you ſhall ſtretch out your handes, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your handes are full [x] of blood.

16 [y] Waſh you, make you cleane: take away the euill of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to [z] do well: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe and defend the widow.

18 Come now, [z] let vs reaſon together, ſaith the Lorde: though your ſinnes were as crimſin, they ſhall bee made [b] white as ſnowe: though they were redde like ſcarlet, they ſhall be as wooll.

19 If ye [c] conſent and obey, ye ſhall eate the good things of the land.

20 But if ye refuſe and be rebellious, ye ſhall bee deuoured with the ſwoorde: for the mouth of the Lord hath ſpoken it.

21 Howe is the [d] faithfull citie become an harlot? It was full of iudgement, and iuſtice lodged therein, but nowe [e] they are murtherers.

22 Thy [f] ſiluer is become droſſe: thy wine is mixt with water.

23 Thy princes are rebellious & companions of [g] theeues: euery one loueth giftes, and followeth after rewards: they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therefore ſaith the Lord God of hoſts, the [h] mightie one of Iſrael, Ah, I will [i] eaſe me of mine aduerſaries, and auenge me of mine enemies.

25 Then I will turne mine hande vpon thee, and burne out thy droſſe, til it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall be redeemed in iudgement, and they that returne in, [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall bee together: and they that forſake the Lord, ſhall be conſumed.

29 For they ſhall bee confounded for the [o] okes, which ye haue deſired, and yee ſhall bee aſhamed of the gardens, that yee haue choſen.

30 For ye ſhall be as an oke, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof, as a ſparke: and they ſhal both burne together, and none ſhall quench them.

your confidence, ſhall be conſumed as eaſily, as a [p] piece of towe.

CHAP. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious, and obſtinate.

THe word that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ieruſalem.

2 [a] It [a] ſhall be in the laſt dayes, that the mountaine of the houſe of the Lorde ſhall be prepared in the top of the mountaines, and [b] ſhalbe exalted aboue the hils, and all nations ſhall [c] flowe vnto it.

3 And many people ſhal go, & ſay, Come, and let vs goe vp to [d] the mountaine of the Lorde, to the houſe of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes: [e] for the [f] Lawe ſhall goe forth of Zion, and the worde of the Lord from [g] Ieruſalem,

4 And hee [h] ſhall iudge among the nations, and [i] rebuke many people: they ſhall [k] breake their ſwordes alſo into mattockes, and their ſpeares into ſithes: nation ſhal not lift vp a ſword againſt nation, neither ſhall they learne [l] to fight any more.

5 O houſe of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] haſt forſaken thy people, the houſe of Iaakob, becauſe they are [n] full of the Eaſt maners, and are ſorcerers as the Philiſtims, [o] and abound with ſtrange children.

7 Their land alſo was full of [p] ſiluer and golde, and there was none end of their treaſures: and their land was full of horſes, and their charets were infinite.

8 Their land alſo was full of idoles: they worſhipped the worke of their owne hands,

Micah 4.1.

a The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.

b In an euident place to be ſeene and diſcerned.

c When the kingdome of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the viſible Church then was.

Micah 4.2.

e Meaning, the whole doctrine of Saluation.

f This was accompliſhed, when the Goſpell was firſt preached in Ieruſalem, and from thence went through all the world.

g The Lorde, which is Chriſt, ſhall haue all power giuen him.

h That they may acknowledge their ſinnes and turne to him.

i Hee ſheweth the fruite of the peace, which the Goſpell ſhould bring, to wit, that men ſhould doe good one to another, whereas before they were enemies.

k Hee ſpeaketh not againſt the vſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhall bee affected one towarde another: which peace and loue doeth beginne and growe in this life, but ſhall be perfited, when we are ioyned with our head Chriſt Ieſus.

l Seeing the Gentiles will be ſo ready, make you haſte and ſhewe them the way to worſhip God.

m The Prophet ſeeing the ſmall hope, that the Iewes would conuert, complayneth to God, as though he had vtterly forſaken them for their ſinnes.

n Full of the corruptions that reigned chiefly in the Eaſt parte.

o They altogether giue themſelues to the faſhions of other nations.

p The Prophet firſt condemned their ſuperſtition and idolatrie, next their couetouſneſſe, and thirdly, their vaine truſt in worldly meanes.

n The wicked ſhall not be partakers of Gods promiſe, Pſal. 92. 9.

o That is, the trees & pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.

p The falſe god, wherein ye put.

q He noteth the nature of the idolaters which are neuer ſatiſfied in their ſuperſtitions.

r Thus the Prophet ſpake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

ſ Meaning, as ſoone as God ſhal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and loftie, and think themſelues moſt ſtrong in this world.

u He condemneth their vaine confidence, which they had in ſtrong holdes, and in their rich merchandiſe, which brought in vaine pleaſures, wherewith mens mindes became effeminate. *Hoſe.* 10.8. *Luke* 23.30. *reuel.* 6. 16. *and* 9.6.

x They ſhal caſt them into moſt vile and filthie places, when they perceiue that they are not able to helpe them. y Caſt off your vaine confidence of man, whoſe life is ſo fraile, that if his noſe bee ſtopped, he is dead, and conſider that ye haue doe with God,

which their owne fingers haue made.

9 And a man bowed himſelfe, and a man q humbled himſelfe: therefore ſ ſpare them not.

10 Enter into the rocke, and hide thee in the duſt from before the feare of the Lorde, and from the glory of his maieſtie.

11 The hie looke of man ſhalbe humbled, and the loftineſſe of men ſhall be abaſed, and the Lord onely ſhalbe exalted in ſ that day.

12 For the day of the Lorde of hoſtes is vpon all the proude and hautie, and vpon all that is exalted: and it ſhall be made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Baſhan,

14 And vpon all the high t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery ſtrong wall,

16 And vpon all t the ſhips of Tarſhiſh, and vpon all the pleaſant pictures.

17 And the hautineſſe of men ſhall bee brought lowe, and the loftineſſe of men ſhall be abaſed, and the Lorde ſhall onely be exalted in that day.

18 And the idoles will he vtterly deſtroy.

19 Then they ſhall goe u into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his maieſtie, when hee ſhall ariſe to deſtroy the earth.

20 At that day ſhall man caſt away his ſiluer idoles, and his golden idoles (which they had made themſelues to worſhip them) x to the moules, and to the backs,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lorde, and from the glory of his maieſtie, when he ſhall riſe to deſtroy the earth.

22 Ceaſe you from the man whoſe y breath is in his noſtrels: for wherein is hee to bee eſteemed?

CHAP. III.

1 For the ſinne of the people God will take away the wiſe men, and giue them fooliſh princes. 14 The couetouſneſſe of the gouernours. 16 The pride of the women.

FOr loe, the Lorde God of hoſtes will take away from Ieruſalem and from Iudah the ſtay a and the ſtrength: euen all the ſtay of bread, and all the ſtay of water,

2 The ſtrong man, & the man of warre, b the iudge and the Prophet, the prudent and the aged,

3 The captaine of fifte, and the honourable, and the counſeller, and the cunning artificer, and c the eloquent man.

4 And I will appoint d children to be their princes, and babes ſhall rule ouer them.

5 The people ſhall be e oppreſſed one of another, and euery one by his neighbour: the children ſhall preſume againſt the ancient, and the vile againſt the honourable.

6 When euery one ſhall f take hold of his brother of the houſe of his father, and ſay, Thou haſt clothing: thou ſhalt bee our prince, and let this fall be vnder thine hand:

7 In that day he ſhall ſweare, ſaying, I cannot be an helper: for there is no bread in mine houſe, nor clothing: therefore make me no prince of the people.

8 Doubtleſſe Ieruſalem is fallen, & Iudah is fallen downe, becauſe their tongue and workes are againſt the Lorde, to prouoke the eyes of his glory.

9 The g tryall of their countenance teſtifieth againſt them, yea, they declare their ſinnes, as Sodom, they hide them not. Woe be vnto their ſoules: for they haue rewarded euill vnto themſelues.

10 h Say ye, Surely it ſhall be well with the iuſt: for they ſhall eate the fruite of their workes.

11 Woe be to the wicked, it ſhall be euill with him: for the reward of his handes ſhall be giuen him.

12 i Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cauſe thee to erre, and deſtroy the way of thy paths.

13 The Lord ſtandeth vp to pleade, yea, he ſtandeth to iudge the people.

14 The Lord ſhall enter into iudgement with the k Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the ſpoyle of the poore is in your houſes.

15 What haue ye to doe, that yee beate my people to pieces, and grinde the faces of the poore, ſaith the Lord, euen the Lorde of hoſtes?

16 The Lorde alſo ſayeth, l Becauſe the daughters of Zion are hautie, and walke with m ſtretched out necks, and with n wandering eyes, walking and o minſing as they goe, and making a p tinkeling with their feete,

17 Therefore ſhal q Lord make the heads of the daughters of Zion balde, and the Lord ſhall diſcouer their ſecret parts.

18 In that day ſhall the Lord take away the ornament of the ſlippers, and the calles, and the round tires,

19 The ſweete boxes, and the bracelets, and the bonnets,

20 The tyres of the head, and the ſlops, and the headbands, and the tablets, and the earings,

21 The rings, and the mufflers,

22 The coſtly apparell and the vailes, and the wimples and the criſping pinnes,

23 And the glaſſes, and the fine linnen,

a Becauſe they truſted in their abundance and proſperitie, he ſheweth that they ſhould be taken from them. b The temporall gouernour and the miniſter. c By theſe he meaneth that God would take away euery thing that was in any eſtimation, & wherein they had any occaſion to vaune themſelues. d Not onely in age, but in wit, maners, knowledge and ſtrength. e For lacke of good regiment and order.

f He ſheweth that this plague ſhalbe ſo horrible, that contrarie to the common maner of men, which by nature are ambitious, none ſhall be found able or willing to be their gouernour.

g Feare ſhall rather cauſe him to forſweare himſelfe, then to take ſuch a dangerous charge vpon him.

h When God ſhall examine their deedes, whereupon they now ſet an impudent face, he ſhall finde the marke of their impietie in their forehead.

i Be ye that are godly aſſured that God will defend you in the middes of theſe troubles.

k Becauſe the wicked people were more addict to their princes, then to the commandements of God he ſheweth that he would giue them ſuch princes, by whom they ſhould haue no helpe, but that ſhould be manifeſt tokens of his wrath, becauſe they ſhould be fooles and effeminate.

l Meaning, that the rulers and gouernours had deſtroyed his Church, and not preſerued it according to their duetie. m That is, ye ſhewe all crueltie againſt them. n He menaceth the people, becauſe of the arrogancie and pride of their women, which gaue themſelues to all wantonneſſe and diſſolution. o Which declared their pride, p As a ſigne, that they were not chaſte. q Which ſhewed their wantonneſſe. r They delited then in ſlippers that did creake, or had little plates ſowed vpon them, which tinkled as they went.

and

f In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

and the hoops, and the flimmes.

24 And in stead of sweete sauour there shal be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire baldnes, & in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate shal sit vpon the ground.

t Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolutnesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it, to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces shall bee as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lorde, meane Christ. e He alludeth to the booke of life, whereof read Exodus. 32.32. meaning Gods secrete counsell, wherein his elect are predestinate to life euerlasting. f That is, the cruelties, extortion, auarice, and all wickednes. g When things shall be redressed that were amisse. h He alludeth to the pillar of the cloud Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because of his image, and tokens of his grace shine in them. k God promiseth to bee the defence of his Church against all troubles and dangers.

AND in that day shal a seuen women take holde of one man, saying, Wee will eate our owne breade, and wee will weare our owne garments: onely b let vs be called by thy name, and take away our c reproch.

2 In that day shall the d bud of the Lord be beautiful and glorious, and the fruite of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and he that shall remaine in Ierusalem shall be called holy, and euery one shall bee e written among the liuing in Ierusalem,

4 When the Lord shal wash the filthines of the daughters of Zion, and purge the f bloud of Ierusalem out of the midst thereof by the spirite of g iudgement, and by the spirit of burning.

5 And the h Lorde shall create vpon euery place of mount Zion, & vpon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory shall be a defence,

6 And a couering shal be for a shadow in the day for the heate, & a place of refuge, and a couert for the storme k and for the raine.

CHAP. V.

1 Vnder the similitude of the vine, he discribeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

a The Prophet by this song doeth set before the peoples eyes their ingratitude and Gods mercy.

NOw will a I sing to my b beloued a song of my beloued to his vineyard. My beloued had a vineyarde in a very fruitfull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, d and he built a tower in the midst thereof, & made a winepresse therein: then he looked that it should bring forth grapes: but it brought e forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I haue done any more to my vineyarde, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now will I tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shal be eaten vp: I wil breake the wall thereof, and it shal be troden downe:

6 And I will lay it waste: it shall not bee cut, nor digged, but briers and thornes shall grow vp: I will also commaund the clouds that they raine no raine vpon it.

7 ¶ Surely the vineyarde of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasaunt plant, and he looked for h iudgement, but behold oppression: for righteousnes, but behold i a crying.

8 Wo vnto them that ioyne house to house, and lay field to field, till there be no k place, that ye may be placed by your selues in the midst of the earth.

9 This is in mine l eares, saieth the Lorde of hostes. Surely many houses shall be desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shal yeeld one m bath, and the seed of an e homer shall yeeld on e ephah.

11 ¶ Wo vnto them that n rise vp early to follow drunkennes, and to them that continue vntill o night, till the wine do inflame them.

12 And the harpe, and viole, timbrel, and pipe, and wine are in their feasts: but they regard not the p worke of the Lorde, neither consider the worke of his hands.

13 Therefore my people q is gone into captiuitie, because they had r no knowledge, and the glory thereof are men famished, and the multitude thereof is dryed vp with thirst.

14 Therefore s hel hath enlarged it selfe, & hath opened his mouth without measure, and their glory, & their multitude, and their pompe, and he that reioyceth among them, shall descend into it.

15 And man shal be brought downe, and man shal be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hostes shal be exalted in iudgement, & the holy God shall be sanctified in iustice.

b That is, to God. *Iere.* 2.21. *matth.* 21.33. c Meaning, that he had planted his Church in a place most plentifull and abundant.

d He spared no deligence nor cost.

e In the seuenth verse he declareth what they were.

f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it.

h Iudgement and righteousnes are true fruites of the feare of God, and therefore in the cruell oppressours there is no religion.

i Of them that are oppressed.

k To wit, for the poore to dwell in.

l I haue heard the complaint, and cry of the poore.

m Which containeth about ten pottels: so that euery acre should but yeeld one pottle.

n Which containeth an hundredth pottels.

o An ephah containeth ten pottels, and is in dry things as much as Bath is in liquors.

p That spare no paine nor diligence to follow their lustes.

q Which are neuer weary of their rioting and exceſſiue pleasures: but vse all meanes to prouoke to the same. r They regard not the prouident care of God ouer them, nor for what end hee hath created them. s That is, shall certainely go: for so the Prophets vse to speake, as though the thing which shal come to passe, were done already. t Because they would not obey the word of God. u Meaning, the grane shal swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

x God comforteth the poore lambes of his Church, which haue bene strangers in other countreys, promising that they should dwell in those places against, whereof they had bene deprived by the fat and cruel tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are the words of the wicked, when they are menaced with Gods iudgments, 2. Per. 3. 4.

a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer weary, but shewe their strength, & brag in gluttonie and drunkennesse.

d Both they and their posteritie, so that nothing shal be left.

e He sheweth that God had so soone punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, and therefore his plagues must continue, til they begin to feele them.

17 Then shall x the lambes feed after their maner, and the straungers shall eate the desolate places of the fat.

18 ¶ Wo vnto them that draw iniquitie with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, a Let him make speede: let him hasten his worke that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that wee may know it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darknesse for light, and light for darknes, that put bitter for sweete, and sweete for sowre.

21 Wo vnto them that are b wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are c mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their d roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, & hee hath stretched out his e hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the midst of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe f vnto the nations a farre, & will hisse vnto them from the end of the earth: and beholde, they shal come hastily with speede,

27 None shal s faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes bee loosed, nor h the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hoofes shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and he shal roare like lions whelps: they shal i roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, beholde darknesse, and sorowe, and the light shall bee darkened in their l skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of king Vzziah, I saw also the Lord sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the Temple.

2 The d Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine hee couered his f feet, and with twaine he did s flie.

3 And one cried to another & said, h Holy, holy, holy is the Lord of hostes: the whole i world is full of his glorie.

4 And the k lentels of the doore cheekes moued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, l Wo is me: for I am vndone, because I am a man of polluted lips, and I dwel in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with an hote cole in his hand, which hee had taken from the m altar with the tongs:

7 And he touched my mouth, and sayde, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy n sinne shall be purged.

8 Also I heard the voyce of the Lorde, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send me.

9 And he sayd, Go, and say vnto this people, o Ye shall heare in deed, but ye shall not vnderstand: ye shal plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then sayd I, Lord, p how long? And he answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue remooued men farre away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called because they were of a fierie colour, to signifie that they burne in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightenesse of Gods glory.

f Whereby was declared that man was not able to see the brightnes of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commaundement.

h This ofte repetition signifieth, that the holy Angels cannot satisfie themselues in praysing God, to teach vs that in all our liues wee should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l Hee speaketh this for two causes: the one, because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth he know his owne sinne and corruption.

m Of the burne offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, til he haue purged vs.

o Whereby is declared that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learn thereby to obey his will, and be saued: hereby hee exhorteth the ministers to do their duetie, and answereth to the wicked murmurers, that through their own malice their heart is hardened, Matth. 13. 14. Acts 28. 26. Rom. 11. 8.

p As hee was mooued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

13 But

q Meaning, the tenth part: or as some write, it was reuciled to Isaiah for the confirmation of his prophesie, that ten kings should come before their captiuitie, as were frō Vzziah to Zedekiah. r For the fewnesse they shal seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, and seemeth to be dead, yet in somtime is fresh and greene.

13 But yet in it shall be a tenth, and shal returne, and shall be eaten vp as an elme, or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shall be the substance thereof.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

2.King.16.5. *[Or, Syria.*

AND in the dayes of a Ahaz, the sonne of Iotham, The sonne of Vzziah King of Iudah, Rezin the King of Aram c came vp, and Pekah the sonne of Remeliah King of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued, and the heart of his people, as the trees of the forest are mooued by the wind.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and e Shear-Iashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heed, and bee still: feare not, neither bee faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remeliahs sonne:

5 Because Aram hath take wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp, against Iudah, and let vs waken them vp, & make a breach therein for vs, and set a king in the middes thereof, euen the sonne of g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aaron is Damascus, and the head of Damascus is Rezin: & within fiue and h threescore yeeres Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, & the head of Samaria is Remeliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then hee sayde, Heare you now, O house of Dauid, Is it a small thing for you to grieue l men, that yee will also grieue my God?

14 Therefore the Lorde m himselfe will giue you a signe. Behold, the virgine shall conceiue and beare a sonne, and she shall call his name n Emmanuel.

15 o Butter and honie shal he eate, till he haue knowledge to refuse the euil, & to chuse the good.

16 For afore the o child shall haue knowledge to refuse the euil, & to chuse the good, the land that thou abhorrest, shal be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the king of q Assur.

18 And in that day that the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Assur,

19 And they shall come and shall light all in the desolate valleys, & in the holes of the rockes, and vpon al thornie places, and vpon all bushie s places.

20 In that day shall the Lorde shaue with a rasor that is hired, euen by the beyond the river by the king of Assur, the head and the haire of the t feete, and it shall consume the beard.

21 And in the same day shal a man o nourish a yong kowe, and two sheepe.

22 And for the abomdance of milke that they shal giue, he shal eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at p same day euery place, wherein shalbe a thousand vines, shal be at a thousand pieces of siluer: so it shalbe for the briers and for the thornes.

24 With arrowes and with y bowe shall one come hither: because all the land shall be briers and thornes.

25 But on z all p mountaines, which shal be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shalbe for p sending out of bullocks, and for the treading of sheepe.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued. k Not to beleeue Gods worde without signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whome you bend your selues.

m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be, that Christ the Sauiour of his Church and the effect of all signes and miracles shall be reuciled.

[Or, God with vs, which name can agree to none, but to him that is both God and man.

n Meaning, that Christ is not onely God but man also, because he shall be nourished as other men, vntil the age of discretion.

o Not meaning Christ, but any child: for before a childe can come to the yeeres of discretion, the Kings of Samaria and Syria shall be destroyed.

p Since the time that the twelue tribes rebelled vnder Roboam.

q In whom thou hast put thy trust.

r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of Bees.

s Signifying, that no place shall be free from them. t That is, that which is from the belley downeward: meaning that he would destroy both great and small. u He that before had a great number of cattel, shall be content with one kowe and two sheepe. x The number of men shall be so small, that a fewe beasts shall be able to nourish all abundantly. y As they that go to seeke wilde beasts among the bushes. z The mountaines contrarie to their woont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord sayd vnto me, Take thee a a great roll, and write in it b with a mans pen, Make speed to the spoyle: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common fashion: because all men might reade it.

e Because the thing was of great importance, hetooke these two witnesses, which were of credite with the people, when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16, 11.

d Meaning, to his wife, and this was done in a vision.

‖Or, make speed to the spoyle: haste to the praie.

e Before any child be able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwel beyond Euphrates.

i It shalbe readie to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.

2 Then I spoke vnto me ᵉ faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the ᵈ Prophetesse, which conceiued, and bare a sonne. Then sayd the Lord to me, Call his name, ‖Maher shalalhash-baz.

4 For before ᵉ the child shal haue knowledge to crie, My father and my mother, ᶠ he shal take away the riches of Damascus, and the spoyle of Samaria, before the king of Assur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of ᵍ Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of ʰ the River mighty and great, euen the King of Assur with all his glory, and he shall come vp vpon all their riuers, and go ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O ʰ Immanu-el.

9 Gather together on heapes, O yee ˡ people, and yee shall bee broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me in taking ᵐ of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A ⁿ confederacie to all them, to whom this people layth a confederacie, neither feare you ᵉ their feare, nor bee afrayd of them.

13 ᵖ Sanctifie the Lord of hostes, and let him be your feare, & let him be your dread,

14 And he shall be as a ᵠ Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ieruslalem.

15 And many among them shal stumble, and shall fall and shall be broken and shal be snared and shalbe taken.

16 ʳ Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the ˢ children whom the Lord hath giuen me, are as signes & as wonders in Israel, ᵗ by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirite of diuination, & at the soothsayers, which whisper and murmure, ᵘ Should not a people enquire at their Gods? from the ˣ liuing to the dead?

20 To the ʸ Law, and to the testimonie, if they speak not according to this word: it is because there is no ᶻ light in them.

21 Then hee that is afflicted and famished, shall go to and fro in ᵃ it: and when he shall be hunger, hee shall ruen fret himselfe, ᵇ and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and ᶜ darknesse, vexation and anguish, and he is driuen to darknesse.

ˡ To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. ᵐ To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office. ⁿ Consent not yee that are godly, to the league and friendship that this people seeke with strangers & idolaters. ᵒ Meaning, that they should not feare the thing that they feared, which haue no hope in God. ᵖ In putting your trust only in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will. ᵠ He will defend you which are his elect, & reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luk. 2. 34. Rom. 9. 33. 1. Pet. 2. 7, 8. ʳ Though all forsake me, yet yee that are mine, keepe my worde sure sealed in your hearts.

ˢ Meaning them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

ᵗ This was a consolation in their troubles, knowing that nothing could come vnto them, but by the wil of the Lord.

ᵘ Answere the wicked thus, Should not Gods people seeke succour only at him?

ˣ That is, Will they refuse to be taught of the Prophet, who is the mouth of God, & seeke helpe at the dead, which is the illusion of Satan? ʸ Seeke remedy in the worde of God where his will is declared. ᶻ They haue no knowledge, but are blind leaders of the blind. ᵃ That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God. ᵇ In whom afore they put their trust. ᶜ They shall thinke that heauen and earth and al creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt ᵃ the darknes shall not be according to the affliction, ᵇ that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the sea beyond Iorden in Galile of ᶜ the Gentiles.

2 The people that ᵈ walked in darknes, haue seen a great ᵉ light: they that dwelled in the land of the shadow of death, vpon them hath the ᵉ light shined.

3 Thou hast ᶠ multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harueste, and as men reioyce when they deuide a spoyle.

4 For ᵍ the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

ᵃ He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

ᵇ Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.

ᶜ Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities which Salomon gaue to Hiram. ᵈ Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were now done. ᵉ Meaning, the comfort of their deliuerance. ᶠ This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Matth. 4. 15, 16. ᵍ Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10. ʰ Thou gauest them perfite ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22,

with

i He speaketh of the deliuerance of his church, which he hath discouered miraculously from his enemies, but specially by the comming of Christ, of whom he prophesieth in the next verse.

k The author of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers & contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie, yet they shall destroy one another.

with noyse, and with tumbling of garments in blood: but this shall be with burning, and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and he shall call his Name Wonderfull, Counceller, The mightie God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: he shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, & to establish it with iudgement and with iustice from henceforth, euen for euer: l the zeale of the Lorde of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The n brickes are fallen, but we will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lorde will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts.

14 Therefore will the Lord cut off frō Israel head & taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neither will he haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hosts shal the land be darkened, and the people shal be as the meate of the fire: no man shal q spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eate on the left hand, and shall not bee satisfied: euery one shall eate the r flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shal be against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

q Or, one shall saue another. r God will punish his people by the Assyrians & after destroy them. 22 The remnant of Israel shalbe saued.

10 WOe vnto them that decree vnwo- a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischeife, should be first punished.

2 To keepe backe the poore from iudge- b Towit, from Assyria.
ment, and to take away the iudgement of c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.
the poore of my people, that widowes may d Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.
be their prey, and that they may spoile the fatherlesse.

3 What will ye doe now in the day of visitation, and of destruction, which shall come from d farre? to whom will ye flee for helpe? and where will you leaue your c glorie?

4 e Without me euery one shall fall a- e God calleth for the Assyrians to be the executioners of his vengeance.
mong them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O f Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send g him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the prey, and to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as h Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lorde hath accomplished i all his worke vpon mount Zion and Ierusalem, I will visite the fruite of the proude heart k of the king of Asshur, and his glorious and proud lookes,

13 Because he sayde, By the power of mine owne hande haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hande hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: & there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the l axe boaste it selfe against

e Which is, the Assyrians against the Iewes, which are but hypocrites: and in this first and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and after for Gods intention is to chastise them, for their amendment, and the Assyrians purpole is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

f That is, the Assyrians are but hypocrites: and in this first and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and after for Gods intention is to chastise them, for their amendment, and the Assyrians purpole is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When her hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rodder.

i Meaning of Sanacherib.

k Here we see that no creature is able to doe any thing but as God appointeth him, & that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6.

him that beweth therewith, ſhall the ſawe exalt it ſelfe againſt him that moueth it? as if the rod ſhould lift vp it ſelfe againſt him that taketh it vp, or the ſtaffe ſhould exalt it ſelfe, as it were no wood.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

16 Therefore ſhal the Lord God of hoſts lend among his fat men, leanneſſe, and vnder his glory he ſhall kindle a burning, like the burning of fire.

m That is, the Aſſyrians.

17 And the light of Iſrael ſhall be as a fire, and the holy one thereof, as a flame, and it ſhall burne and deuoure his thornes and his briers in one day:

n To wit, body & ſoule vtterly.

18 And ſhall conſume the glory of his foreſt, and of his fruitfull fields both ſoule and fleſh: and he ſhall be as the fainting of a ſtanderd bearer.

o When the battell is loſt, & the ſtanderd taken.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may tell them.

p This is the end of Gods plagues towards his, to bring them to him and to forſake all truſt in others.

20 ¶ And at that day ſhall the remnant of Iſrael, & ſuch as are eſcaped of the houſe of Iaakob, ſtay no more vpon him that ſmote them, but ſhall ſtay vpon the Lord, the holy one of Iſrael in truth.

q This ſmall nũber, which ſeemed to be conſumed, and yet, according to Gods decree is ſaued, ſhall be ſufficient to fill al the world with righteouſneſſe.

21 The remnant ſhall returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Iſrael, be as the ſand of the Sea, yet ſhall the remnant of them returne. The conſumption decreed ſhall ouerflow with righteouſneſſe.

23 For the Lord God of hoſts ſhall make the conſumption, euen determined, in the mids of all the land.

24 Therefore thus ſayth the Lord God of hoſts, O my people, that dwelleſt in Zion, be not afrayed of Aſſhur: he ſhall ſmite thee with a rod, and ſhall lift vp his ſtaffe againſt thee after the maner of Egypt:

r Reade Chap. 9.4.

25 But yet a very little time, & the wrath ſhall be conſumed, and mine anger in their deſtruction.

s As the Egyptians did puniſh thee.

26 And the Lord of hoſts ſhall raiſe vp a ſcourge for him, according to the plague of Midian in the rocke Oreb: and as his ſtaffe was vpon the Sea, ſo he will lift it vp after the maner of Egypt.

t Reade Chap. 9.4.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: and the yoke ſhall be deſtroyed becauſe of the anoynting.

u When the Iſraelites paſſed through by the liſting vp of Moſes rod, and the enemies were drowned, Exod. 14.28.

28 He is come to Aiath: he is paſſed into Migron: at Michmash ſhal he lay vp his armour.

x Becauſe of the promiſe made to that kingdome, whereby Chriſts kingdome was prefigured.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

y He deſcribeth by what way the Aſſyrians ſhould come againſt Ieruſalem, to conſume the faithful cities: it ſhould come to paſſe, that as their

30 Lift vp thy voice, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: hee ſhall lift vp his hand toward the mount of the daughter Zion, the hill of Ieruſalem.

33 Beholde, the Lord God of hoſts ſhall cut off the bough with feare, and they

plague was come, ſo ſhould they bee deliuered. z Feare and deſtruction ſhall come vpon Iudah: for the prince and the people ſhall all be led away captiues.

of his ſtature ſhalbe cut off, and eye bie ſhall be humbled.

34 And he ſhall cut away the thicke places of the foreſt with yron, and Lebanon ſhal haue a mighty fall.

CHAP. XI.

1 Chriſt borne of the roote of Iſſhai. 2 His vertues and kingdome. 6 The fruites of the Goſpell. 10 The calling of the Gentiles.

BVt there ſhall come a a rod fourth of the ſtocke of Iſhai, and a graffe ſhall growe out of his roote.

a Becauſe the captiuitie of Babylon, was a figure of the ſpirituall captiuitie vnder ſinne, he ſheweth that our true deliuerance muſt come by Chriſt: for as Dauid came out of Iſhai a man without dignitie: ſo Chriſt ſhould come of a poore carpenters houſe, as out of a dead ſtocke, Chap. 53.2.

2 And the Spirit of the Lorde ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding, the Spirite of counſell and ſtrength, the Spirite of knowledge, and of the feare of the Lord.

3 And ſhall make him prudent in the feare of the Lord: for he ſhall not iudge after the ſight of his eyes, neither reproue by the hearing of his eares:

4 But with righteouſneſſe ſhal he iudge the poore, and with equitie ſhall he reproue for the meeke of the earth: and hee ſhall b ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

b All theſe properties can agree to none but onely vnto Chriſt: for it is he that toucheth the hearts of the faithful and mortifieth their concupiſcences: and to the wicked he is the ſauour of death and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with this rod, which is his word.

5 And iuſtice ſhall bee the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The c wolfe alſo ſhall dwell with the lambe, and the leopard ſhall lie with the kidde, and the calfe, and the lion, and the fatty beaſt together, and a little childe ſhall leade them.

c Men becauſe of their wicked affections are named by the names of beaſts, wherein the like affections reigne, but Chriſt by his Spirite ſhall reforme them, and worke in them ſuch mutuall charitie, that they ſhalbe like lambes, fauouring and louing one another, and caſt off all their cruell affections, Chap. 65.25.

7 And the cow, and the beare ſhall feede: their young ones ſhall lie together: and the lyon ſhall eate ſtraw like the bullocke.

8 And the ſucking childe ſhall play vpon the hole of the aſpe, and the weaned childe ſhall put his hand vpon the cockatrice hole.

9 They ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhall bee full of the knowledge of the Lord, as the waters that couer the ſea.

10 And in that day the roote of Iſhai, which ſhall ſtande vp for a ſigne vnto the d people, the nations ſhall ſeeke vnto it, and his e reſt ſhall be glorious.

d It ſhall be in as great abundance as the waters in the ſea. e He propheſieth of the calling of the Gentiles.

11 And in the ſame day ſhall the Lorde ſtreeth out his hande f againe the ſecond time to poſſeſſe the remnant of his people (which ſhall be left) of Aſſhur, and of Egypt, and of Pathros, and of Cehiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the ſea.

f That is, his Church, which hee alſo calleth his reſt, Pſalm. 132.14.

12 And he ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattered of Iudah from the foure corners of the world.

g For Chriſt firſt deliuered his people out of Egypt, and now promiſeth to deliuer them out of their enemies handes, as from the Parthians, Perſians, Caldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people, being diſperſed through all the world.

13 The

13 The hatred also of Ephraim shall departe, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie b Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims towarde the West: they shall spoile them of the East together: Edom and Moab shalbe the stretching out of their handes, and the children of Ammon in their obedience.

15 The Lord also shal vtterly destroy the i tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand k ouer the riuer, and shall smite him in his seuen streames, & cause men to walke therein with shoes.

16 And there shall bee a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shal praise God, when they are deliuered from their captiuitie.

AND thou a shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my b saluation: I wil trust, and will not feare: for the Lord God is * my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye c draw waters out of the wels of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Cry out and shoute, d O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

b Here he describeth the consent that shall be in his Church, & their victory against their enemies.

i Meaning, a corner of the sea ỹ entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

b That is, ỹ great calamitie which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations (whom they knew) to declare that God chastised the Israelites as his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange if hee punished them which haue knowledge of his Lawe and keepe it not.

c Meaning, to drinke the graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full. 1. Chro. 16.8.

d Ye that are of the Church.

CHAP. XIII.

The Medes & Persians shall destroy Babylon.

a That is, a burden of Babel, which Isaiah the sonne of Amoz did see.

THe * burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp the standard vpon the high mountaine: lift vp the voice vnto them: wag the b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue c sanctified: and I haue called the mightie to my wrath, and them that reioyce in my d glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdoms of the nations gathered together: the Lord of hosts numbreth the hoste of the battell.

5 They come from a farre countrey, frō the ende of the heauen: euen the Lorde with the * weapons of his wrath to destroy the whole land.

6 Howle e ye, for the day of the Lord is at hande: it shall come as a destroyer from the Almighty.

7 Therefore shal all hands be weakned, and all mens hearts shall melt,

8 And they shall be afrayd: anguish and sorow shal take them, & they shal haue paine, as a woman that trauelleth: euery one shall be amazed at his neighbour, and their faces shalbe like flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the f starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I wil visite the wicked ones vpon the g world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the h proud to cease, and wil cast down the pride of tyrants.

12 I will make a i man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.

14 And * it shall be as a chased Doe, and as a sheep that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found shalbe stricken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their * children also shall be broken in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shal they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Chaldeans shall be as the destruction of God * in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the * Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But p Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, read Chap. 10.6.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them. Ezekiel 32.7. ioel 3.15. matt. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues, by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. Psal. 137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. Gen. 19.24. Ierem. 50.40.

o Who vseth to go from country to country, to find pasture for their beasts, but there shall they find none.

p Which were either wild beasts, or soules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, & such like fantasies.

22 And

22 And Iim shall crie in their palaces, & dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captivity. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

FOr a the Lord will have compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shall ioyne himself vnto them, and they shall cleave to the house of Iaakob.

2 And the people shall receive them, and bring them to their owne place, & the house of Israel shal possesse them in the land of the Lord, for c servants and handmaides: and they shall take them prisoners, whose captives they were, and have rule over their oppressors.

3 ¶ And in that day when the Lord shall give thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didst serve,

4 Then shalt thou take vp this proverbe against the King of Babel, & say, How hath the oppressour ceased? and the gold thirstie Babel rested?

5 The Lorde hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did d not let.

7 The whole worlde is at e rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layd downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to f meete thee at thy comming, raising vp the dead for thee, even all the princes of the earth, and hath rayled from their thrones all the Kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the sound o thy viols: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O h Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saydst in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the i North.

14 I will ascend aboue the height of the cloudes, and will be like the most High.

15 But thou shalt bee brought downe to to the graue, to the sides of the pit.

16 They that see thee, shall k looke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 Yee made the world as a wildernesse, and destroyed the cities thereof, and opened not l the house of his prisoners.

18 All the Kings of the nations, euen they all sleep in glory, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not bee ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not bee renowmed for euer.

21 n Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp, nor possesse the lande, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (sayth the Lord of hosts) & will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweep it with the besome of destruction, saith the Lord of hosts.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 o That I will breake to peeces Ashur in my land, and vpon my mountaines wil I tread him vnder foote: so that his yoke shall depart from p them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hande stretched out ouer all the nations,

27 Because the Lorde of hostes hath determined it, and who shall disanull it? and his hand is stretched out, & who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this q burden.

29 Reioice not, (thou whole r Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shal come forth a cockatrice, and the frut thereof shalbe a fierie flying serpent.

30 For the s first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and t it shall slay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shal come from the u North a smoke, & none shall be x alone, at his time appointed.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, he suffred all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyranny of the wicked which know not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and coueringes.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before y sunne is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning Ierusalem, whereof the Temple was on the Northside, as Psal 48. 2. whereby hee meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

k In marueiling at thee.

l To set them at liberty: noting his cruelty.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

o As I haue begun to destroy the Assyrians in Sancherib, so wil I continue & destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

s The Israelites which were brought to most extreme misery.

t To wit, my people.

u That is from the Iewes or Assyrians: for they were both North from Palestina.

x But they shall be all ready and ioyne together.

y Which shall come to enquire of the state of the Church.

32 What shall then one answere [y] the messengers of the Gentiles? That the Lord hath established [z] Zion, and the poore of his people shall trust in it.

z They shall answere, that the Lord doeth defende his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophesie against Moab.

THE [a] burden of Moab. Surely [b] Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 [c] He shall goe vp to the temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shall Moab howle: vpon all [e] their heads shall be baldnesse, and euery beard shauen.

3 In their streetes shall they bee girded with sackcloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Hesbon shall crie, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriers of Moab shall shout: the soule of euery one shall lament in himselfe.

5 Mine [f] heart shall crie for Moab: his fugitiues shall flee vnto Zoar, [g] an heffer of three yeere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they shall raise vp a crie of destruction.

6 For the waters of Nimrim shall bee dried vp: therefore the grasse is withered, the hearbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the crie went round about the borders of Moab: and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer Elim,

9 Because the waters of Dimon shall be full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that escapeth of Moab, and to the remnant of the land.

a Reade Chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God, that should come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorow.

h He describeth the miserable dissipations and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no meanes they should escape the hand of God: thus will God punish the enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd [a] ye a lambe to the ruler of the world Orom the rocke of the wildernesse, vnto the mountaine [b] of the daughter Zion.

2 For it shalbe as a bird that [c] flyeth, and a nest forsaken: the daughters of Moab shal be at the foords of Arnon.

3 Gather a counsell, execute iudgement: [d] make thy shadow as the night in the mid-day: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [e] shall end: the destroyer shalbe consumed, and the oppressor shall cease out of the land.

5 And in mercie shal the throne be prepared, and [f] he shall sit vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancie, and indignation, but his [g] lyes shall not be so.

7 Therefore shal Moab howle vnto Moab: euery one shall howle: for the foundations of Kir-hareseth shall yee mourne, yet they shall be [h] stricken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: [i] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [k] Jaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, and went ouer the sea.

9 Therefore will [l] I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I wil make thee drunke with my teares, because vpon thy summer fruites, and vpon thy haruest [m] a shouting is fallen.

10 And gladnesse is taken away, and ioy out of the plentifull fielde: and in the vineyardes shall bee no singing nor shouting for ioy: the treader shall not treade wine in the wineppresses: I haue caused the reioycing to cease.

11 Wherefore, my [n] bowels shall sound like an harpe for Moab, and mine inwarde parts for Kir-hareth.

12 And when it shall appeare that Moab shall be weary of his hie places, then shall he come to his [o] temple to pray, but hee shall not prevaile.

13 This is the word that the Lorde hath spoken against Moab since that time.

14 And now the Lorde hath spoken, saying, [p] In three yeeres, as the yeeres of an hireling, and the glory of Moab shall bee contemned in all the great multitude, and the remnant shall be very small and feeble.

a That is, offer a sacrifice: whereby he desireth their long delay, which would not repent when the Lord called them, shewing them that it is now too late seeing the vengeance of God is vpon them.

b There is no remedie, but you must flee.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while

e Meaning, Christ.

f Their vaine confidence and proud brags shall deceiue them, as Iere. 42.2.

g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea into other countreys, and ouer the sea.

k He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 142.5.

l The enemies are come vpon thee, and spoure for ioy, when they carry thy commodities from thee, as Iere. 48.33.

m For very sorow & copassion.

n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemos their great god shall not bee able to helpe them.

o He appointed a certaine time to punish the enemies in.

p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophesie of the destruction of Damascus, and Ephraim. 7 Calamitie moueth to repentance.

THE [a] burthen of [b] Damascus. Beholde, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of [c] Aroer shalbe forsaken: they shall be for the flockes: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from [d] Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the [e] glory of the children of Israel,

a Reade Chap. 13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

d It seemeth that the prophet would comfort the Church in declaring the destruction of these two Kings of Syria, & Israel, when as they had conspired the ouerthrow of Iudah.

e The ten tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shalbe brought downe, and the Syrians also,

sayth

faith the Lord of hostes.

4 And in that day the glory of f Iaakob shalbe impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shalbe as when the harueſt man gathereth the corne, and reapeth the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of g Rephaim.

6 Yet a gathering of grapes shall h be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the vpmost boughes, and foure or fiue in the high branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his i maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne handes, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength bee as the forsaking of boughs and branches, which k they did forsake, because of the children of Israel, and there shall bee desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange l vine branches:

11 In the day shalt thou make the plant to growe, and in the morning shalt thou make thy seede to flourish: but the harueſt shall be gone in the day m of possession, and there shall be desperate sorowe.

12 ¶ Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the the noyse of mightie waters.

13 The people shal make a sound like the noyse of many waters: but God shall n rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the winde, and as a rouling thing before the whirle winde.

14 And loe, in the euening there is o trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

1 Of the enemies of the Church. 7 and of the vocation of the Gentiles.

OH, the a land shadowing with wings, which is beyonde the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, saying, c Goe ye swift messengers, to a nation, that is scattered abroad, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by little and little euen troden vnder foote, whose land the e floods haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord saide vnto me, I will g rest and beholde in my tabernacle, as h the heate drying vp the raine, and as a cloud of dewe in the heate of harueſt.

5 For afore the harueſt when the flowre is finished, and the fruite is riping in the flowre, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the i beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shal a k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose lande the riuers haue spoyled) to the place of the Name of the Lorde of hostes, euen the mount Zion.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THe a burden of Egypt. Beholde, the Lorde b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the d spirite of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mighty King shall rule ouer them, saith the Lorde God of hostes.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sailes (which he compareth to wings) seemed to shadow the sea.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperity, strength and multitude.

g As the abundance of corne doth not feare the harueſt men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.

h Which valley was plentifull and fertile.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, & to bring them to repentance.

k He sheweth that Gods corrections euer bring forth some fruit, and cause him to turne from their sinnes, and so humble themselues to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shal no more be able to defend their inhabitants, then bushes, whē God shall send the enemie to plague them, m Which are excellent, and brought out of other countries. n As the Lord threateneth the wicked in his lawe, Leuit. 26.16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the assyrians, which were infinite in number and gathered of many nations. p He addeth this for the consolation of the faithfull, which were in Israel. q He compareth the enemies of the Assyrians to a tempest which ruleth ouer night, and in the morning is gone.

b Which in those countries were great: insomuch as they made ships of the for swiftnesse.

c This may be taken that they sent other to cōfort the Iewes, & to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them ayde to go against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned Deut. 28.37.

e Meaning, the Assyrians, Chap. 8.7.

f When the Lord prepareth to fight against the Ethiopians.

g I will stay a while from punishing the wicked.

h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.

i Not onely men shall contemne them, but the bruite beasts.

k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

a Reade Chap. 13.1.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.

c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20, 22. and Chap. 49.26.

d Meaning, their policie, and misdoing.

5 Then

e He sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreys are enriched.

i Called also Tanes a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the King that hee was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise. l Or Memphis, others Alexandria, and nowe called the great Caira. m The principall vpholders thereof, are the chiefest cause of their destruction. n For the spirite of wisedome hee hath made them drunke & giddie with the spirit of errour. o Neither the great nor the small, the strong nor the weake. p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them. q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language, wherein God was then serued. r Shall renounce their superstitions, and protest to serue God aright. s Meaning of sixe cities, fiue should serue God, and the sixt remaine in their wickednesse, and so of the sixt part, there should be but one lost.

5 Then the waters of the sea shall [a] faile, and the riuer shalbe dried vp, and wasted.

6 And the [e] riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shall be cut downe.

7 The grasse in the riuer, and at the [g] head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away, and be no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shall bee confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: howe say yee vnto Pharaoh, I [k] am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are nowe thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The [l] princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euen the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the [n] spirit of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there bee any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mouing of the hande of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [p] vnto Egypt: euery one that maketh mention of it, shalbe afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall fiue cities in the lande of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lorde of hostes: one shall be called the citie of [s] destruction.

19 In that day shall the altar of the Lord bee in the middes of the lande of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and hee shall send them [u] a Sauiour and a great man, and shall deliuer them.

21 And the Lord shall be knowen of the Egyptians, and the Egyptians shall knowe the Lord in that day, and doe [x] sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lorde shall smite Egypt, hee shall smite and heale it: for hee shall returne vnto the Lorde, and he shall be entreated of them, and shall heale them.

23 In that day shall there be a path from [y] Egypt to Assur, and Assur shall come into Egypt, and Egypt into Assur: so the Egyptians shall worship with Assur.

24 In that day shall Israel bee the third with Egypt and Assur, euen a blessing in the middes of the land.

25 For the Lorde of hostes shall blesse it, saying, Blessed bee my people Egypt and Assur, the worke of mine handes, and Israel mine inheritance.

t There shalbe euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

u This declareth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.

y By these two nations, which were then chiefe enemies of the Church, hee sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should bee all one folde vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuitie of Egypt & Ethiopia described by the three yeares going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Assur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lorde by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the [d] sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked, and barefoot.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia:

4 So shall the king of Assur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then shall the inhabitant of this [g] yle say in that day, Beholde, such is our expectation, whither we fled for helpe to bee deliuered from the king of Assur, and how shall we be deliuered?

a Who was a captaine of Sanherib, 2. Kings 18.17.

b A citie of the Philistims.

c The Ebrewes write that Sanherib was so called.

d Which signifieth that the Prophet did lament the miserie that hee sawe prepared before the three yeeres, that hee went naked and barefooted.

e In whose syde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The burthen of Idumea, 13 and of Arabia.

THe burden of [a] the desert sea. As the whirlewindes in the South vse to passe from the wildernesse, so shall it

a On the sea side betweene Iudea & Caldea was a wildernes, whereby he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophesied an hundreth yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision, by the spirit of prophesie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Deities, which ouercame Babylon.
m The watchman, whome Isaiah set vp, coldehim, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem.* 51. 8. *reuel.* 14 8.
n Meaning, Babylon. ‡ *Ebr some.*
o Which was a citie of the Ishmaelites and was so named of Dumah, Gene. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.
s Signifying that for feare they shall not tary to eate or drinke.
t He appointeth them respite for one yeere onely, and then they shoulde bee destroyed.
u Reade Chap. 16. 14.

b come from the horrible land.

2 A grieuous vision was shewed vnto mee, The a transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f loynes filled with sorowe: sorowes haue taken mee as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night s of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, ye princes, anoint the shield.

6 For thus hath the i Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee sawe a charet with two horsemen: k a charet of an asse, and a charet of a camell: and he hearkened, and tooke diligent heede.

8 And he cryed, A l lyon: my Lorde, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and sayd, n Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 O m my threshing, and the ‡ corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The q morning commeth, and also the night. If yee will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall ye tary all night, euen in the wayes of Dedanim.

14 O inhabitants of the lande of Tema, bring forth s water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lorde sayde vnto mee, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonne of x Kedar shall be fewe: for the Lorde God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar.* 15 *A threatning against Shebna.* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What b ayleth thee nowe that thou art wholly gone vp vnto the house tops?

2 Thou that art full of c noyse, a citie full of hurlie, a ioyous citie: thy slaine men shall not be slaine d with sworde, nor die in battell.

3 All thy princes shall flee together from the bowe: they shall be e bound: all that shall be found in thee, shall bee bound together, which haue fled from f farre.

4 Therefore sayd I, Turne away from mee: I will weepe g bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleyes were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betweene the two walles, for n the waters of the olde poole: and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackecloth.

13 And beholde, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which was wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and especially of the ministers, Iere. 9. 1.
h That is, the shoute of the enemies whom God had appointed to destroy the citie.
i Hee putteth them in minde howe God deliuered them once from Sanecherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar.
k The secrete place where the armour was: to wit, in the house of the forest, 1. Kings 7. 2.
l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to knowe what men they were able to make.
n To prouide if neede shoulde bee of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

drinking

p In ſtead of repentance ye were joyfull and made great cheare, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall die to morow.
q Becauſe the Ebrew word doeth alſo ſignifie one that doeth nouriſh and cheeriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and got of the beſt officers into his hand vnder Hezekiah, euer aſpiring to the hieſt.
r Meaning, that he was a ſtranger and came vp of nothing.
ſ Whereas he thought to make his name immortall by his famous ſepulchre, hee died moſt miſerably among the Aſſyrians.

drinking wine, p eating and drinking: for to morow we ſhall die.

14 And it was declared in the eares of the Lorde of hoſtes. Surely this iniquitie ſhall not be purged from you, til ye die, ſaith the Lord God of hoſtes.

15 Thus ſaith the Lorde God of hoſtes, Goe, get thee to that q treaſurer, to Shebna, the Steward of the houſe and ſay:

16 What haſt thou to doe here? r whom haſt thou here? that thou ſhouldeſt here hewe thee out a ſepulchre, as hee that heweth out his ſepulchre in an hie place, or that graueth an habitation ſ for himſelfe in a rocke?

17 Behold, the Lord will carry thee away with a great captiuitie, and will ſurely couer thee.

18 Hee will ſurely roll and turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory ſhal be the ſhame of thy Lords houſe.

19 And I wil driue thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I t call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hande, and hee ſhall bee a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the u key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhall open and no man ſhall ſhut: and hee ſhall ſhut and no man ſhall open.

23 And I will faſten him as a x naile in a ſure place, and he ſhalbe for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, euen of the nephewes and poſteritie t all ſmal veſſels from the veſſels of the cups, euen to all the inſtruments of muſike.

25 In that day, ſaith the Lord of hoſtes, ſhall the x naile, that is faſtened in the ſure place, depart, and ſhall be hoken, and fall: and the burden that was vpon it, ſhall be cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 A propheſie againſt Tyrus. 17 A promiſe that it ſhall be reſtored.

a Reade chap. 13.1.
b Ye of Cilicia that come thither for merchandiſe.
c Tyrus is deſtroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countreis Weſtwarde from Paleſtina.
e All men know of this deſtruction.

THe a burden of Tyrus. Howle, ye ſhips of b Tarſhiſh: for c it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is e reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the merchants of Zidon, and ſuch as paſſe ouer the ſea, haue f replenished thee.

3 The g ſeede of Nilus growing by the abundance of waters, and the harueſt of the riuer was her reuenues, and ſhe was a marte of the nations.

4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not i trauailed, nor brought forth children, neither nouriſhed yong men, nor brought vp virgins.

5 When the fame commeth to the Egyptians, they ſhall be k ſory, concerning the rumor of Tyrus.

6 Goe you ouer to l Tarſhiſh: howle, ye that dwel in the yles.

7 Is not this that your glorious citied her antiquitie is of ancient dayes: her owne feete ſhall lead her a farre off to bee a ſoiourner.

8 Who hath decreed this againſt Tyrus (that m crowneth men) whoſe merchants are princes, whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe through thy land like a flood o daughter of Tarſhiſh: there is no more ſtrength.

11 Hee ſtretched out his hande vpon the ſea: hee ſhooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of marchandiſe, to deſtroy the power thereof.

12 And hee ſaide, Thou ſhalt no more reioyce, when thou art oppreſſed: p O virgine daughter of Zidon, riſe vp, goe ouer vnto Chittim, yet there thou ſhalt haue no reſt.

13 Behold the land of the Caldeans: this was no people: q Aſſhur founded it by the inhabitants of the wildernes: they ſet vp the towers thereof: they raiſed the palaces thereof, and he r brought it to ruine.

14 Howle yee ſhips of Tarſhiſh: for your ſ ſtrength is deſtroyed.

15 And in that day ſhal Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one king) at the ende of t ſeuentie yeeres, ſhall Tyrus u ſing as an harlot.

16 Take an harpe, and go about the citie (thou harlot that haſt bene forgotten) make ſweete melody, ſing mo ſongs that thou mayeſt be remembred.

17 And at the end of ſeuentie yeeres ſhall the Lorde viſite Tyrus, and he ſhall returne to her x wages, and ſhall commit fornication

f Haue haunted thee, and enriched thee.
g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the ſea.
i I haue no people left in me, and am as a barren woman that neuer had child.
k Becauſe theſe two countreys were ioyned in league together.
l Tyrus willeth other marchants, to goe to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour.
o For Tyrus was neuer touched nor afflicted before.
p Becauſe Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes were gathered by the Aſſyrians into cities.
r The people of the Caldeans deſtroyed the Aſſyrians: wherefore by the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, whichwere ſo great a nation, much more ſhal theſe two nations of Caldea & Aſſyria be able to ouerthrow Tyrus.
ſ That is, Tyrus, by whom ye are enriched.
t Tyrus ſhall lie deſtroyed ſeuentie yeres, which he calleth the reigne of one King, or a mans age.
u Shal vſe all craft and ſubtilitie to entiſe men againe to her.
x She ſhall labour by all meanes to recouer her firſt credite, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.
y Though ſhe haue bene chaſtiſed of the Lord, yet ſhe ſhall returne to her old wicked practiſes, and for gaine ſhal giue herſelfe to al meanes like an harlot.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be * holy vnto the Lord: it shal not be laid vp nor kept in store, but her merchandise shalbe for them that dwell before the Lorde, to eate sufficiently, and to haue durable clothing.

* He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, & turn her heart from auarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A propheſie of the curſe of God for the ſinnes of the people. 13 A remnant reſerued ſhall praiſe the Lord.

a This propheſie is as a concluſion of that, which had bene threatned of the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth thoſe landes which were before named.

BEhold, the Lord maketh the a earth emptie, and he maketh it waſte: he turneth it vpſide downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhalbe like people, like b prieſt, and like ſeruaunt, like maſter, like mayde, like miſtreſſe, like buier, like ſeller, like lender, like borower, like giuer, like taker to vſurie.

3 The earth ſhal be cleane emptied, and vtterly ſpoyled: for the Lorde hath ſpoken this word.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the pionde people of the earth are weakened.

5 The earth alſo c deceiueth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the euerlaſting couenant.

6 Therefore hath the d curſe deuoured the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are * burned vp, and fewe men are left.

7 The wine falleth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that reioyce, endeth: the ioy of the harpe ceaſeth.

9 They ſhal not drinke wine with mirth: ſtrong drinke ſhall bee bitter to them that drinke it.

10 The city of e vanitie is broken down: euery houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in § ſtreets: all ioy is darkened: the f mirth of the world is gone away.

12 In the citie is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ Surely thus ſhall it bee in the mids of the earth, among the people, g as the ſhaking of an olme tree, & as the grapes when the vintage is ended.

14 They ſhall lift vp their voyce: they ſhall ſhout for the magnificence of the Lorde: they ſhall reioyce from h the ſea.

15 Wherefore praiſe yee the Lorde in the valleys, euen the Name of the Lord God of Iſrael, in the yles of the ſea.

16 From the vttermoſt part of the earth we haue heard praiſes, euen glory to § i Iuſt, and I ſaide, k My leanneſſe, my leanneſſe, woe is me: the tranſgreſſors haue offended: yea, the tranſgreſſors haue grieuouſly offended.

17 Feare, and the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyſe of the feare, ſhall fall into the pit: and he that commeth vp out of the pit, ſhall be taken in the ſnare: for the l windowes from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vtterly broken downe: the earth is cleane diſſolued: the earth is moued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall be remooued like a tent, and the iniquitie thereof ſhall bee heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 ¶ And in that day ſhall the Lord * viſite the hoſte aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they ſhall bee gathered together, as the priſoners in the pit: and they ſhall bee ſhut vp in the priſon, and after many dayes ſhall they be * viſited.

23 § p Then the Moone ſhall bee abaſhed, and the Sunne aſhamed, when the Lorde of hoſtes ſhall reigne in mount Zion and in Ieruſalem: and glory ſhall bee before his ancient men.

b Becauſe this was a name of dignitie, it was alſo applied to them which were not of Aarons family, & ſo ſignifieth alſo a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chron. 18. 17. and by theſe words the Prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policie, Hoſe. 4. 9.

c That is, rendreth not her fruit for the ſinne of the people, whom the earth deceiued of their nouriture, becauſe they deceiued God of his honour.

d Written in the Law, as Leuit. 26. 14 deut. 28. 16. thus the Prophetes vſed to apply particularly the menaces and promiſes, which are generall in the Law.

e With heate & drought, or elſe, that they were conſumed with the fire of Gods wrath.

f Which as it was without order, ſo nowe ſhould it bee brought to deſolation and confuſion: and this was not onely meant of Ieruſalem, but of all the other wicked cities.

g Becauſe they did not vſe Gods benefits aright, their pleaſures ſhould faile, and they fall to mourning.

h Hee comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praiſe his Name, as Chap. 10. 22.

i From the vtmoſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16.

k Meaning, to God, who will publiſh his Goſpel through all the world.

l I am conſumed with care, conſidering the affliction of the Church, both by forren enemies and domeſtical. Some read, my ſecret, my ſecret, that is, it was reueiled to the Prophet, that the good ſhould be preſerued, and the wicked deſtroyed.

m Meaning, that Gods wrath and vengeance ſhould be ouer and vnder them: ſo that they ſhould not eſcape no more then they did at Noahs flood.

n There is no power ſo high or mighty, but God will viſite him with his rods.

o Not with his rods, as verſe 22. but ſhall bee comforted.

p When God ſhall reſtore his Church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the Sunne and the Moone ſhall be darke in compariſon thereof.

CHAP. XXV.

A thankeſgiuing to God in that he ſheweth himſelfe iudge of the worlde, by puniſhing the wicked, and maintaining the godly.

O Lorde, thou * art my God: I will exalt thee, I will praiſe thy Name: for thou haſt done wonderful things, according to the counſels of old, with a ſtable truth.

2 For thou haſt made of a b Citie, an heape, of a ſtrong citie, a ruine: euen the palace c of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the d mightie people giue glory vnto thee: the citie of the ſtrong nations ſhall feare thee.

4 For thou haſt bene a ſtrength vnto the poore, euen a ſtrength to the needie in his trouble, a refuge againſt the tempeſt, a ſhadowe againſt the heate: for the blaſt

* Thus the Prophet giueth thankes to God, becauſe he wil bring vnder ſubiection theſe nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ieruſalem, but alſo of theſe other cities, which are as all vagabonds may liue without danger, and as it were, at eaſe, as in a palace.

c That is, a place where

d The

haue bene thine enemies. thee, ſhall by thy

e The rage of the wicked is furious till God breake the force thereof.
f Meaning, that as the heat is abated by the raine, so shal God bring downe the rage of the wicked.
a As a cloud shadoweth from the heat of the sunne, so shall God assuage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which shoulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Mat. 22.8.
i Meaning that ignorance and blindnes, whereby we are kept backe from Christ.
k He will take away all occasions of sorow, and fill his with perfect ioy, Reuel. 7.17. and 21.4.
l By Moab are meant all the enemies of his Church,
m There were two cities of this name one in Iudah, 1 Chro 2.49. and another in the land of Moab, Ierem. 48.1. which seemeth to haue beene a plentifull place of corne, Chap. 10.31.

of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noise of the strangers, [e] as the heat in a drie place: he will bring downe the song of the mighty, as [f] the heat in the shadow of a cloud.

6 And in this [h] mountaine shal the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine [i] the couering that couereth all people, and the valle that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: wee haue waited for him, and he will saue vs. This is the Lord, wee haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l] Moab shalbe trodden vnder him, euen as straw is threshed in [m] Madmenah.

11 And he shal stretch out his hand in the midst of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe, and lay low, & cast them to the ground, euen vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithful, when their captiuitie shoulde come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shalbe sufficient for vs.
c Hee assureth the godly to returne after the captiuitie to Ierusalem, cannot be changed, when he will deliuer his.

IN that day shall [a] this song be sung in the land of Iudah, Wee haue a strong citie: [b] saluation shall God set for walles and bulwarkes.

2 [c] Open ye the gates, that the righteous nation, which keepeth the truth, may enter in.

3 Thy [d] assured purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on hie: [e] the hie citie hee will abase: euen vnto the ground will he cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the [f] poore, and the steppes of the needie.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy [g] iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercie [i] be shewed to the wicked, yet he will not learne righteousnesse: in the land of vnrighteousnesse will he do wickedly, and will not behold the maiestie of the Lord.

11 O Lorde, they will not beholde thine high hand: but they shall see it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other [m] lords besides thee haue ruled vs, but we will remember thee onely, and thy name.

14 The [n] dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the [o] nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, and crieth in her paines, so haue we been in thy [q] sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought forth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 [t] Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, yee that dwell in dust: for thy [u] dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

d Thou hast decreed so, and thy purpose cannot be changed.
e There is no power so hie, that can let God,
f God will set the poore aside.
g God ouer the power of the wicked.
h We haue constantly abode in the aduersities, wherewith thou hast afflicted vs.
i Meaning, that by afflictions men shall learne to feare God.
k The wicked though God shewe them euidence figues of his grace, shall be neuer the better.
l Through enuie, and indignation against the people.
m The fire and vengeance, wherewith thou dost destroy thine enemies,
n The Babylonians, which haue not gouerned according vnto thy word.
o Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.
p To wit, the company of the faithfull by the calling of the Gentiles.
q That is, the faithfull by thy rods were mooued to pray vnto thee for deliuerance,
r To wit, in extreme sorrow.
s Our sorowes had none end, neither did we enioy the comforts that wee looked for.
t The wicked and men without religion were not destroyed, t Hee comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glorye the contrary should come to the wicked, as verse 14.
u As herbs, dead in winter, flourish again by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth shal vomit, and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

earth shall disclose her y blood, and shall no more hide her slaine.

CHAP. XXVII.

A prophesie against the kingdome of Satan, and of the ioy of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power, and by his word. He prophesieth here of the destruction of Satan and his kingdome vnder the names of Leuiathan, Aduer and Egypt.
c Meaning of the holie vine, which this vineyard, that is the Church should bring forth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because hee loueth his Church for his owne mercies sake, and cannot be angry with it, but without that he may powre his anger vpon the wicked infidels, whom he vexeth by briers and thornes.
e He marueileth that Israel will not come by gentlenesse, except God make them to seeke his rods, & so bring them vnto him.
f Though I afflict and diminish my people for a time, yet

IN that a day the Lorde with his sore and great and mightie b sword shal visit Leuiathan, that pearcing serpent, euen Leuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyarde c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in me: who would set the briers and the thornes against me in battell? I would goe thorow them, I would burne them together.

5 Or will he e feele my strength, that hee may make peace with mee, and bee at one with me?

6 f Hereafter, Iaakob shall take root: Israel shal flourish and grow, and the world shalbe filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when her blowing with his rough winde in the day of the East wind.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall bee desolate, and the habitation shall be forsaken, and left like a wildernesse. There shall the calfe feed, and there shall he lie, and consume the branches thereof.

11 When the boughes of it are drie, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lorde thresh from the chanell of the m Riuer, vnto the riuer of Egypt, and yee shall bee gathered one by one, O children of Israel.

13 In that day also shall n great trumpe be o blowen, and they shall come, which perished in the lande of Ashur: and they that were chased into the lande of Egypt, and they shal worship the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doeth all things in time and place.

WO to the p crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading flowre, which is vpon the head of the q valley of them that bee fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and r strong host, like a tempest of haile, and a whirlewinde that ouerthroweth, like a tempest of mighty waters that ouerflow, which throw to the ground mightily.

3 They shall be troden vnder foot, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading flowre, which is vpon the head of the valley of them that be fat, and as s the hastie fruit afore summer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the t residue of his people,

6 And for a spirit of iudgement to him that sitteth in iudgement, and for u strength vnto them that turne away the battell to the gate.

7 But x they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 y Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weined from the milke, and drawen from the breastes.

10 For z precept must bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a stammering b tongue and with a strange language shall he speake vnto this people.

12 Vnto whom hee sayd, c This is the

a In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning the proud kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were, as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their

twise gates.
g Meaning the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeet as yong babes.
i They must haue one thing oft times tolde.
k Let one teach what hee can, yet they shall no more vnderstand him, then if he spake in a strange language.
l That is, the Prophet, whom God should send.
m This is the doctrine, wherupon ye ought to stay and rest.

rest:

m Shew to them that are wearie and haue neede of rest, what is the true rest.
o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.
p They thought they had shifts to auoid Gods iudgements, and that they could escape though all other perished.
q Though the prophets condemned their idoles and vaine trust of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ, by whom all the building must be tryed, and vpholden, Psal. 118. 22. Mat. 21. 42. actes 4. 11. rom. 9. 33. 1. pet. 2. 6.
s He shall be quiet, and seeke none other remedies, but be content with Christ.
t In the restitution of his Church, iudgement and iustice shall reigne.
u Gods corrections & afflictions.
x Affliction shall discouer their vaine confidence, which they kept secret to themselues.
y Terrour and destruction shall make you to learne that which exhortations and gentlenesse could not bring you vnto.
z Your affliction shall be so sore that you are not able to endure it.
a When Dauid ouercame the Philistims, 2 Sam. 5. 20. 1. Chron. 14. 11.
b Where Iosh. discomfited fiue kings of the Amorites, Iosh. 10. 12.
c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth sodeinly at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked.

rest: * giue rest to him that is wearie: and this is the refreshing, but they would not heare.

13 Therefore shall the word of the * Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe and fal backward, and be broken and be snared and be taken.

14 Wherefore heare the word of the Lord, ye scorneful men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a y couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made q falsehoode our refuge, and vnder vanitie are we hid,

16 Therefore thus saith the Lorde God, Beholde, I will lay in Zion a stone, a * tried stone, a precious corner stone, a sure foundation. He that beleeueth, s shall not make haste.

17 Iudgement also will I lay to the rule, and * righteousnesse to the ballance, and the * haile shall sweepe away the vaine confidence, and the waters shal ouerflow * the secret place.

18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stande: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely t feare to make you to vnderstand the hearing.

20 For the beddes * straite that it cannot suffice, and the couering narrowe that one cannot wrap himselfe.

21 For the Lorde shall stand as in mount * Perazim: he shall bee wroth as in the valley b of Oibeon, that he may doe his worke, his strange worke and bring to passe his act, his strange act.

22 Nowe therefore bee no mockers, least your bonds increase: for I haue heard of the Lorde of hostes a consumption, euen determined vpon the whole earth.

23 Hearken yee, & heare my voyce, hearken ye, and heare my speech.

24 Doth the plowman plow all the day, to sowe? doth he open and breake the clots of his ground?

25 When hee hath made it * plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shal not bee thrashed with a thrashing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is thrashed, bee doth not alway thrash it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hostes, which is wonderfull in counsaile, and excellent in workes.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on those that follow the traditions of men.

AY * altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere; b let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse, and sorrow, and it shall be vnto me like * an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the d grounde, and thy speech shall be as out of the dust: thy voyce also shal be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy * strangers shall bee like small dust, and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lorde of hosts with thunder and shaking, and a great noyse, a whirle winde, and a tempest, and a flame of a deuouring fire.

7 And the * multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and behold, he e eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when hee awaketh, beholde, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 f Stay your selues and wonder: they are blinde, & make you blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a

and that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. i Some reade, as if this were a comfort to the Church for the destruction of their enimies.
g That is, hee thinketh that he eateth.
h Muse hereon as long as you list, yet shall ye finde nothing but occasion to be offended: for your Prophets are blinde, and therefore cannot direct you.

spirit of slumber, and hath shut vp your eies: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this I pray thee. And hee shall say, I can not reade.

13 Therefore the Lord said, Because this people [k] come neere vnto mee with their mouth, and honour mee with their lippes, but haue removed their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that [n] seeke deepe to hide their counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed [o] as the potters clay: for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall bee [p] turned into Carmel: and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenes.

19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shal cease, and the scorner shall be consumed: and all that hasted to iniquitie shall be cut off:

21 Which made a man to sinne in the [q] worde, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not nowe bee confounded, neither nowe shall his face be pale.

23 But when hee seeth his children, the worke of mine handes, in the mids of him, they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, [r] shall haue vnderstanding, and they that murmured, shall learne doctrine.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Mat. 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you can not be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shal there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as forelt, as Chap. 32.15. and thus he speaketh to comfort the faithfull.

q They that were about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmure against him.

CHAP. XXX.

1 *He reproueth the Iewes which in their aduersitie vsed their owne counsell,* 2 *And sought helpe of the Egyptians,* 19 *Despising the Prophets.* 16 *Therefore he sheweth what destruction shall come vpon them,* 18 *But offereth mercie to the repentant.*

WOe to the [a] rebellious children, sayth the Lorde, that take counsell, but not of mee, and [b] couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall bee your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that can not profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The [d] burden of the beastes of the South, in a lande of trouble and anguish, from whence shall come the yong and olde lyon, the viper, [e] & fiery flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are banitie, and they shall helpe in vaine. Therefore haue I cryed vnto [f] her, Their strength [g] is to sit still.

8 Now goe, and write it before them in a table, and note it in a booke that it may be for the [h] last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not [i] heare the Law of the Lord,

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophesie [k] errours.

11 Depart out of the way: goe aside out of the Path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this word, and trust in [l] violence and wickednes, and stay thereupon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof is like the breaking of a potters potte, which is broken without pitie, and in the breaking thereof is not founde [m] a sheard to take fire out of the hearth, or to take wa-

a Who contrary to their promise, take not me for their protectour and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophesie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beasties should not be spared, the men should be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnes against them for all posterities.

i He sheweth what was the cause of their destruction, and beingeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered and ledde in errour.

k Threaten vs not by the wordes of God, neither bee so rigorous, not talke vnto vs in the Name of the Lorde, as Ier. 11. 21.

l Meaning, in their stubbornesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without remedie.

ter

ter out of the pit.

n Oft times by his Prophets he put you in remembrance of this, that you should only depend on him.

15 For thus saith the Lord God, the holy vnt of Israel, In rest and quietnesse shall ye be saued: in quietnes and in confidence shall be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon o horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters be swifter.

o Wee will trust to escape by our horses.

17 A thousande at one shall flee at the rebuke of one: at the rebuke of fiue shall ye flee, till yee be left as a shippe mast vpon the p top of a mountaine, and as a beaken vpon an hill.

p Whereas all the trees are cut downe saue two or three to make masts.

18 Yet therefore will the Lord wait, that he may haue q mercy vpon you, and therfore will he be exalted, that he may haue compassion vpon you: for the Lorde is the God of r iudgement. Blessed are all they that waite for him.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Iere. 10.24. and 30.11.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy cry: when hee heareth thee, hee will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, s walke yee in it, when thou turnest to the right hande, and when thou turnest to the left.

s *Or, instruct you.* t God shal direct all thy wayes, and appoint thee how to goe either hither or thither.

22 And yee shall t pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, u Get thee hence.

t Ye shall cast away your idoles which you haue made of golde and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing, that there can be no time repentance, except both in heart and deede we shewe our selues enemies to idolatry.

23 Then shall hee giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery hie x mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

x By these diuers maners of speech he sheweth that the felicitie of the Church shal be so great, that none is able sufficiently to expresse it.

26 Moreouer, the light of the moone shall be as the light of the y Sunne, and the light of the Sunne shall bee seuen folde, and like the light of seuen dayes in the day that the Lorde shall bynde vp the breache of his people, and heale the stroke of their wound.

y When the Church shalbe restored, the glory thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauy: his lippes are ful of indignation, and his tongue is as a deuouring fire.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

28 And his spirite is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of a vanitie, and there shall bee a bridle to a causе them to erre in the lawes of the people.

a To driue them to nothing, and thus God confoundeth the wicked by that meanes, whereby he cherisheth his.

29 But there shalbe a song vnto you as in the b night, when a solemne feast is kept, and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lorde, to the mighty one of Israel.

b Yee shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile stones.

c Gods plague.

31 For with the voyce of the Lorde shall Ashur bee destroyed, which smote with the c rodde.

d It shall destroy.

32 And in euery place that the staffe shal passe, it shall d cleaue fast, which the Lorde shall lay vpon him with e tabrets & harpes, and with battels, and lifting vp of hands shal he fight against it.

e With ioy and assurance of the victory.

33 For f Tophet is prepared of olde: it is euen prepared for the g King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuer of brimstone, doeth kindle it.

f Against Babel: meaning the Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, Reade 2. King. 23.10.

h So that their estate or degree cannot exempt the wicked.

i By these figurative speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that a goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the holy one of Israel, nor b seeke vnto the Lord.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, Iere. 2. 18.

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

2 But he yet is c wisest: therefore he will bring euil, and not turne backe his words, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

c And knoweth their crafty enterprises and will bring all to nought.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lorde shall stretche out his hand, the d helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

d Meaning, both the Egyptians and the Israelites.

4 For thus hath the Lorde spoken vnto mee, As the lyon or lyons whelpe roareth vpon his pray, against whom if a multitude of shepheardes bee called, hee will not be afrayde at their voyce, neither will humble himselfe at their noyse: so shall

a Hee sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer fleeth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23. 37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as nowe they are almost drowned, and past recouery.

g By these fruites your repentance shall bee knowen, as Chap. 2. 18.

h When your repentance appeareth. i This was accomplished soone after when Sancheribs armie was discomfited, & he fled to his castle in Nineueh for succour. k To destroy his enemies,

the Lord of hostes come a downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shall the Lord of hostes defende Ierusalem by defending and deliuering, by passing through and preserning it.

6 O ye children of Israel, turne againe in as much as yee are f sunken deepe in rebellion.

7 For in that day euery man shall s cast out his idoles of siluer, & his idoles of golde, which your handes haue made you, euen a sinne.

8 h Then shall Ashur fall by the sword, not of man, neither shall the sworde of man deuoure him, & he shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his i tower, and his princes shall bee afraide of the standard, saith the Lord, whose k fire is in Zion, and his furnace in Ierusalem.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEholde, a a King shall reigne in iustice, and the Princes shall rule b in iudgement.

2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadowe of a great rocke in c a weary land.

3 The eyes of d the seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstande knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make empty the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying wordes, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and hee will continue his liberalitie.

9 ¶ Rise vp, yee women that are at ease: heare my voyce, yee f carelesse daughters: hearken to my wordes.

10 Ye women, that are carelesse, shall be in feare a moue a yeere in dayes: b for the vintage shall faile, and the gathering shall come no more.

11 Yee women, that are at ease, bee astonied: feare, O yee careleste women: put off the clothes: make bare, and girde sackcloth vpon the loynes.

12 Men shall lament for the i teates, even for the pleasant fieldes, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and briers: yea, vpon all the houses of ioy in the citie of reioycing.

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall be dennes for euer, and the delite of wilde asses, and a pasture for flockes,

15 Until the k Spirite be powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the l plenteous field bee counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it hayleth, it shall fall on the forest, and the m citie shall be set in the lowe place.

20 Blessed are ye that n sow vpon all waters, and o driue thither the feete of the oxe and the asse.

a Meaning, that the affliction should continue long, and when one yere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates be meaneth the plentifull fields, whereby men are nourished, as children with the teate: or, the mothers for sorowe and leanenesse, shall lacke milke.

[Or, multitude.

k That is, when the Church shall bee restored: thus the Prophets after they haue vse to comfort the godly, lest they should faint.

l The fielde which is nowe fruitfull, shall be but as a baren forest in comparison of that it shall bee then, as Chapter 27. 19: which shall be fulfilled in Christes time: for then they that were before as the baren wildernesse, being regenerate, shall be fruitfull, and they that had some beginning of godlinesse, shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were.

m They shall not neede to build it in high places for feare of the enemie: for God will defende it, and turne away the stormes from hurting of their commodities.

n That is, vpon fat ground and well watered, which bringeth forth in abundance: or in places which before were couered with waters, and now made drie for your vse.

o The fieldes shall be so rancke, that they shall send out their carell to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

WOe to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an

a Meaning the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sa-

b This prophesie is of Hezekiah, who was a signe of Christ, and therfore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright gouernment, both in policie and religion.

c Where men are weary with trauelling, for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to the threatnings against the wicked, Chap. 6. 9. and 29 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f Hee prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heed and prouide,

f He prophesieth of such calamitie to come, that they will not spare the women and children, and therefore willeth them to take heed and prouide,

ends

c The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall do the ſame to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeeke helpe of God.

e Which helpedſt our fathers ſo ſoone as they called vpon thee.

f That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

g When thou, O Lord, didſt lift vp thine arme to puniſh thine enemies.

h Yee that as caterpillars deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhal be gathered on an heape and deſtroyed.

i Meaning, the Medes and Perſians againſt the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Sancherib. m Whome they of Ieruſalem ſent to intreat of peace. n Theſe are the wordes of the Ambaſſadours, when they returne from Sancherib. o Which was a plentifull country, meaning, that Sancherib would deſtroy all. p To helpe and deliuer my Church. q This is ſpoken againſt the enemies, who thought all was their owne: but hee ſheweth that their enterpriſe ſhall be in vaine, and that the fire, which they had kindled for others, ſhould conſume them. r His vengeance ſhall be ſo great, that all the world ſhall talke thereof. s Which doe not beleeue the wordes of the Prophet, and the aſſurance of their deliuerance. t Meaning, that God will bee a ſure defence to all them that liue according to his word.

end of doing wickedly, e they ſhall doe wickedly againſt thee.

2 f O Lord, haue mercie vpon vs, wee haue waited for thee: bee thou, which art g their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the i people fled: at thine exalting, the nations were ſcattered.

4 And your ſpoile ſhall be gathered like the gathering of k caterpillers: and l he ſhall goe againſt him like the leaping of graſhoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iuſtice.

6 And there ſhall bee ſtabilitie of m thy times, ſtrength, ſaluation, wiſedome and knowledge: for the feare of the Lord ſhall be his treaſure.

7 Behold, n their meſſengers ſhall crie without, and the o ambaſſadours of peace ſhall weepe bitterly.

8 The p pathes are waſte: the waytaring man ceaſeth: he hath broken the couenant: he hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Libanon is aſhamed, and hewen downe: q Sharon is like a wildernes, and Baſhan is ſhaken and Carmel.

10 Now will I ariſe, ſayeth the Lord: now will I bee exalted, now will I lift vp my ſelfe.

11 r Yee ſhall conceiue chaffe, and bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are ſ farre off, what I haue done, and ye that are neere, know my power.

14 The t ſinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 Hee that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his handes from taking of gifts, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 Hee ſhall dwell on high: his defence ſhall bee the munitions of rockes: breade ſhall bee giuen him, and his waters ſhall bee ſure.

17 Thine eyes ſhall u ſee the King in his glory: they ſhall beholde the lande x farre off.

18 Thine heart y ſhall meditate feare, Where is the ſcribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeech, that thou canſt not perceiue, and of a ſtammering tongue, that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that can not bee removed, and the ſtakes thereof can neuer bee taken away, neither ſhall any of the coards thereof bee broken.

21 For ſurely there the mightie Lorde will bee vnto vs, as a place z of floodes and broad riuers, wherein ſhall paſſe no ſhippe with oares, neither ſhall great ſhippes paſſe thereby.

22 For the Lord is our Iudge, the Lord is our lawgiuer: the Lord is our King, he will ſaue vs.

23 Thy a coardes are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the b praye be deuided for a great ſpoyle: yea, the lame ſhall take away the praye.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

u They ſhall ſee Hezekiah deliuered from his enemies, and reſtored to honour and glorie.

x They ſhall be no more ſhut in as they were by Sancherib, but goe where it pleaſeth them.

y Before that this libertie commeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo sharpely aſſaile you, that one ſhall cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall cry for him that valueth the rich houſes, but God will deliuer you from this feare.

z Let vs be content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, whereby the enemies may bring in ſhippes, and deſtroy vs.

a Hee deſcribeth the Aſſyrians and enemies of the Church, declaring their deſtruction, as they that periſh by ſhipwracke. b Hee comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of bodie and ſoule.

CHAP. XXXIIII.

1 *He ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye a nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath b deſtroyed them and deliuered them to the ſlaughter.

3 And their ſlaine ſhall bee caſt out, and their ſtinke ſhall come out of their bodies, and the mountaines ſhall bee melted with their blood.

4 And all the hoſt of heauen c ſhalbe diſſolued, and the heauens ſhalbe folden like a booke: and all their hoſtes ſhall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my ſword ſhal be d drunken in the

a He propheſieth of the deſtruction of the Edomites and other nations which were enemies to the Church.

b God hath determined in his counſell, and hath giuen ſentence for their deſtruction.

c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth periſheth.

d I haue determined in my ſecret counſell, and in the heauens to deſtroy them, till my ſword be weary with ſhedding blood.

heauen:

heauen: beholde, it shall come downe vpon Idumea, euen vpon the people of my curse to iudgement.

6 The sworde of the Lorde is filled with blood: it is made fatte with the fatte and with the blood of the lambes and the goates, with the fatte of the kidneis of the Rammes: for the Lorde hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the vnicorne shall come downe with them, and the bullocke with the bulles, and their land shall be dronken with blood, and their dust made fat with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorowe it for euer.

11 But the Pelican and the Hedgehogge shall possesse it, and the great Owle, and the Rauen shall dwell in it, and hee shall stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall bee none, and all the princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for Ostriches.

14 There shall meete also Zim and Iim, and the Satyre shall crie to his fellowe, and the Shrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadow: there shall the Vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

c They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.
f That is, both of yoong and olde, poore and rich of his enemies.
g That famous citie shall be consumed as a sacrifice burnt to ashes.
h The mightie and rich shall be as well destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.
k Reade Chap. 13.21. and Zephan. 2.14.
l In vaine shall any man goe about to build it againe.
m Meaning, there shall be neither order nor policie, nor state of common weale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernesse.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lord. s He hath giuen the beasts and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The great ioy of them that beleeue in Christ.* 3 *Their office which preach the Gospell.* 8 *The graces that follow thereof.*

THe desert and the wildernes shall reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beautie of Carmeli, and of Sharon. They shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be strong, feare not: beholde your God commeth with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde bee lightened, and the eares of the deafe bee opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wildernes shall waters breake out, and riuers in the desert.

7 And the dry ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no lyon, nor noysome beastes shall ascend by it, neither shall they bee founde there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne, and come to Zion with praise: and euerlasting ioy shalbe vpon their heads: they shall obteine ioy and gladnesse, and sorow and mourning shall flee away.

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is enarpared to a desert and wildernes.
b The Church which was before compared to a barren wildernes, shall by Christ be made most plenteous and beautifull.
c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and flourish.
d Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
e To destroy your enemies.
f When the knowledge of
g They that were barren and destitute of the graces of God, shall have them giuen by Christ.
h It shall bee for the Saints of God, and not for the wicked.
i God shall leade and guide them, alluding to the bringing foorth of Egypt.
k As hee threatned to the wicked to be destroyed heerby, Chap. 30.6.
l Whome the Lorde shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 *Sanherib sendeth Rabshakeh to besiege Ierusalem.* 13 *His blasphemies against God.*

NOw in the fourteenth yeere of King Hezekiah, Sanherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed because it is as a scale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When hee had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

sonne

e For he was now restored to his office, as Iſaiah had prophefied, Chap.22.20.
d This declareth that there were fewe godly to be found in ſ kings houſe, when he was driuen to ſend this wicked man in ſuch a weightie matter.
e Sancheribs chiefe captaine.
f He ſpeaketh this in the perſon of Hezekiah, falſly charging him, that he put his truſt in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from truſt in the Egyptians, whoſe power was weake and would deceiue them, to yeeld himſelfe to the Aſſyrians, and ſo not to hope for any helpe of God.
*Or, turne backe.
h He reprocheth to Hezekiah his ſmall power, which is not able to reſiſt one of Sancheribs leaſt captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we muſt try the ſpirits, whether they be of God or no.
k They were afraid, leſt by his words, he ſhould haue ſtirred the people againſt the King, & alſo pretended to

ſonne of Hilkiah the e ſtewarde of the houſe, and Shebna the f chancellor, and Joah the ſonne of Aſaph the Recorder.

4 And g Rabſhakeh layde vnto them, Tell you Hezekiah, I pray you, Thus ſaith the great King, the King of Aſſhur, What confidence is this, wherein thou truſteſt?

5 I ſay, f Surely I haue eloquence, but counſell and ſtrength are for the warre: on whom then doeſt thou truſt, that thou rebelleſt againſt me?

6 Loe, thou truſteſt in this broken ſtaffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pierce it: ſo is a Pharaoh King of Egypt, vnto all that truſt in him.

7 But if thou ſay to mee, We truſt in the Lorde our GOD, Is not that hee, whoſe hie places and whole altars Hezekiah tooke downe, and ſayd to Judah and to Jeruſalem, Yee ſhall worſhip before this altar?

8 Now therefore giue hoſtages to my lord the king of Aſſhur, and I will giue thee two thouſand horſes, if thou be able on thy part to ſet riders vpon them.

9 For how canſt thou i deſpiſe any captaine of the h leaſt of my lords ſeruants, and put thy truſt on Egypt for charets and for horſemen?

10 And am I nowe come vp without the Lord to this land to deſtroy it? The Lorde ſaid vnto me, i Go vp againſt this land and deſtroy it.

11 ¶ Then ſaide Eliakim, and Shebna, and Joah vnto Rabſhakeh, k Speak, I pray thee, to thy ſeruaunts in the Aramites language, (for wee vnderſtand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then ſaid Rabſhakeh, Hath my maſter ſent mee to thy maſter, and to thee to ſpeake theſe wordes, and not to the men that ſit on the wall, that they may eat their owne dongue, and drinke their owne l piſſe with you?

13 So Rabſhakeh ſtood, and cried with a loud voyce in the Iewes language, and ſaid, Heare the wordes of the great King, of the King of Aſſhur.

14 Thus ſaith the king, Let not Hezekiah deceiue you: for hee ſhall not be able to deliuer you.

15 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs: this citie ſhall not be giuen ouer into the hand of the king of Aſſhur.

16 Hearken not to Hezekiah: for thus ſaith the King of Aſſhur, Make l appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a lande like your owne lande, euen a lande of wheat and wine, a land of bread and vineyards.

18 Leaſt Hezekiah deceiue you, ſaying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his lande out of the hand of the king of Aſſhur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of theſe lands, that hath deliuered their country out of mine hand, that the Lord ſhould deliuer Jeruſalem out of mine hand?

21 Then they n kept ſilence, and anſwered him not a word: for the kings commandement was, ſaying, Anſwere him not.

22 Then came Eliakim the ſon of Hilkiah the ſtewarde of the houſe, and Shebna the chancellor, and Joah the ſonne of Aſaph the Recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabſhakeh.

m That is, of Antiochia in Syria, of the which theſe two other cities alſo were whereby we ſee how euery towne had his peculiar idole, and how the wicked make God an idole, becauſe they do not vnderſtand that God maketh them his ſcourge, and

punſheth cities for ſinne. n Not that they did not ſhewe by euident ſignes that they did deteſt his blaſphemie: for they had nowe rent their clothes, but they knewe it was in vaine to vſe long reaſoning with this infidel, whoſe tage they ſhould haue prouoked, ſo much more

CHAP. XXXVII.

2 Hezekiah aſketh counſell of Iſaiah, who promiſeth him the victorie. 10 The blaſphemie of Sancherib. 16 Hezekiahs prayer. 36 The armes of Sancherib is ſlaine of the Angel, 38 And he himſelfe of his owne ſonnes.

AND o when the king Hezekiah heard it, he p rent his clothes, & put on ſackcloth, and came into the houſe of the Lord.

2 And hee ſent Eliakim the ſtewarde of the houſe, and Shebna the chancellor, with the elders of the Prieſtes, clothed in ſackcloth, vnto q Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſaide vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to the r birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath s heard the words of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing god, and to reproch him with wordes which the Lorde thy God hath heard, then t lift thou vp thy prayer for the remnant that are left.

5 So the ſeruants of the king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, Thus ſay vnto your maſter, Thus ſaith the Lord, Be not afraid of the words that thou haſt heard, where with the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Behold, u I will ſend a blaſt vpon him,

o 2. *King.* 19.1.
p In ſigne of griefe and repentance.
q To haue comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeeke vnto God and his miniſters.
r We are in as great ſorow as a woman that trauaileth of child, and cannot be delivered,
s That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it ſeemeth to the fleſh, that hee knoweth not the ſinne, or beareth not the cauſe.
t Declaring that the miniſters office doeth not onely ſtand in comforting by the worde, but alſo in praying for the people.

grow to ſome appointment with him. t *Ebr. the waxing of their feete.*
l The Ebrew word ſignifieth bleſſing: whereby this wicked captaine would haue perſwaded the people that their condition ſhould be better vnder Sancherib, then vnder Hezekiah,

and

f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe, as a chaste virgine, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

and he shall heare a f noyse, and return to his owne land, and I wil cause him to fal by the sworn in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Ashur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 Yet heard also men say of Tirhakah, king of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, hee sent other messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Jerusalem shall not bee giuen into the hande of the king of Ashur.

11 Beholde thou hast heard what i kings of Ashur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as k Gozan, and l Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharuaim, Hena and Ivah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lorde, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lorde, saying,

16 O Lord of hosts, God of Israel, which m dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lorde, & heare: open thine eyes, O Lorde, and see, and heare all the words of Sancherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the kings of Ashur haue destroyed all lands, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the work of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that n all the kingdoms of the earth may know, that thou only art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lorde God of Israel, Because thou hast prayed vnto me, concerning Sancherib king of Ashur,

22 This is the word that the Lorde hath spoken against him, The o virgine, p daughter of Zion, hath despised thee, and laughed thee to scorne: The daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou rayled on, and blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eies on hie? euen against the r holy One of Israel.

24 By thy seruants hast thou rayled on the Lord, and said, By the multitude of my charets I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe vp to the heighes of his top and to the forest of his fruitfull places.

25 I haue digged q and dronke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of olde time made it, s and haue formed it long agoe? and should I nowe bring it, that it shoulde bee destroyed, and layde on ruinous heapes, as cities defenced,

27 Whose inhabitants t haue small power, and are afraide and confounded? they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted afore it be growen.

28 But I knowe thy dwelling, and thy u going out, and thy comming in, and thy furie against me.

29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine x hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou x camest.

30 And this shalbe a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z second yeere, such things as grow without sowing: and in the thirde yeere, sow ye and reape, and plant vineyards, and eat the fruit thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward and beare fruit vpward.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall doe this.

33 Therefore thus saith the Lorde, concerning the king of Ashur, hee shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defende this citie to saue it for mine owne sake, and for my seruant b Dauids sake.

36 ¶ c Then the Angel of the Lord went out, & smote in the campe of Ashur an hundreth, fourescore and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So

q He boasteth of his policie, in that that he can find meanes to nourish his army: and of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsel, which cannot be changed.

s *Ebr. are short in hand.*

t He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

u Meaning, his counsels and enterprises.

x Because Sancherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach how he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter to keepe the benefits of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeeres the ground of it selfe should feed them.

a They whom God had deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. 2. *King.* 19. 35. 2. *Chron.* 32. 21. *Iob.* 1. 18. *Ecclus.* 48. 22. *Micah.* 7. 41. 2. *Mac.* 8. 19.

c Which was the chiefest citie of the Assyrians. *Tobi.1.21.*

‖ *Or, Armenia.*

d Who was also called Sardanapalus, in whose dayes tenne yeeres after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their king.

37 So Sancherib king of Assur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes [a] slewe him with the sword, and they escaped into the lande of ‖ Ararat: and [d] Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 Hee geueth thankes for the benefite.

2. *King* 20.1. 2. *chron.* 32.24.

IN [a] that time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus sayth the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And sayd, I beseech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus sayth the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres.

6 And I wil deliuer thee and this citie out of the hand of the king of Assur, and this citie: for I will defend this citie.

7 And [c] this signe shalt thou haue of the Lord, that the Lord will doe this thing, that he hath spoken,

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the [a] sunne) ten degrees backeward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 [e] The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickneſſe.

10 I said in the [f] cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I sayd, [g] I shall not see the Lord, euen the Lorde in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from me, like a shepheards tent: I [h] haue cut off like a weauer, my life: hee will cut me off from the height: from day [i] to night, thou wilt make an end of me.

13 I [k] reckoned to the morning: but hee brake all my bones, like a lyon: from day to night wilt thou make an end of me.

14 Like a crane or a swallowe, so did I [l] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [m] it hath oppressed me, comfort me.

15 What shall I say? [n] for he hath sayde it to me, and he hath done it: I shall walke [o] weakely all my yeeres in the bitternesse of my soule.

16 O Lord, [p] to them that ouerliue them, and to all that are in them, the life of my spirit shall bee knowen, that thou causedst me to [q] sleepe, and hast giuen life to me.

17 Beholde, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my [r] sinnes behinde thy backe.

18 For [s] the graue cannot confesse thee: death cannot praise thee: they that go downe into the pit, cannot hope for thy trueth.

19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father to the [t] children shall declare thy trueth.

20 The Lord was ready to saue me: therefore we will sing my song, all the dayes of [u] our life in the house of the Lord.

21 Then sayde Isaiah, Take a lumpe of drie figges and [x] lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah [y] had sayd, What is the signe, that I shall goe vp into the house of the Lord?

a Which was slaine so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauen.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change that shoulde come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne, and when he reigned, wee see what a tyrant he was.

c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.

d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. and 2. Kings 20.8. whereunto he was moued by the singular motion of Gods spirit.

e Reade 2. Kings 20.10.

f He lets this song of his lamentation & thankesgiuing to all posteritie, as a monument of his owne infirmitie and thankfull heart for Gods benefites, as Dauid, Psal. 51.

g At what time it was told mee, that I should die.

h I shall no more praise the Lorde here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weaknesse,

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary, he sheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement against their sinne.

m I was so oppressed with sorow, that I was not able to vtter my words, but onely to grone and sigh.

n To wit, sorow and griefe both of body and mind.

o God hath declared by his Prophet, that I shall die, and therefore I will yeelde vnto him.

p I shall haue no release, but continuall sorowes whiles I liue.

q They that shall ouerliue the men that are now alive, and all they that are in these yeeres, shall acknowledge this benefite.

r That after that thou hadst condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u For as much as God hath placed man in this world to glorifie him, the godly tooke it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth, that doe regard it, as Psalme 6.5. and 115.17.

x All posteritie shall acknowledge, and the fathers according to their duetie toward their children, shall instruct them in thy graces and mercies toward me.

y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefites.

z Reade 2. King. 20.7.

a As verse 7.

CHAP. XXXIX.

Hezekiah reproued, because hee shewed his treasures vnto the ambassadours of Babylon.

AT [a] the same time, Merodach Baladan, the sonne of Baladan, King

2. *King.* 20.12.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Reade 2. kings 20.13. & 2. chro. 32.25.31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vainglory.

f That is, officers and seruants.

of Babel, sent b letters and a present to Hezekiah: for he had heard that he had beene sicke, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Iſaiah the Prophet vnto king Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto me, from Babel.

4 Then sayd he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Iſaiah sayde to Hezekiah, Heare the word of the Lord of hosts,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be e carried to Babel: nothing shall be left, sayth the Lord.

7 And of thy sonnes, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be f eunuches in the palace of the king of Babel.

8 g Then sayd Hezekiah to Iſaiah, The word of the Lord is good, which thou hast spoken: and he sayd, Yet let there be peace and truth in my dayes.

g Reade 2. Kings 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

COmfort a yee, comfort yee my people, saith your God.

2 Speake comfortably to Ierusalem, and cry vnto her, that her b warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand c double for all her sinnes.

3 A d voyce cryeth in the e wildernesse, f Prepare yee the way of the Lord: make straight in the desart a path for our God.

4 Euery valley shall be exalted, and euery mountaine and hill shall bee made lower and the crooked shall bee straight, and the rough places plaine.

b The time of her affliction. c Meaning, sufficient, as Chap. 61.7. and full correction, or double grace, where as shee deserued double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and miserie. f Meaning, Cyrus, and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Iewrie: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shall be remooued.

5 And the glorie of the Lorde shall bee reuealed, and all h flesh shall see it together: for the mouth of the Lorde hath spoken it.

6 A i voice said, Cry. And he said, What shall I crie? All flesh is grasse, and all the k grace thereof is as the flowre of the field.

7 The grasse withereth, the flowre fadeth, because the l Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flowre fadeth: but the m word of our God shall stand for euer.

9 ¶ O Sion, that bringest good tidings, get thee vp into the hie n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afrayd: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God wil come with power, and p his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Yet shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirite of the Lorde? or was his s counseller, or taught him?

14 Of whom tooke hee counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a droppe of a bucket, and are counted as the dust of the balance: behold, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as t nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then u will ye liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldsmith maketh it ouer in golde, or the goldsmith maketh siluer plates.

20 Doeth not x the poore chuse out a tree

h This miracle shall be so great that it shall be knowen through all the world.

i The voyce of God, which spake to the Prophet Iſaiah.

k Meaning, all mans wisedome & naturall powers, Iam. 1.10. 1. pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.

m Though considering the frailtie of mans nature, many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remayned should feele the fruite thereof.

n To publish this benefite through all the world.

o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s He sheweth Gods infinite wisedome for the same ende and purpose. t He speaketh all this to the intent that they shoulde neither feare man, nor put their trust in any, saue onely in GOD. u Hereby hee armeth them against the idolatrie, wherewith they shoulde bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will deuaunce themselues to serue their idoles.

that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee moued.

21 Know ye nothing? haue ye not heard it? hath it not beene tolde you from the beginning? haue yee not vnderstood it by the [a] foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 He bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen [a] blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken me, that I should be like him, sayth the holy one?

26 Lift vp your eyes on high, and beholde who hath created these things, and bringeth [b] out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, [c] My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lorde hath created the [d] ends of the earth? he neither fainteth, nor is wearie: there is no searching of his [e] vnderstanding.

29 But hee giueth strength vnto him that fainteth, and vnto him that hath no strength, he increaseth power.

30 Euen the yong men shall faint, and be wearie, and the yoong men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renew their strength: they shall lift vp the wings as the egles: they shall runne, and not be wearie, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place wheresoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

1 Gods mercie in chusing his people. 9 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe [a] silence before mee, O ylands, and let the people [b] renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the kings? hee gaue them as dust to his sworde, and as scattered stubble vnto his bowe.

3 Hee pursued them, [c] passed safely by the way that he had not gone with his feete.

a God, as though he pleaded his cause with all nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supportes.

c Who called Abraham (who was the paterne of idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan)

4 Who hath wrought and done it? hee that calleth the [d] generations from the beginning. I the Lord am the [e] first, and with the last I am the same.

5 The yles sawe it, and did [f] feare, and the endes of the earth were abashed, drewe neere, and came.

6 Euery man helped his neighbour, and said to his brother, [g] Be strong.

7 So the workeman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be moued.

8 ¶ But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will strengthen thee, and helpe thee, & will susteine thee with the [h] right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them, and shalt not [i] finde them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [k] worme, Iaakob, and yee men of Israel: I will helpe thee, sayeth the Lord and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh the mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the winde shall carry them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Israel.

17 When [l] the poore and the needy seeke water, and there is none, their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them,

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleyes: I will make the wildernesse as a poole of water, and the waste [m] lande as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrthe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

d Who hath created man and maintained his succession.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I wil shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, shoulde seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they that shall bee afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from babylon.

That is, hath appointed, and determined that it shall come to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idols, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

20 Therefore let them see and knowe, and let them consider and understand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it.

21 r Stand to your cause, saith the Lord: bring foorth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former things what they be, that wee may consider them, and know the latter ende of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that wee may know that you are gods: yea, do good or doe euill, that we may declare it, and beholde it together.

24 Beholde, ye are of no value, and your making is of nought: man hath s chosen an abomination by them.

25 ¶ I haue raised vp t from the North, and he shall come: from the East sunne shall u he call vpon my Name, and shall come vpon x princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may know? or beforetime, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your wordes.

27 I am the first, that sayeth to Zion, Behold, behold z them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when b I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continuall succession of Prophets and ministers. b When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

a The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a That is, Christ who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.

BEholde, a my seruant: b I will stay vpon him: mine elect, in whome my soule c delighteth: I haue put my Spirit vpon him: he shall bring forth d iudgement to the Gentiles.

2 He shall not e cry, nor lift vp, nor cause his voice to be heard in the streete.

b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit. c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matt. 12.18. Eph. 1.4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit. e His comming shall not bee with pompe and noise, as earthly princes.

3 A f bruised reed shal he not breake, and the smoking f flaxe shall he not quench: hee shall bring forth iudgement in b trueth.

4 Hee shall not faile nor bee discouraged till he haue g set iudgement in the earth: and the h yles shall wait for his law.

5 Thus sayeth God the Lorde, (he that created the heauens & spread them abroad: hee that stretched foorth the earth, and the buddes therof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lorde haue called thee in i righteousnesse, and will holde k thine hand, and I will keepe thee, and giue thee for a l conenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my m glory will I not giue to another, neither my prayse to grauen images.

9 Beholde, the former things are n come to passe, and newe things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a newe song, and his prayse from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants therof.

11 Let the wildernesse & the cities therof lift vp their voyce, the townes that o Kedar doeth inhabit: let the inhabitants of the rocks sing: let them shout from the toppe of the mountaines,

12 Let them giue glory vnto the Lorde, and declare his prayse in the yles.

13 The Lord shall goe forth as a p gyant: hee shall stirre vp his courage like a man of warre: he shall shout and cry, and shall prayle against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a q trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dry vp all their herbes, and I will make the floods yles, and I will dry vp the pooles.

16 ¶ And I will bring the r blinde by a way that they knew not, and leade them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I do vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and ye blinde, regard, that ye may see.

19 Who is blinde but my s seruaunt? or

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the wicke of alampe, or candle, which is almost out, but hee will cherish it and snuffe it, that it may shine brighter.

h Although he fauor the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shalbe fulfilled.

o I will not suffer my glory to be diminished: which I should do, if I were not faithfull in performing the same, and the idolaters therby would extoll their idoles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth the conseruation of his Church. s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when shee is in trauaile. t That is, my poore people, which are in perplexitie and care. u To wit, Israel, which should haue most light, because of my Law.

deafe

x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.

y As the priests and prophets that should be lights to others.

z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and incredulitie.

a There shall be none to succour them, or to wil the enemie to restore that, which he hath spoyled.

deafe as my x messenger, that I sent? who is blind as the y perfect, & blind as the Lords seruant.

20 Seeing many things, but thou keepest them not, opening the eares, but he heareth not?

21 The Lorde is willing for his righteousnesse sake that he may magnifie the z law, and exalt it.

22 But this people is a robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a praye, and none shal deliuer: a spoile, and none shall say, a Restore.

23 Who among you shall hearken to this, and take heede, and heare for b afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lorde, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 12 There is no God but one alone.

2 After these threatnings, he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them,

b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.

c By water and fire, he meaneth all kinde of troubles and perils.

d I turned Sanheribs power against these countreis, and made them to suffer that affliction which thou shouldest haue

BVt now thus saith the Lord, a that created thee, O Iaakob: and hee that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest thorowe the c waters, I will bee with thee, and thorowe the floods, that they bee not ouerflowe thee. When thou walkest thorowe the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lorde thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore wil I giue e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not back: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this and shew vs former things? let them bring forth their i witnesses, that they may be iustified: or let them k heare, and say, It is trueth.

10 You l are my witnesses, sayeth the Lord, and my m seruant, whom I haue chosen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will do it, and who shal let it?

14 Thus saith the Lord your redeemer, the holy one of Israel. For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Chaldeans cry in o the ships.

15 I am the Lord your holy one, the creator of Israel your king.

16 Thus saith the Lord which maketh a way in p the sea, and a path in the mightie q waters.

17 Who p bringeth out the r charet and horse, the army and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of olde.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the s desert, and floods in the wildernesse.

20 The wilde t beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not u called vpon mee, O Iaakob, but thou hast x wearied mee, O Israel.

23 Thou y hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor z wearied thee with incense.

done, and so were as the paiment of thy ransome, Chap. 37.9. e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the world.

f Hee prophesieth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3.

g Meaning, that he could not be vnmindful of them, except he would neglect his owne Name and glory, their deliuerance out of Babylon, should bee more famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2 corinth. 5.17. reuelat. 21.5.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.

i To prooue that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Lawe.

m Meaning specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.

p When he deliuered Israel from Pharaoh, Exod. 14.22.

q When the Israelites passed thorow Iorden, Ioth 3.17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that their deliuerance was so famous, that the very beastes shall feele my benefits, and shall acknowledge them: much more men ought to bee thankefull for the same.

u Thou hast not worshipped mee as thou oughtest to haue done.

x Because thou hast not willingly receiued that which I did command thee, thou didst greeue me. Wherby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.

z Meaning, in true faith and obedience.

24 Thou boughtest me no sweete [a] sauor with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me [b] to serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs bee iudged together: count thou that thou mayst be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

a Either for the compolition of the sweete ointment, Exod. 30. 34 or for the sweete incense, Exod. 30. 7.
b Thou hast made me to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancestors.
e Thy priests and thy prophets.
f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of Idolaters.

YEt nowe heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus sayth the Lord that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I will powre my Spirite vpon thy seede, and my blessing vpon thy buds.

4 And they [d] shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another [e] shalbe called by the name of Iaakob: and another shall subscribe with his hande vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayth the Lorde the King of Israel, and his redeemer the Lord of hostes, I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall [g] call, and shal declare it, and set [h] it in order before mee, since I appointed the [i] ancient people? and what is at hande, and what things are to come? let them shew vnto them.

8 Feare ye not, neither be afraide: haue not I told thee of old, and haue declared it? you are euen my witnesses, whether there bee a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, [m] and their delectable things shall no thing profit: and they are their owne witnesses, [n] that they see not nor knowe: therefore they shalbe confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowship thereof shall bee confounded: for the workemen themselues are men: let all them be gathered together, and [r] stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretched out a line: he fashioneth it with a red threed, he planeth it, and he purtreyeth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in [t] an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doth nourish it.

15 And man burneth thereof: for he will take thereof and [u] warme himselfe: hee also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and sayeth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstoode: [y] for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none [z] considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 He feedeth [a] of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24 abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then sue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion towarde their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papistes make their cake god, and the rest of their idoles.
x That is, hee either maketh a table or trenchers.
y The Prophet giueth heere an answere to all them that wonder how it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their heartes.
z Hee is abused as one that would eate ashes, thinking to satisfie his hunger.

21 [a] Remember

m By this diuersitie of speech, he meaneth one thing, that is, that the people shall be holy and receiue the true religion of God, as Psalme 87. 5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41. 4. and 48. 12. reuelat. 1. 17. and 22. 13.
g And appoynt them that shall deliuer the Church.
h That is, declare vnto mee, howe I ought to proceede herein.
i God calleth the Israelites ancient, because hee preferred them to all other, in his eternall election.
k Meaning their idoles.
l Reade Chap. 43. 10.
m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.

a Shewing that mans heart is moſt inclined to idolatrie, and therefore he warneth his people by theſe examples, that they ſhould not cleaue to any but to the liuing God, when they ſhould be among the idolaters.
b He ſheweth that the worke of the Lord toward his people ſhalbe ſo great, that the inſenſible creatures ſhalbe mooued therewith.
c He armeth them againſt the ſoothſayers of Babylon, which would haue borne them in hand that they knew by the ſtarres that God would not deliuer them, and that Babylon ſhould ſtand.

a Remember theſe (O Iaakob and Iſrael) for thou art my ſeruiant: I haue formed thee: thou art my ſeruant: O Iſrael forget me not.
22 I haue put away thy tranſgreſſions like a cloude, and thy ſinnes as a miſt: turne vnto me, for I haue redeemed thee.
23 b Reioyce yee heauens: for the Lorde hath done it: ſhoute, ye lower partes of the earth: breake forth into prayſes, yee mountaines, O foreſt, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Iſrael.
24 Thus ſayeth the Lord thy redeemer, and he that founded thee from the wombe, I am the Lord that made all things, that ſpread out the heauens alone, and ſtretched out the earth by my ſelfe.
25 I deſtroy the c tokens of the ſoothſayers, and make them that coniecture, fooles, and turne the wiſe men backewarde, and make their knowledge fooliſhneſſe.
26 C Ye confirmeth the word of his d ſeruiant, and performeth the counſell of his meſſengers, ſaying to Ieruſalem, Thou ſhalt be inhabited: and to the cities of Iudah, Ye ſhall be built vp, and I will repaire the decayed places thereof.
27 Ye ſayeth to the e deepe, Be vile, and I will dry vp thy floods.
28 Ye ſayeth to f Cyrus, Thou art my ſhepheard: and he ſhall performe all my deſire: ſaying alſo to Ieruſalem, Thou ſhalt be built: and to the Temple, Thy foundation ſhall be ſurely layd.

d Of Iſaiah and the reſt of his Prophets, which did aſſure the Church of Gods fauour and deliuerance. e Hee ſheweth that Gods worke ſhould be no leſſe notable in this their deliuerance, then when hee brought them out of Egypt through the Sea. f To aſſure them of their deliuerance, he nameth the perſon, by whom it ſhould bee, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iuſt in all his workes. 20 The calling of the Gentiles.

a To aſſure the Iewes of their deliuerance againſt the great tentations that they ſhould abide, he nameth the perſon and the meanes.
b Becauſe Cyrus ſhould execute the office of a deliuerer, God called him his anoynted for a time, but after another ſort, then he called Dauid.
c To guide him in the deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worſhip him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and ſo was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthineſſe.

THus ſayeth the Lorde vnto a Cyrus his b annoynted, whoſe right hand I haue holden c to ſubdue nations before him: therefore will I weaken the loines of Kings, and open the doores before him, and the gates ſhall not be ſhut.
2 I will goe before thee and make the d croked ſtraigth: I will breake the braſen doores, and burſt the yron barres.
3 And I will giue thee the treaſures of darkeneſſe, and the things hid in ſecret places, that thou mayeſt e know that I am the Lord which call thee by thy name, euen the God of Iſrael.
4 For Iaakob my ſeruants f ſake, and Iſrael mine elect, I will euen call thee by thy name, and name thee, though thou haſt not knowen me.
5 I am the Lord and there is none other: there is no God beſide me: I g girded thee though thou haſt not knowen me,
6 That they may know from the riſing of the ſunne and from the Weſt, that there is none beſides me. I am the Lord, and there is none other:
7 I faſhion the h light and create darkeneſſe: I make peace and create euill: I the Lord doe all theſe things.
8 Ye heauens drop downe from aboue, and let the i clouds poppe downe righteouſneſſe: let the earth open, and let ſaluation and iuſtice growe forth: let it bring them forth together: I the Lord haue k created him.
9 l Woe bee vnto him that ſtriueth with his maker, the potſherd with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy worke, m It hath none handes?
10 C Woe vnto him that ſayeth to his father, What haſt thou begotten? or to his mother, What haſt thou brought forth?
11 Thus ſayth the Lord, the Holy one of Iſrael, and his maker, Aske me of n things to come concerning my ſonnes, and concerning the workes of mine handes: commaund you me.
12 I haue made the earth, and created man vpon it: I, whoſe handes haue ſpread out the heauens, I haue euen commanded all their o armie.
13 I haue raiſed p him vp in righteouſneſſe, and I will direct all his wayes: he ſhal build my citie, and he ſhall let goe my captiues, not for q price nor reward, ſayth the Lord of hoſts.
14 Thus ſayth the Lord, The labour r of Egypt, and the marchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come vnto thee, and they ſhalbe ſthine: they ſhall followe thee, and ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication vnto thee, ſaying, Surely, God is in thee, and there is none other God beſides.
15 Verily thou, O God, t hideſt thy ſelfe, O God, the ſauiour of Iſrael.
16 All they ſhalbe aſhamed and alſo confounded: they ſhall goe in confuſion together, that are the makers of images.
17 But Iſrael ſhall be ſaued in the Lord, with an euerlaſting ſaluation: yee ſhall not be aſhamed nor confounded, world without ende.
18 For thus ſaith the Lord (that created heauen, God himſelfe, that formed the earth,

g I haue giuen thee ſtrength, power and authoritie.
h I ſend peace and warre, proſperitie, and aduerſitie, as Amos 3.6.
i He conforteth the Iewes, as if he would ſay, Though when ye looke to the heauens & earth for ſuccour, ye ſee nothing now but ſignes of Gods wrath, yet I will cauſe them to bring forth moſt certaine tokens of your deliuerance, and of the performance of my promiſe, which is meant by righteouſneſſe.
k I haue appointed Cyrus to this vſe and purpoſe.
l Hereby he bridleth their impacience, which is aduerſitie and credible murmure againſt God, and will not tarie his pleaſures willing that man ſhould match with his like, and not contend againſt God.
m That is, it is not perfitely made.
n Inſtead of murmuring, humble your ſelues, and aske what ye will for the conſolation of my children, and you ſhall be ſure of it, as ye are of theſe things which are interrogation, and make it the application of this ſimilitude. o That is, the ſtarres. p To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in deliuering my people. q Meaning freely, and without requeſt, or any gracious condition. r Theſe people were tributaries to the Perſians, and ſo king Artaxſhaſhte gaue this money toward the building of the Temple, Ezra. 7. 21. ſ Whereas before they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt. t Hereby he exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: ſhewing that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answeres.
y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised, shalbe faithfully performed.
b The knowledge of God, and the true worshipping shalbe through al the world, Rom. 14.11. Phil.2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faithfull shall seeke and confesse this. d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idols.
3 He calleth the Iewes to the consideration of his worke.

a These were the chiefe idoles of Babylon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He deuideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must bee caried of other, but God himselfe carieth his, as Deut. 32.11. f Seeing I haue begotten you, I will nourish and preserue you for euer. g The people of God seeing their owne calamitie, and the flourishing state of the Babylonians, should bee tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch. 6.25.

h Become wise, meaning that all idolaters are without wit or sense, like mad men.
i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon, and the cause wherefore.

a Which hast lined in wealth and wantonnesse, and hast not yet bene ouercome by any enemy.
b Thy gouernment shall be taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she seeketh her greatest pride, shall be made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their misery, thou didest increase it.

i So that thy punishment shall be so great as is possible to be imagined.

k Thou didst thinke that thine owne wisedom & policie would have saued thee.

l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude y people, & to bring them from depending onely on God.

m They shall vtterly perish, and no part of them remaine.

n They shall flee euery one to that place, which he thought by his speculations to be most sure: but they shall deceiue them.

thee in their perfection, for the multitude of thy diuinations, & for the great abundance of thine enchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayd, None seeth me. Thy [k] wisedom & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: desolation shall come vpon thee suddenly, yer thou be ware.

12 Stand now among thine enchanters, and in the multitude of thy soothsayers (with whom thou hast [l] wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and prognosticators stand vp, and saue thee from these things, that shal come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shal not deliuer their owne liues from the power of [p] flame: there shall be no coales [m] to warme at, nor light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, euen the marchants from thy youth: euery one shal wander to his owne [n] quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

h He detesteth this hypocrysie which vaunted themselues to be Israelites and were not so in deed.

i Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubbornnes and impudencie might haue bene ouercome.

f Hos. thou shouldest be deliuered out of Babylon.

g Will ye not acknowledge this my benefite and declare it vnto others?

HEare ye this, O house of Iaakob, which [h] are called by the name of Israel, & are come out of [i] the waters of Iudah: which sweare by the Name of the Lorde, and make mention of the God of Israell, but not in truth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues [c] vpon the God of Israel, whose name is the Lord of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed [d] them: I did them suddenly, and they came to passe.

4 Because I knew, that [e] thou art obstinate, & thine necke is an yron sinew, and thy browe braste,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye [f] declare it? I haue shewed thee new things, euen new, & hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, least thou shouldest say, Behold, I [k] knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of old: for I knewe that thou wouldest grieuously transgresse: therefore haue I called thee a [l] transgressour from the wombe.

9 For my Names sake will I defer te my wrath, and for my praise will I refraine it from thee, [m] that I cut thee off.

10 Behold, I haue [n] refined thee, but not as siluer: I haue [o] chosen thee in the [p] fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name [q] be polluted? [r] surely I will not giue my glory vnto another.

12 Heare me, O Iaakob, and Israel my called, [s] I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, [t] they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued [u] him: he will doe his will in Babel, and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in [x] secret from the [y] beginning: from the time that the thing was, I was there: and now the Lord God and his spirit hath [z] sent me.

17 Thus sayth the Lord thy Redeemer, the holy one of Israel, I am the Lorde thy God, which teach thee [a] to profite, and lead thee by the way, that thou shouldest goe.

18 Oh that thou hadest hearkened to my commandements: then had thy prosperitie bene as the flood, and thy righteousnesse as the waues of the Sea.

19 Thy seede also had bene as the sand, & the fruit of thy body like the grauel thereof: his [b] name should not haue bene cut off nor destroyed before me.

20 [c] Go ye out of Babel: flee ye from the Caldeans, with a voice of ioy tell & declare this: [d] he hath vttered it vnto the end of the earth: say ye, The Lorde hath redeemed his seruant Iaakob.

21 And they [e] were not thirstie: hee led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no [f] peace, sayth the Lorde, vnto the wicked.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, least they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weakues and infirmity: for in stiffe nect there is some parentelle, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God loueth the saluation of his with his owne honour: so that they cannot perish, but his glory should be diminished, as Deu. 32.27.

o Reade Chap. 42.1.

p Reade Chap. 41.4.

q To obey me, and to do whatsoeuer I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t This the Prophet speaketh for himselfe, and to assure them of these things.

u What things shal do thee good.

x That is the prosperous estate of Israel.

y After that he had forewarned them of their captiuitie, and the cause thereof, he sheweth the great ioy that shal come of their deliuerance.

z He sheweth that it shal be as easie to deliuer them, as he did their fathers out of Egypt.

a This he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57.21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare ye me, O Iles, and hearken, yee people from farre. The Lord hath called a me from the b womb, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe c sworde: vnder the shadowe of his hand hath he d hid me, and made me a choisen shaft, and hid me in his quiuer,

3 And sayde vnto me, Thou art my seruante e Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine & for nought but my iudgement is with the Lord, and my worke with my God.

5 And now saieth the Lorde that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, yet shal I be glorious in the eies of the Lord: and my God shal be my strength.)

6 And he sayd, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lorde the redeemer of Israel, & his holy one, to him that is despised in soule, to a nation that is abhorred, to a f seruant of rulers, kings shall see, and arise, and princes shal worship, because of g Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, h In an acceptable time haue I heard thee, and in a day of saluation haue I holpen thee: and I will preserue thee, and wil giue thee for a couenant of the people, that thou mayest raise vp the i earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the k prisoners, Go forth: and to them that are in darknes, Shew your selues: they shall feede in the wayes, and their l pastures shall be in al the tops of the hils.

10 They shall not be hungry, neither shal they be thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion on them, shall leade them, euen to the springes of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my pathes shall be exalted.

12 Beholde, these shall come from farre: and loe, these from the North, and from the west, and these from the land of m Sinim.

13 Reioyce, O heauens: and be ioyfull, O earth: burst forth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her womb? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palmes of mine n hands: thy walls are euer in my sight.

17 Thy builders make o haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together and come to thee: as I liue saith the Lorde, thou shalt surely p put them all vpon thee as a garment and girde thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narow for them that shall dwell in it, and they that deuoure thee, shall bee farre away.

20 The children of thy barrennes shall say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the q Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: & thy daughters shall bee caried vpon their shoulders.

23 And kings r shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and licke vp the s dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the praye bee t taken from the mightie? or the iust captiuitie deliuered?

25 But thus sayth the Lorde, u Euen the captiuitie of the mightie shall bee taken away: and the pray of the tyrant shall bee deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with x their owne flesh, and they shall bee drunken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should he performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2.7

c By the sword and shaft, he signifieth the vertue and efficacie of Christes doctrine.

d God hath taken me on his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ, & all the body of the faithfull, as also members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approoue my ministerie,

h To declare my Gospel to the Gentiles, Chap. 42.6. acts 13.47. luk. 2.32.

i Meaning the Iewes whom tyrants kept in bondage.

k The benefite of their deliuerance shall be so great, that great and small shal acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Corinth. 6.2.

m Meaning, Christ alone.

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shall bee safe against all dangers, and free from the feare of the enemies.

q Meaning that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.

s Read Chap. 44 23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp again, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and beestow their power and authoritie for the preseruation of the Church.

being ioyned with the Church, they shall humble themselues to Christ their head, and giue him all honour.

c He maketh this an obiection, as though the Caldeans were strong, and had them in iust possession.

d He maketh this an obiection, as though the Caldeans were strong, and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudges 7.22.2. Chron. 20.22. Chap. 19.2.

sweete

sweete wine: and all flesh shal know that I the Lord am thy Sauior and thy Redeemer, the mighty one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 3 Yet the power of God is not diminished, 5 Christes obedience and victory.

THus sayeth the Lord, Where is that a bill of your mothers diuorcement, b whom I haue cast off? or who is the creditor to who I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherfore c came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknesse, and make a sacke their couering.

4 The Lorde GOD hath giuen me a tongue of *the* learned, that I should know to minister a word in time to him that is b wearie: he will raise me vp in the morning: in the morning hee will waken mine eare to heare as the learned.

5 The Lord God hath opened mine eare and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the b smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therfore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe old as a garment: the moth shall eate them vp.

10 h Who is among you that feareth the Lorde? let him heare the voyce of his seruant: he that walketh in darknes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorow.

a Meaning, that hee had not forsaken her, but through her own occasion, as Hos. 2.2.

b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that he sold them not for any debt or pouerty, but that they sold themselues to sinnes to buy their own lusts & pleasures.

d He came by his Prophets and ministers, but they would not beleeue their doctrine & counsel.

e Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iordan?

f As I did in Egypt in token of my displeasure, Exod. 10.21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministery of Gods word.

h To him that is oppressed by affliction and misery.

i As they that are taught, and made meeke by him.

k I did not shrinke from God for any persecution or calamitie. Whereby hee sheweth that the true ministers of God can looke for none other recompense of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hel to heauen.

m You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 And her deliuerance.

HEare me, ye a that follow after righteousnes, & ye that seeke the Lord: looke vnto the b rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, & he shall make her desert c like Eden, and her wildernes like the garden of the Lord: ioy & gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto mee, O my people: for a d Lawe shall proceede from me, and I will bring forth my iudgment for the light of the people.

5 My e righteousnes is neere: my saluation goeth forth, and mine f armes shal iudge the people: the yles shal wait for me, & shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the a heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall bee for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto mee, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like woll: but my righteousnes shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as b in the old time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the b dragon?

10 Art not thou the same, which hath dried the sea, euen the waters of the great deep, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lorde shall g returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shal obtaine ioy and gladnes: and sorow and mourning shall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lorde thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue h hasteneth to be loosed, and that he should not dig in the pit, nor that his bread should faile.

15 And I am the Lorde thy God that diuided

a He comforteth the Church that they should not be discouraged for their small number.

b That is, to Abraham, of whom ye were begotten, and to Sarah of whom ye were borne.

c As plentifull as Paradise, Gen. 2.3.

d I will rule and gouerne my Church by my word and doctrine.

e The time that I will accomplish my promise.

f My power and strength.

g He encourageth them that are banished, and willeth them to be of good comfort in all things, for he will preserue his Church in the midst of all their dangers.

b He putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt. Psal. 87. 4.

k To wit, Pharaoh, Ezek. 29. 3.

l From Babylon.

m He comforteth them by the short time of their banishment for in 70. yeeres they were restored, & the greatest Empire of the world destroied.

uided the Sea, when his wanes roared: the Lord of hosts is his Name.

16 And I haue put my wordes in thy [a] mouth, and haue defended thee in the shadowe of mine hande, that I may plant the [b] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast dronken at the hande of the Lord the [c] cup of his wrath: thou hast dronken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whome shee had brought forth: there is none that taketh her by the hand of all the sonnes that shee hath brought vp.

19 These two [d] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I [e] comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and dronken, but [f] not with wine.

22 Thus sayth thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that [g] vexe thee: which haue sayd to thy soule, Bow downe, that we may go ouer, and thou hast layd thy body as the ground, and as the streete to them that went ouer.

a Meaning, of Iesiah, and of all true ministers, who are defended by his protection.
b That all things may be restored in heauen and earth, Eph. 1.10.
c Thou hast bin iustly punished & sufficiently, cs Chap. 40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an horrible end and madnes, as here. 2 Pet. 2.16.
d Whereof the one is outward, as of the things that come to the body: as warre & famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he sayth, How shalt thou be comforted? e But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus sayth the Lord, Ye were sold for [c] nought: therefore shall ye be redeemed without money.

4 For thus sayth the Lorde God, My people went [d] downe aforetime into Egypt to sojourne there, & Asshur [e] oppressed them without cause.

5 Now therefore what haue I here, sayth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, sayth the Lorde: and my Name all the day continually is [f] blasphemed?

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How [g] beautiful vpon the mountaines are the feete of him that declareth and publisheth peace! that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voice of thy watchmen shall bee heard: they shall lift vp their voice, & ſhoute together: for they shall see eye to eye, when the Lord shall bring again Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.

11 [k] Depart, depart ye: goe out from thence, and touch no vncleane thing: go out of the midst of her: be ye cleane, that [l] beare the vessels of the Lord.

12 For ye shall not goe out with [m] haste, nor depart by fleeing away: but the Lorde will goe before you, and the God of Israel will gather you together.

13 Behold, my [n] seruant shall prosper: he shall be exalted and extolled, and bee very high.

14 As many were astonied at thee (his visage was so [o] defourmed of men, and his fourme of the sonnes of men) so [p] shall hee sprinkle many nations: the Kings shall shut their [q] mouthes at him: for that which had not bene told them, shall they see, and that which they had not heard, shal they [r] vnderstand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum 1.15. rom. 10.15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48.20. 2 Cor. 6.17.
l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall bee as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should bee wrought, whereof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word fewe will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse. 12 And is dead for our sinnes.

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lorde reuealed?

2 But hee shall growe vp before him as a [c] branch, and as a [d] roote out of a dry [e] ground: hee hath neither fourme nor beautie: when wee shall see him, there shalbe no fourme that we should desire him.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12.38. rom. 10.16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Christes kingdom shall be small, and contemptible in the sight of man, but it shal grow wonderfully, and flourish before God.
d Read Chap. 11.1.

e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4.15

f That is, the punishment due to our sinnes: for the which he hath both suffred, and made satisfaction, Matth. 18.17. 1. Pet. 2.24.

g We iudged euil thinking that he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1. Cor. 15.3.

i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appointment, Matth. 26 63. Actes 8.32.

l From the crosse, and graue, after that he was condemned.

m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.

n God the Father deliuered him into the hands of the wicked, & to the powers of the world to doe with him what they would.

o Christ by offering vp himselfe shall giue life to his church, & so cause them to liue with him for euer.

p That is, the fruite and effect of his labour, which is the saluation of his Church.

q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.

r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil. 2.7,8.

s That is, of all that beleeue in him.

3 He is dispised and reiected of men: he is a man full of sorowes, and hath experience of infirmities: we hid as it were our faces from him: hee was despised, and we esteemed him not.

4 Surely he hath borne our infirmities, and caried our sorowes: yet we did iudge him as plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lorde hath laid vpon him the iniquitie of vs all.

7 Yet was oppressed, and he was afflicted, yet did he not open his mouth: hee is brought as sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from prison, and from iudgement: and who shal declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, & make him subiect to infirmities: when hee shall make his soule an offering for sinne, he shall see his seede and shal prolong his dayes, & the will of the Lord shall prosper in his hand.

11 He shal see of the trauaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because hee hath powred out his soule vnto death, and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.

CHAP. LIIII.

1 Most of the Gentiles shall become the Gospell then of the Iewes. 7 God looketh but for a time, to whom afterward he sheweth mercie.

REioyce, O barren that did not beare: breake forth into ioy and reioyce, thou that trauelest not trauaile with childe: for the desolate hath mo children the the married wife, sayeth the Lord.

2 Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

5 For hee that maketh thee, is thine husband (whose Name is the Lorde of hostes) and thy redeemer the holy one of Israel, shal be called the God of the whole world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a young wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, sayth the Lord thy redeemer.

9 For this is vnto me as the waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue, and the hils shall fall downe: but my mercy shal not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires,

12 And I will make thy windowes of Emeraudes, and thy gates shining stones and all thy borders of pleasant stones.

13 And all thy children shall bee taught of the Lord, and much peace shall bee to thy children.

14 In righteousnes shalt thou bee established, and bee farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemie shall gather himselfe, but without me: whosoeuer shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I haue created the smith that bloweth the coales in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue, that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants,

a After that he hath declared the death of Christ, he speaketh to the Church, because it should seeke the fruit of the same, & collect her barren, because that in the captiuitie she was as a widow wont hope to haue any children.

b The Church in this her affliction and captiuitie shall bring forth mo children the when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, & therefore this was accomplished, whe she came to her age, which was vnder the Gospel,

c Signifying that for a great number of children, that God should giue her, she should seeme to lacke roome to lodge them.

d The afflictions which thou suffredst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ, *Or, Iasper, or Pearle.*

l By the bearing of his word and inward working of his Spirit.

m In stabilitie and sure estate, in that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that man can doe nothing but so farre as God giueth power: for seeing that al are his creatures, her must needs gouerne and guide them,

and

and their righteousnesse is of mee, sayeth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, every one that a thirsteth, come ye to the waters, and yee that haue b no siluer, come, buy, and eate: come, I say, buy c wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer and not for bread? d and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in e fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the f sure mercies of Dauid.

4 Behold, I gaue g him for a witnesse to the people, for a Prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke yee the Lorde while he may i be found, call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughts are not your thoughts, neither are your wayes my wayes, saieth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughtes about your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my m word be, that goeth out of my mouth: it shall not returne vnto mee voyde, but it shall accomplish that which I will, & it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led foorth with peace: the n mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shal clap their hands.

13 For thornes, there shall growe firre trees: for nettls shal growe the myrtle tree, and it shall be to the Lord o for a name, and for an euerlasting p signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepheards that deuoure their flocke.

THus saith the Lorde, a Keepe iudgment and doe iustice: for my saluation is at hand to come, and my b righteousnesse to be reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth holde on it: bee that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which d is ioyned vnto the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lorde vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euen vnto them will I giue in mine e House and within my walles a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, and that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt g offrings and their sacrifices shall bee accepted vpon mine altar: for mine House shalbe called an House of prayer for h all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye i beastes of the field, come to deuoure, euen all ye beasts of the forest.

10 Their k watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleep and delite in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot vnderstande: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to l morow shalbe as this day, and much more abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.
b Signifying, that Gods benefites cannot be bought for money.
c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.
d He reproueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spend neither cost nor labour to obtaine those which are nothing profitable.
e You shall be fed abundantly.
f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall. 2. Sam. 7. 13. Psal. 89. 34.
g Meaning, Christ, of whom Dauid was a figure.
h To wit, the Gentiles, which before thou diddest not receiue to be thy people.
i When he offereth himselfe by the preaching of his word.
k Hereby hee sheweth that repentance must be ioyned with faith, and how wee cannot call vpon God aright, except the fruites of our faith appeare.
l Although you are not soone reconciled one to another, and iudge mee by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.
m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, being to iustifie the thing which I haue spoken for your deliuerance.
n Reade Chap. 44. 23. and 49. 13.
o To set forth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.
a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charity, whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my spirit.
c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lorde: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall bee called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithfull shalbe greater then the Iewes were at that time.
g Hereby he meaneth the spirituall seruice of God, to whom the faithfull offer continuall thanksgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.
h Not onely for the Iewes, but for all others, Mat. 21. 13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus he speaketh to feare the hypocrites, and to assure the faithfull, that when this cometh, they may know that it was told them before.
k He sheweth that this affliction shall come through the fault of the gouernors, prophets, and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.
l We are well yet, and to morow shalbe better: therefore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace ſhal come: they ſhal reſt in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the ſeede of the adulterer, and of the whore.

4 On whom haue ye ieſted? vpon whom haue yee gaped and thruſt out your tongue? are not ye rebellious children, & a falſe ſeed,

5 Inflamed with idoles vnder euery greene tree? and ſacrificing the [d] children in the valleyes vnder the tops of the rockes?

6 Thy portion is in the ſmooth ſtones [e] of the riuer: they, they are thy lot: euen to them haſt thou powred a drinke offering: thou haſt offered a ſacrifice. Should I delite in [f] theſe?

7 Thou haſt made thy bed vpon a very hie mountaine: thou wenteſt vp thither, euen thither wenteſt thou to offer ſacrifice.

8 Behinde the [h] doores alſo and poſtes haſt thou ſet vp thy remembrance: for thou haſt diſcouered thy ſelfe to another then mee, and wenteſt vp, & diddeſt [i] enlarge thy bed, and make a couenant betweene thee & them, and louedſt their bed in euery place where thou ſaweſt it.

9 Thou wenteſt [k] to the King with oyle, and diddeſt increaſe thine ointments and ſend thy meſſengers farre off, and didſt humble thy ſelfe vnto hell.

10 Thou wearieſt thy ſelfe in thy manifolde iourneyes, yet ſaydeſt thou not, [l] There is no hope: thou [m] haſt found life by thine hand, therefore thou waſt not grieued.

11 And whom diddeſt thou reuerence or feare, ſeeing thou haſt [n] lyed vnto mee, and haſt not remembred mee, neither ſet thy minde thereon? is it not becauſe I holde my peace, and that of [o] long time? therefore thou feareſt not me.

12 I will declare thy [p] righteouſnes and thy workes, and they ſhall not profit thee.

13 When thou crieſt, let them that thou haſt gathered together deliuer thee: but the winde ſhall [q] take them all away: vanitie ſhall pull them away: but he that truſteth in me, ſhall inherite the land, and ſhall poſſeſſe mine holy Mountaine.

14 [r] And hee ſhall ſay, Caſt vp, caſt vp: prepare the way: take vp the ſtumbling blocks out of the way of my people.

15 For thus ſayth hee, that is hie and excellent, hee that inhabiteth the eternitie, whoſe Name is the Holy one, I dwell in the hie and holy place: with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [ſ] for the ſpirit ſhould faile before me: and I haue made the breath.

17 For his wicked [t] couetouſneſſe I am angry with him, and haue ſmitten him: I hid mee and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue ſeene his wayes, & will [x] heale him: I will leade him alſo, and reſtore comfort vnto him, and to thoſe that lament him.

19 I create the [y] fruite of the lippes to be peace: peace vnto them that are [z] far off, and to them that are neere, ſaith the Lord: for I will heale him.

20 But the wicked are like the raging ſea, that can [a] not reſt, whoſe waters caſt vp mire and dirt.

21 There is no peace, ſaith my God, to the wicked.

a From the plague that is at hand, and alſo becauſe God wil puniſh the wicked.
b The ſoule of the righteous ſhalbe in ioy, and their body ſhall reſt in the graue vnto the time of the reſurrection, becauſe they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, derided Gods worde and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, he calleth them baſtards, and the children of ſorceters, which forſooke God and fled to wicked meanes for ſuccour.
d Reade Leuit. 18.21. 2.King. 23.10.
e Meaning, euery place was polluted with their idolatrie: or euery faire ſtone that they found, they made an idole of it.
f In the ſacrifices which you offering before theſe idoles, thoughte you did ſerue God.
g To wit, thine altars, in an open place like an impudent harlot, that careth not for the ſight of her husband.
h In ſtead of ſetting vp the word of God in the open places on the poſtes and doores to haue it in remembrance, Deuter. 6.9. and 27.1. thou haſt ſet vp ſignes and markes of thine idolatrie in euery place.
i That is, didſt increaſe thine idolatrie more and more.
k Thou diddeſt ſeeke the fauour of the Aſſyrians by gifts & preſents, to helpe thee againſt the Egyptians: and when they failed, thou ſoughteſt to the Babylonians, and more & more diddeſt torment thy ſelfe. l Although thou ſaweſt all thy labours to be in vaine, yet wouldeſt thou neuer acknowledge thy fault and leaue off.
m Hee deſcribeth their vnprofitable diligence, which thought to haue made all ſure, and yet were deceiued.
n Broken promiſe with mee.
o Meaning, that the wicked abuſe Gods lenitie, and grow to further wickednes.
p That is, thy naughtineſſe, idolatries, and impieties: which the wicked call Gods ſeruice: thus he deſcribeth their obſtinacie.
q Meaning, the Aſſyrians and other, whose helpe they looked for.
r God ſhall ſay to Darius and Cyrus.
ſ I will not vſe my power againſt fraile man whoſe life is but a blaſt.
t That is, for the vices and faults of the people, which is meant here by couetouſneſſe.
u Though they were obſtinate, yet I did not withdraw my mercy frō them.
x That is, I frame the ſpeech and wordes of my meſſengers which ſhal bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their cruell conſcience doeth euer torment them, and therefore they can neuer haue reſt, Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods miniſters, 2 The workes of the hypocrites, 6 The faſt of the faithfull, 13 Of the true Sabbath.

CRy [a] aloude, ſpare not: lift vp thy voyce like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iaakob, their ſinnes.

2 Yet they [b] ſeeke mee dayly, and will know my wayes, euen as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: they aſke of me the ordinances of iuſtice: they will draw neere vnto God, ſaying,

3 [c] Wherefore haue we faſted, and thou ſeeſt it not? we haue puniſhed our ſelues, and thou regardeſt it not. Beholde, in the day of your faſt you will ſeeke [d] your will, and requite all your debts.

4 Behold, ye faſt to ſtrife and debate, and to ſmite with the fiſt of [e] wickednes: ye ſhall not faſt as yee doe to day, to make your voyce to be [f] heard aboue.

5 Is it ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow downe his head, as a bull rush, and to lye downe in ſackcloth, and aſhes? wilt thou call this a faſting, or an acceptable day to the Lord?

6 Is not this the faſting, that I haue choſen

a The Lord ſhal ſpeaketh to the Prophet, willing him to vſe all diligence and ſincerite to rebuke the hypocrites.
b They will ſeeme to worſhip me, and haue outward holineſſe.
c Hee ſetteth forth the malice and diſdaine of the hypocrites, which grudge againſt God, if their workes be not accepted.
d This he conuinceth the hypocrites by the ſecond table and by their duetie towarde their neighbour, that they haue nei-

ther faith nor religion.
e So long as ye vſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?

f That you leaue off all your extortions.

7 Is it not to deale thy bread to the hungry, & that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy [a] light breake foorth as the morning, and thine health shall growe speedily: thy [b] righteousnesse shall goe before thee, and the glory of the Lorde shall embrace thee.

h That is, the prosperous estate wherewith God will blesse thee.

9 Then shalt thou call, and the Lord shal answere: thou shalt cry, and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the [c] finger, and wicked speaking:

i The testimonie of thy goodnesse shall appeare before God and man.

10 If thou [d] powre out thy soule to the hungry, and refreshe the troubled soule: then shall thy light spring out in the [m] darkenesse, and thy darkenesse shalbe as the noone day.

k Whereby is meant all maner of iniurie.

l That is, haue compassion on their miseries.

11 And the Lorde shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

m Thine aduersitie shalbe turned into prosperitie.

12 And they shall be of thee, that shall builde the olde [n] waste places: thou shalt rayse vp the foundations for many generations, and thou shalt be called the repayrer of the breach, and the restorer of the paths to dwell in.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked workes.

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

BEhold, [a] the Lords hand is not shortned, that it cannot saue: neither is his eare heauie, that it cannot heare.

Numb. 11, 23. chap. 50. 2. Iere. 5. 25.

2 But [b] your iniquities haue separated betweene you and your God, & your sinnes haue hid his face from you, that he will not heare.

a Read cha. 1. 15.

b All men winke at the iniuries and oppressions, and none goe about to remedie them.

3 For your hands are defiled with [c] blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

c According to their wicked deuises, they hurt their neighbours.

4 No man calleth for iustice: no man [d] contendeth for truth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and [e] bring forth iniquitie.

d What soeuer commeth from them, is poison & bringeth death.

e They are profitable to no purpose.

5 They hatch cockatrice [f] egges, and weaue the spiders [g] webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

6 Their webbes shall not be no garment, neither shall they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

h We are altogether destitute of counsell, and can finde no ende of our miseries.

7 Their feete run to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

i We expresse our sorowes by outward signes, some more, some lesse.

9 Therefore is [h] iudgement farre from vs, neither doeth [i] iustice come neere vnto vs: we waite for light, but lo, it is darkenes: for brightnesse, but we walke in darkenesse.

k This confession is generall to the Church to obteine remission of sinnes, and the Prophets did not exempt themselues from the same.

10 We [k] grope for the wall like the [l] blind, and wee grope as one without eyes: wee stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

l To wit, against our neighbours.

11 Wee roare all like [m] beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

m There is neither iustice nor vprightnesse among men.

12 For our trespasses are many before thee, and our [n] sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

n The wicked will destroy him.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false [o] matters.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

14 Therefore [p] iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

15 Yea, trueth faileth, and he that refraineth from euil, maketh himselfe a prey: and when the Lorn saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. [q] Therefore his arme did [r] saue it, and his righteousnes it selfe did sustaine it.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

17 For he put on righteousnes, as an habergion, and an [s] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enimies: he will fully repay the [t] Ilands.

s Hee sheweth that there shal be great affliction in the Church, but God wil euer deliuer him.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemie shall come like a flood: but the spirit of the Lord shall chase him away.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whom he iustifieth.

20 And the Redeemer shall come vnto Zion, and vnto [u] them that turne from iniquitie in Iaakob, saith the Lord.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer,

21 And I will make this my Couenant with them, saith the Lord, My Spirite, that is vpon thee, and my wordes, which I haue put in thy mouth, [x] shall not de-

part out of thy mouth, nor out of the mouth of thy ſeede, nor out of the mouth of the ſeede of thy ſeede, ſayth the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles ſhall come to the knowledge of the Goſpel. 8 They ſhall come to the Church in abundance. 16 They ſhall haue abundance, though they ſuffer for a time.

ARiſe, O Ieruſalem: bee bright, for thy [a] light is come, and the glory of the Lord is riſen vpon thee.

2 For beholde, darkenes ſhall couer the [b] earth, and groſſe darkenes the people: but the Lord ſhall ariſe vpon thee, and his glory ſhalbe ſeene vpon thee.

3 And the Gentiles ſhall walke in [c] thy light, and Kings at the brightneſſe of thy riſing vp.

4 Lift vp thine eyes round about, and beholde: all [d] theſe are gathered, and come to thee: thy ſonnes ſhall come from farre, and thy daughters ſhall bee nourished at thy ſide.

5 Then thou ſhalt ſee & ſhine: thine heart ſhall be aſtonied and [e] enlarged, becauſe the multitude of the ſea ſhall be conuerted vnto thee, and the riches of the Gentiles ſhall come vnto thee.

6 The [f] multitude of camels ſhall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhew forth the praiſes of the Lord.

7 All the heepe of [g] Kedar ſhalbe gathered vnto thee: the rammes of Nabaioth ſhal ſerue thee: they ſhall come vp to be accepted vpon mine [h] altar: and I will beautifie the houſe of my glory.

8 Who are theſe I that flee like a cloud, and as the doues to their windowes?

9 Surely the yles ſhall waite for me, and the ſhippes [i] of Tarſhish, as at the beginning, that they may bring thy ſonnes from farre, and their ſiluer, and their golde with them, vnto the name of the Lord thy God, and to the holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall build vp thy walles, and their [k] kings ſhall miniſter vnto thee: for in my wrath I ſmote thee, but in my mercie I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [l] kingdome, that will not ſerue thee, ſhall perish: and thoſe nations ſhalbe vtterly deſtroyed.

13 The [m] glory of Lebanon ſhal come vnto thee, the firre tree, the elme and the box tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [n] feete.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bowe vnto thee: and all they that deſpiſed thee, ſhall fall [o] downe at the ſoles of thy feete: and they ſhall call thee, the citie of the Lord, Sion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the [p] breaſtes of Kings: and thou ſhalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For braſſe will I bring golde, and for iron wil I bring ſiluer, and for wood braſſe, and for ſtones iron. I will alſo make thy gouernement [q] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call [r] ſalvation thy walles, and praiſe, thy gates.

19 Thou ſhalt haue no more ſunne to ſhine by day, neither ſhall the brightneſſe of the [s] moone ſhine vnto thee: for the Lorde ſhalbe thine euerlaſting light, and thy God, thy glory.

20 Thy ſunne ſhal never goe downe, neither ſhal thy moone be hidde: for the Lorde ſhalbe thine euerlaſting light, and the dayes of thy ſorow ſhalbe ended.

21 Thy people alſo ſhall be all righteous, they ſhall poſſeſſe the lande for euer, the [t] graffe of my planting ſhalbe the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a [x] thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

CHAP. LXI.

1 Here preacheth that Chriſt ſhall be anoynted, and ſent to preach. 10 The ioy of the ſpirituall.

THe [a] Spirit of the Lord God is [b] vpon me, therefore hath the Lord anoynted me: he hath ſent me to preach good tidings vnto the poore, to binde vp the [c] broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the priſon,

2 To preach the [d] acceptable yeere of the Lorde, and the day of [e] vengeance of our God, to comfort all that mourne,

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a The time of thy proſperitie and felicitie: whereas ſpeaking of Babylon, he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkeneſſe till God giue them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his Church.

c Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receiue light of her.

d An infinite number from all countreyes, as Chap. 49.18.

e For ioy: as the heart is drawen in for ſorowe.

f Meaning, that euery one ſhall honour the Lord with that wherewith he is able: ſignifying, that it is no true ſeruing of God, except we offer our ſelues to ſerue his glory, and all that wee haue.

g That is, the Arabians that haue great abundance of cattell.

h Becauſe the altar was a figure of Chriſt, Hebr. 13.10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it ſelfe.

i Shewing what great number ſhall come to the Church, and with what great diligence and zeale.

k The Gentiles that are now enemies, ſhall become friends and ſetters foorth of the Church.

l Meaning, Cyrus and his ſucceſſours: but chiefly this is accompliſhed in them that ſerue Chriſt, being conuerted by his Goſpel.

m He ſheweth that God hath giuen all power and authoritie here in earth for the vſe of his Church: and that they which will not ſerue and profit the ſame, ſhall be deſtroyed.

n There is nothing ſo excellent, which ſhall not ſerue the neceſſitie of the Church.

o Signifying, that Gods maieſtie is not included in the temple, which is but the place for his feete, that we may learne to riſe vp to the heauens.

p To worſhippe their head Chriſt by obeying his doctrine.

q Both hie and low ſhalbe ready to helpe and ſuccour thee.

r Thy gouernors ſhall loue thee, & ſeeke thy wealth and proſperitie.

s Meaning, not a temporall felicitie, but a ſpirituall, which is fulfilled in Chriſtes kingdome.

t Signifying, that all worldly meanes ſhall ceaſe, and

u The children of the Church ſhould be miraculouſly multiplied.

x Meaning, that the Church ſhall be increaſed, that Chriſt ſhall be all in all, 1 Cor. 15.28. Reuel. 21.22, & 22.5.

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a He preacheth that Chriſt is anoynted with the Spirit without meaſure, Luke 4.18.

b This appertaineth to all the Prophets and miniſters of God, but chiefely to Chriſt, of whoſe abundant graces euery one receiueth according as it pleaſeth him to diſtribute.

c To them that are liuely touched with the feeling of their ſinnes.

d To preach the acceptable time when it pleaſed God to ſhew his good fauour to man, which S. Paul calleth the fulneſſe of time, Gal. 4.4.

e For when God deliuereth his Church, he puniſheth his enemies.

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might bee called e trees of righteousnesse, the planting of the Lord, that hee might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste thorow many h generations.

5 And the strangers shall i stand & feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named k the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eate the l riches of the Gentiles, and shall be crowned with their glory.

7 For your shame you shall receiue m double, and for confusion n they shall reioyce in o their portion: for in their land they shall possesse the p double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate q robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And their r seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know them, that they are the seede which the Lord hath blessed.

10 s I will greatly reioyce in the Lorde, and my soule shall bee ioyfull in my God: for hee hath clothed mee with the garments of saluation, and couered me with the robe of righteousnesse: hee hath decked mee like a bridegrome, and as a bride tireth herselfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lorde God will cause righteousnesse to grow, and praise before all the heathen.

4 Ye shall no more bee sayde vnto thee, t Forsaken, neither shall it be sayd any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee and thy land shall haue an u husband.

5 For as a yong man marrieth a virgine, so shall thy sonnes x marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set y watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: z yee that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire, and vntill he set vp Ierusalem the a praise of the world.

8 The Lord hath swoorne by his right hand and by his strong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lord, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie.

10 b Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standerd for the people.

11 Beholde, the Lorde hath proclaimed vnto the ends of the world: c tell the daughter Zion, Behold, thy Sauiour commeth: beholde, his wages is with him, and d his worke is before him.

12 And they shall call them, The holy people, The redeemed of the Lord, & thou shalt be named, A e citty sought out, & not forsaken.

f Which was the signe of mourning.
g Trees y bring forth good fruits, as Matth. 3. 8.
h That is, for a long time.
i They shall be ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithful are made Priestes & Kings, 1. Pet. 2. 9. reuel. 1. 6 and 5. 10.
l Reade Chap. 60. 11, 16.
m Abundant recompense, as this worde is vsed, Chap. 40. 2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them, & possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive me of my glory.
r That is, of the Church.
s He sheweth what shall be the affection, when they feele their deliuerance.
t Thou shalt no more be contemned as a woman forsaken of her husband.
u Or, my delight in her.
x Or, married.
y That it may be replenished with children.
z Forasmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him.
a Prophets, pastours and ministers.
b He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
c For the restauration whereof all the world shal praise him.
d Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14.
e Ye Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. Matth. 21. 5.
f He shal haue all power to bring his purpose to passe, as Chap. 40. 10.
g That is, one, ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

a The Prophet sayeth that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to incourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d Hee shall esteeme thee as deare and precious, as a king doth his crowne.

FOR Zions sake I will not a holde my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake foorth as the b light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all Kings thy glory: and thou shalt be called by a newe name, which the mouth of the Lord shall name.

3 Thou shalt also be a c crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHo is this that commeth a from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. b I speake in righteousnesse, and am mightie to saue.

2 c Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

a This prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is heere set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to themselues the chiefe religion and hated the true worshippers, Psal. 137. 7.
b God answereth them that asked this question, Who is this? &c. and sayth, Ye see now performed indeed the vengeance which my Prophets threatned,
c An other question, to the which the Lord answereth.

I will

d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 59. 16.

f I will so astonish them, and make them so giddie, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefits in time past, that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.

i He bare their afflictions and griefes, as though they had bene his owne.

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in time past. m Meaning, Moses. n That is, in Moses, that hee might well gouerne the people: some referre the giuing of the Spirite to the people. o Peaceably and gently, as an horle is led to his pasture. p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. p Thy great affection which thou bearest toward vs. r Meaning, from the whole body of the Church. f Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father.

I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shall bee sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, & the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lorde and the prayses of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he sayd, Surely they are my people, children that will not lie: so he was their sauiour.

9 In al their troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie, and he fought against them.

11 Then he remembred the olde time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepheard of his sheepe? where is hee that put his holy Spirit within him?

12 Hee led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou lead thy people, to make thy selfe a glorious Name.

15 Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me.

16 Doubtlesse thou art our father; though Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a little while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue beene as they, ouer whom thou neuer bearest rule, and vpon whom thy Name was not called.

t By taking away thy holy Spirit from vs by whom we were gouerned, and so for ingratitude diddest deliuer vs vp to our own concupiscence and didst punish sinne by sinne according to thy iust iudgement.

u Meaning, for thy couenants sake made to Abraham, Izhak and Iakob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeere: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

t The Prophet prayeth for the sinnes of the people, 6 Mans righteousnesse is like a filthy cloth.

O That thou wouldest breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burneth, as the fire causeth the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not heard nor vnderstoode with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, that reioyced in thee, and did iustly: they remembred thee in thy wayes: beholde, thou art angry, for we haue sinned: yet in them is continuance, and we shall be saued.

6 But we haue all bene as an vncleane thing, and all our righteousnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the wind haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But nowe, O Lorde, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lorde, aboue measure, neither remember iniquity for euer: lo, we beseech thee, behold, we are all thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 2. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs. h Wee are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstrous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopte vs to be thy children. k For so the flesh iudgeth when God doth not immdiatly send succour.

l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is at the contempt of thine owne glory: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

10 l Thine holy cities lie wast: Zion is a wildernesse, and Ierusalem a desert.
11 The house of our Sanctuarie and of our glory, m where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.
12 Wilt thou hold thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs above measure?

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

I Meaning the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to draw them.
c He sheweth that to delite in our owne fantasies, is the declining from God and the beginning of all superstition and idolatrie.
d Which were dedicate to Idoles.
e Meaning, their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18.11. g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8. h He sheweth that hypocrisie is euer ioyned with pride and contempt of others. i Their punishment shall neuer haue ende. k So that the remembrance thereof cannot be forgotten. l Shall bee both punished together, and this declareth howe the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them.

I Haue beene sought of them that a asked not: I was found of them that sought me not: I sayde, Beholde me, beholde me, vnto a nation that called not vpon my Name.
2 I haue b spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:
3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.
4 Which remaine among the f graues, and lodge in the deserts, which eat g swines flesh, and the broth of things polluted are in their vessels.
5 Which say, h Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath and a fire that i burneth all the day.
6 Behold, it is k written before me: I will not keepe silence, but will render it and recompense it into their bosome.
7 Your iniquities and the iniquities of your fathers (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.
8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing is in it, so will I doe for my seruants sake, that I may not destroy them whole.
9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.
10 And n Sharon shall be a sheepefolde, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought me.

11 But yee are they which haue forsaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnish the drinke offerings vnto the number.
12 Therefore will I p number you to the sworde, and all you shall bow downe to the slaughter, because I called, and yee did not answere: I q spake, and yee heard not, but did euill in my sight, and did chuse that thing which I would not.
13 Therefore thus sayth the Lorde God, Beholde, my seruants shall r eate, and yee shall be hungry: beholde, my seruants shall drinke, and yee shall bee thirstie: beholde, my seruants shall reioyce, and yee shall be ashamed.
14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorowe of heart, and shall howle for vexation of minde.
15 And yee shall leaue your name as a curse vnto my s chosen: for the Lorde God shall slay you, and call his seruants by t an other name.
16 He that shall blesse in the u earth shal blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former x troubles are forgotten, and shall surely hide themselues from mine eyes.
17 For loe, I will create y newe heauens and a newe earth: and the former shall not be remembred nor come into mind.
18 But bee yee glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy,
19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.
20 There shall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for hee that shall be an hundreth yeeres olde, shall die as a young man: but the sinner being a an hundreth yeeres olde shall be accursed.
21 And they shall b build houses and inhabite them, and they shall plant vineyards, and eate the fruite of them.
22 They shall not build, and another inhabite: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in old age the worke of their hands.
23 They shall not labour in vaine, nor bring foorth in feare: for they are the seede of the blessed of the Lord, and their budes

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue ynough.
p Seeing you cannot number your gods, I will number you with the sword.
q By my prophets whom ye would not obey.
r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing, and by swearing is meant the praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the world.
x I will no more suffer my Church to bee desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world.
z Meaning, in this wonderfull restauration of the Church, there should be no weakenesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He propoundeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

c Read Chap. 11.6.

25 The c wolfe and the lambe shall feede together, and the lion shall eate strawe like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, sayeth the Lord.

CHAP. LXVI.

1 *God dwelleth not in temples made with hands* 3 *Hee despiseth sacrifices done without mercy and faith.* 5 *God comforteth them that are troubled for his sake.* 19 *The vocation of the Gentiles.* 23 *The perpetuall Sabbath.* 24 *The punishment of the wicked is everlasting.*

Act.7.48.49. a My maiestie is so great, that it filleth both heauen and earth, and therfore cannot be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

THus sayeth the Lorde, a The heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto mee? and where is that place of my rest?

2 For all these things hath mine hand made, b and all these things haue bene, sayth the Lord: and to him will I looke, euen to him that is poore, and of c a contrite spirite and trembleth at my words.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Hee that killeth a bullocke, is as if hee d slewe a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered swines bloud: hee that remembreth incense, as if he blessed an idole: yea, they haue chosen their owne waies, and their soule delighteth in their abominations.

d Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

e To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

d Because the Iewes thought themselues holy by offering of their sacrifices,

5 Heare the word of the Lord, all ye that tremble at his f word, Your brethren that hated you, and cast you out for my names sake, said, Let the Lorde be glorified: but he shall appeare to your ioy, and they shall bee ashamed.

6 g A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

7 Before h shee trauelled, shee brought forth: and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one i day? or shall a nation be borne at once? for assoone as Sion trauelled, she brought forth her children.

9 Shall I k cause to trauell, & not bring forth? shall I cause to bring forth and shall be barren, sayeth thy God?

10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That yee may suck & bee satisfied with the breasts of her consolation: that yee may milke out and bee delighted with the brightnesse of her glory.

12 For thus sayeth the Lorde, Beholde, I will extend l peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shal ye sucke, ye shalbe borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shalbe comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce: and your m bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlewinde, that he may n recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord wil iudge with fire, and with his sworde all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie o themselues, and purifie themselues in the gardens behind one tree in the middes eating o swines flesh, and such abomination, euen the mouse shall be consumed together sayeth the Lord.

18 For I will visite their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my p glory.

19 And I will set a q signe among them, and will send those that p escape of them, vnto the nations of r Tarshish, s Pul, and t Lud, and to them that draw the u bowe, to x Tubal, and y Iauan, Iles afarre off, that haue not heard my fame, neither haue seene my glorie, & they shall declare my glory among the Gentiles.

20 And they shall bring all your z brethren for an offering vnto the Lord out of all

i This shal paste the capacitie of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came vp out of Babylon, where a figure.

k Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefits that God bestoweth vpon his Church.

m I will giue her felicitie and prosperitie in great aboundance.

n Read Chap. 60.16.

o Ye shall be cherished as her dearely beloued children.

p Ye shall haue new strength and new beautie.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites. s Whereby are meant them that did maliciously transgresse the Lawe, by eating beastes forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall bee partakers of that glory which before I shewed to the Iewes.

u I will make these that I chuse, that they perish not with the rest of the Infidels, whereby hee alludeth to the marking of the postes of his people, whome he preserued, Exodus 12.7.

x I will scatter the rest of the Iewes which escape destruction into diuers nations.

y That is, Cilicia.

z Meaning Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, the Apostles, Disciples, & others, which he did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith shalbe made the children of Abraham as you are.

and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs and swine to their idoles, which things were expressly forbidden in the law.

e I will discouer their wickednes and hypocrisie, wherewith they thinke to blind mine eyes, to all the world.

f Hee encourageth the faithfull, by promising to destroy their enemies which pretended to be as brethren, but were hypocrites & hated them that feared God.

g The enemies shall shortly heare a more terrible voyce, euen fire & slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion, as when a woman is deliuered before she looke for it, and that without paine in trauell.

g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.

nations, vpon ſ horſes and in charets, and in horſe-litters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy mountaine, ſayeth the LORD, as the children of Iſrael offer in a cleane veſſel in the houſe of the LORD.

your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſayeth the LORD.

24 And they ſhall goe forth and looke vpon the h carkaſes of the men that haue tranſgreſſed againſt me: for their i worme ſhal not die, neither ſhall their fire bee quenched, and they ſhall bee an abhorring m vnto all fleſh.

k As he hath declared the felicity that ſhalbe within the Church for the comfort of the godly, ſo doth he ſhew what horrible calamitie ſhal come to the wicked, that are out of the Church. l Meaning, a continuall torment of conſcience, which ſhall euer gnaw them and neuer ſuffer them to bee at reſt, Marke 9.44. m This is the iuſt recompenſe for the wicked, which contemning God and his word, ſhall bee by Gods iuſt iudgement abhorred of all his creatures.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus firſt, and others after, to preach his word. i Hereby hee ſignifieth the kingdom of Chriſt, wherein his Church ſhall bee renewed: and whereas before there were appointed ſeaſons to ſacrifice, in this there ſhall be one continuall Sabbath, ſo that all times and ſeaſons ſhall be meete.

21 And I will take of them for k priеſts, and for Leuites, ſaith the LORD.

22 For as the new heauens, and the new earth which I will make, ſhall remaine before me, ſayeth the LORD, ſo ſhal your ſeed and

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the country of Beniamin, was the ſonne of Hilkiah, whom ſome thinke to be he that found out the booke of the Law, and gaue it to Ioſiah. This Prophet had excellent gifts of God, and moſt euident reuelations of prophecie, ſo that by the commandement of the Lord he began very yong to prophecie, that is in the thirteenth yeere of Ioſiah, and continued eighteene yeeres vnder the King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue foure yeeres, beſide the time that he prophecied after the captiuitie. In this booke he declareth with teares & lamentation the deſtruction of Ieruſalem, and the captiuitie of the people for their idolatry, couetouſnes, ſubtiltie, crueltie, exceſſe, rebellion and contempt of Gods word: and for the conſolation of the Church, reueileth the iuſt time of their deliuerance. And here chiefly are to be conſidered three things. Firſt the rebellion of the wicked, which waxe more ſtubburne and obſtinate, when the Prophets doe admoniſh them moſt plainely of their deſtruction. Next how the Prophets and miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted & rigorouſly handled of the wicked for Gods cauſe. And thirdly though God ſhew his iuſt iudgement againſt the wicked, yet wil he euer ſhew himſelfe a preſeruer of his Church, and when all meanes ſeeme to mans iudgement to bee aboliſhed, then will he declare himſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah propheſied. 6 He acknowledgeth his imperfection, and is ſtrengthened of The Lord. 11 The Lord ſheweth him the deſtruction of Ieruſalem. 17 He commandeth him to preach his word without feare.

THe a woordes of Ieremiah the ſonne of Hilkiah one of the Prieſts that were at b Anathoth in the lande of Beniamin.

2 To whome the c woorde of the LORDE came in the dayes of Ioſiah the ſonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And alſo in the dayes of Iehoiakim the d ſonne of Ioſiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah the ſonne of Ioſiah king of Iudah, euen vnto the carying away of Ieruſalem captiue in the fift e moneth.

4 Then the woord of the LORD came vnto me, ſaying,

5 Before I f formed thee in the wombe, I knewe thee, and before thou cameſt out of the wombe, I ſanctified thee, and ordeined thee to bee a Prophet vnto the g nations.

6 Then ſayd I, Oh, Lord GOD, behold, I cannot ſpeake, for I am a childe.

7 But the LORDE ſayde vnto me, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſende thee, and whatſoeuer I commaunde thee, ſhalt thou ſpeake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, ſayeth the LORD.

9 Then the LORD ſtretched out his hand

a That is the ſermons and propheſies.
b Which is thought to be he that found the booke of the Law vnder king Ioſiah, 2 King. 22 8.
c This was a citie about 3. miles diſtant from Ieruſalem, and belonged to the prieſts the ſonnes of Aaron, Ioſh. 21. 18.
d This is ſpoken to confirme his vocation and office: foraſmuch as he did not preſume of himſelfe to preach & propheſie, but was called thereunto by God.
e Meaning, the nephew of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.
f Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar.
g The Scripture vſeth this maner of ſpeach to declare that God hath appointed his miniſters to their offices before they were borne,

as Iſaiah 49. 1. galatians 1. 15. h For Ieremiah did not onely propheſie againſt the Iewes, but alſo againſt the Egyptians, Babylonians, Moabites and other nations. i Conſidering the great iudgements of GOD, which according to his threatnings ſhould come vpon the world, hee was moued with a certaine compaſſion on the one ſide to pitie them that ſhould thus periſh, and on the other ſide by the infirmitie of mans nature, knowing howe hard a thing it was to enterpriſe ſuch a charge, as Iſaiah 6. 11. Exodus. 3. 11 and 4. 1.

and

and k touched my mouth, and the Lord sayd vnto me, Beholde, I haue put my words in thy mouth.

k Which declareth, that God maketh them meete & assureth them, whom he calleth to set forth his glory: giuing them all meanes necessarie for the same, Exod. 4.12, Isa. 6.7.

10 Beholde, this day haue I set thee ouer the l nations and ouer the kingdomes, to plucke vp, and to roote out, and to destroy and throw downe, to build, and to plant.

l He sheweth, what is the authority of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble and such as giue themselues to the obedience of Gods word, 2. Cor. 10.4. heb. 4.12. and these are the keyes which Christ hath left to loose and binde, Matt. 18.18.

11 After this the word of the Lorde came vnto mee, saying, Ieremiah, what seest thou? And I sayd, I see a m rodde of an almond tree.

m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.

12 Then sayd the Lord vnto me, Thou hast seene aright: for I wil hasten my word to performe it.

13 Againe the word of the Lorde came vnto me the second time, saying, What seest thou? and I sayd, I see a seething n pot looking out of the North.

n Signifying, that the Caldeans and Assyrians shoulde be as a potte to seethe the Iewes, which boyled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more present he will be to helpe them, Ioh. 1.5. hebr. 13.5. and on the other part, that they are vtterly vnmeete to serue God and his Church, which are afraid, and do not resist wickednesse, whatsoeuer danger depend thereon, Isai 50.7. ezek. 3.8.

14 Then sayd the Lord vnto me, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee: be not afraid of their faces, lest I q destroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an r yron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the worde of the Lorde came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the a kindnesse of thy youth, and the loue of thy marriage, when thou wentest after mee in the wildernesse b in a land that was not sowen.

a According to that grace and fauour, which I shewed thee from the beginning, when I did first choose thee to be my people, and married thee to my selfe, Ezek. 16.8.

3 Israel was as a thing c hallowed vnto the Lord, and his first fruites: all they d that eate it, shall offend: euill shall come vpon them, sayeth the Lord.

b When I had deliuered thee out of Egypt.

c Chosen aboue all others to serue the Lord onely, and the first offered to the Lord of all other nations.

4 Heare yee the worde of the Lorde, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone e farre from mee, and haue walked after vanitie, and are become f vaine?

d Whosoeuer did challenge this people, or els did annoy them, was punished.

6 For they sayd not, Where is the Lord that brought vs vp out of the lande of Egypt? that led vs thorow the wildernesse, thorow a desert and waste lande, thorow a drie land, and a by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blinde and insensible, as the idols that they serue.

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the same: but when yee entred, yee h defiled my lande, and made mine heritage an abomination.

g Where for lack of all things necessarie for life, ye could looke for nothing euery houre, but present death.

8 The Priests sayd not, i Where is the Lorde? and they that should minister the h lawe, knew me not: the i pastours also offended against mee, and the Prophets prophesied in k Baal, and went after things that did not profit.

h By your idolatrie and wicked maners, Psalm. 78.58. and 106.38.

9 Wherefore I will yet l plead with you, sayeth the Lord, and I will plead with your childrens children.

i They taught not the people to seeke after God.

10 For goe yee to the yles of m Chittim, and behold, and send vnto n Kedar, and take diligent heede, and see whether there be such things.

k As the Scribes, which should haue expounded the Law to the people. l Meaning, the princes and ministers: signifying that all estates were corrupt. m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites are meant all idoles. n Signifying, that he would not as he might, straightway condemne them, but sheweth them by euident example their great ingratitude, that they might be ashamed and repent. o Meaning, the Grecians and Italians. p Vnto Arabia.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which doeth not r profit.

q That is, God which is their glory, and who maketh them glorious aboue all other people: reuoking the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honor their vanities. r Meaning, the idoles, which were their destruction, Psal. 106.36.

12 Be ye s heauens be astonied at this: be afrayde, and vtterly confounded, sayeth the Lord.

s Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

13 For my people haue committed two euils: they haue forsaken mee t the fountaine

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2.8. zech. 10.2.

of liuing waters, to dig them pits, euen broken pits, that can holde no water.

14 Is Israel a ᵉ seruant, or is he borne in the house? why then is he spoiled?

15 The ᶠ lions roared vpon him and yelled, and they haue made his lande waste: his cities are burnt without ᵍ an inhabitant.

16 Also the children of ʰ Noph and Tahapanes haue ⁱ broken thine head.

17 Hast thou not procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee ᵏ ledde thee by the way?

18 And what hast thou nowe to doe in the way of ˡ Egypt? to drinke the water of Nylus? or what makest thou in the way of Assur? to drinke the water of the ᵐ River?

19 Thine owne wickednesse shall ⁿ correct thee, and thy turnings backe shall reproue thee: knowe therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, sayeth the Lord God of hostes.

20 For in olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose ᵒ plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with ᵖ nitre, and take thee much sope, yet thine iniquitie is marked before mee, sayeth the Lorde God.

23 Howe canst thou say, I am not polluted, neither haue I ᵠ followed Baalim? beholde thy wayes in the valley, and knowe, what thou hast done: thou art like a swift ʳ dromedarie, that runneth by his wayes:

24 And as a ˢ wilde ᵗ asse, vsed to the wildernesse, that sniffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselues, but will finde her in her ᵘ moneth.

25 Keepe thou thy foote from ˣ barenesse, and thy throat from thirst: but thou saydest desperately, No, for I haue loued strangers, and them will I follow.

26 As the ʸ theefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to a tree, Thou art my ᶻ father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble: for according ᵃ to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ᵇ yee plead with me? yee all haue rebelled against me, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your ᶜ owne sword hath deuoured your Prophets like a destroying lion.

31 O generation, take heede to the word of the Lorde: haue I beene as a ᵈ wildernesse vnto Israel? or a lande of darknesse? Wherefore sayeth my people then, We are lordes, ᵉ wee will come no more vnto thee?

32 Can a mayd forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why dooest thou prepare thy way, to ᶠ seeke amitte? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy ᵍ wings is founde the blood of the soules of the poore innocents: I haue not founde it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, ʰ as thou art confounded of Assur.

37 For thou shalt goe forth from thence, and thine hands vpon ⁱ thine head, because the Lorde hath reiected thy confidence, and thou shalt not prosper therby.

a Haue I ordered them like seruants, and not like dearely beloued children? Exo.4.22. therefore it is their fault onely, if the enemie spoile them.

b The Babylonians, Caldeans, and Assyrians.

c Not one shall be left to dwell there.

d That is, the Egyptians: for these were two great cities in Egypt.

e Haue grieuously vexed thee at sundry times.

f Shewing, that God would haue still ledde them aright, if they would haue followed him.

g To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leane the fouraine, reade Isa.51.1.

h To wit, Euphrates.

i Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isai. 3.9.

k Hee compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as she moneth, she can take her winde at euery occasion.

l That is, when shee is with foale, and therefore the hunters waite their time: so, though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall bee at the full, God will meete with thee.

m Hereby he warneth them that they should not goe into strange countreyes to seeke helpe: for they should but spend their labour, and hurt themselues, which is heere meant by the bare foote and thirst, Isa.57.10.

n As a theefe will not acknowledge his fault, till he be taken with the deede, and ready to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoile God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee because they were many in number and present in euery place: but nowe let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap.11.13.

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things?

t But will trust in our owne power and policie.

u With strangers.

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away the tenne tribes out of Israel, and destroyed Iuda euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundrie sortes.

z In signe of lamentation, as 2.Samuel 13.19.

f When I deliuered thee out of Egypt, Exod.19.8. deut.5.27. iosh.24.16. ezra 10.12. nehe.8.6 ‡ *Ebr. seede was all true.* g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i Hee compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleyes and hilles are full of their idolatrie. k Hee compareth the

CHAP. III.

God calleth his people to repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey ᵃ say, If a man put away his wife, and she goe from him, and become another mans, shall her returne a-

a According as it is written, Deut.24.4.

gaine

b If hee take such one to wife againe.
c That is, with idoles, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by to spoyle them.
f As God threatned by his law, Deut.28.24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa.58.3,4.
i Meaning, the ten tribes.
k And gaue her vnto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnesse and wantonnesse, or noise & bruit.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched or wholly reformed, as appeared, when occasion was offered by any wicked prince.
n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom hee promiseth mercie, if they will repent.
p There was no way, which thou didst not haunt to seeke after the idoles, and to vse a pilgrimage.

gaine vnto her? shall not this land b be polluted? but thou hast played the harlot with many louers: yet c turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the bie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the d Arabian in the wildernesse: and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restreined, and the e latter raine came not, and thou hadst a e whores forehead: thou wouldest not be ashamed.

4 Didst thou not still cry f vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell g Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I sawe, howe that by all occasions rebellious Israel had played the harlot, I cast h her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the i lightnesse of her whoredome shee hath euen defiled the land: for shee hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward o the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, but ye would not obey my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Sion,

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lord, and all the nations shall bee gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the land of the s North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, howe did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her t husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 u A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: z for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning, the Church, where the Lord will be present to the worlds ende, Matt.28.20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose. 3.1.
u Signifying that God whom they had forsaken, would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.
y For their idolatrie, Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra 9.7. Psal.106.6. Isa.64.6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is propounded for the malice of their hearts. 19 The Prophet lamenteth it.

a That is, wholly and without hypocrisie, Ioel 2.12. not distributing to turne and true God as they doe which seruе him by halues, as Hoseа 7.16.
b Thou shalt detest the name of idoles, Psalm.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profite others and here by swearing he meaneth the true Religion of God,

O Israel, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, The Lord liueth, in truth, in iudgement, and in righ-

c He willeth them to pluckе vp the i[n]pietie and wicked affection and worldly reſpects out of their heart, that the true ſeede of Gods word may be ſowen therein, Hoſ.10.12, and this is the true circumciſion of the heart, Deut. 10.16. rom.2.29. eccl.2.11.

d He warneth them of the great dangers that ſhall come vpon them by the Caldeans, except they repent, and turne to the Lord.

e He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhalbe too late, 2.King.25.4.

f Meaning, Nebuchad-nezzar king of Babylon, 2.King.24.1.

g That is, the falſe prophets which ſtill propheſied peace and ſecuritie.

h By the falſe prophets, which promiſed peace and tranquilitie: and thus thou haſt puniſhed their rebellious ſtubburnes, by cauſing them to hearken vnto lies, which would not beleeue thy trueth, 1.King. 22.23. ezek.14. 9. 2.theſ.2.11.

i The North winde, whereby he meaneth Nebuchad-nezzar.

k But to carry away both corne and chaffe.

l Meaning that Nebuchad-nezzar ſhould come as ſuddenly as a cloud that is caried with the winde.

m This is ſpoken in the perſon of all the people, who in their affliction ſhoulde cry thus.

n Which was a citie in the vtmoſt border of Iſrael Northward toward Babylon.

o Which was in the midway betwixt Dan and Ieruſalem.

p Which keepe the fruites ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

treouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glory in him.

3 For thus ſaith the LORD to the men of Iudah, and to Ieruſalem,

4 Breake vp c your fallow ground, and ſow not among the thornes: be circumciſed to the LORD, and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leſt my wrath come forth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inuentions.

5 d Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blowe the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandard in Zion: e prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The f lion is come vp from his denne, and the deſtroyer of the Gentiles is departed, and gone forth of his place to lay thy land waſte, and thy cities ſhall bee deſtroyed without an inhabitant.

8 Wherefore gird you with ſackecloth: lament and howle, for the fierce wrath of the LORD is not turned backe from vs.

9 And in that day, ſaith the LORD, the heart of the king ſhall periſh, and the heart of the Princes, and the Prieſts ſhalbe aſtoniſhed, and the g prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt h deceiued this people, and Ieruſalem, ſaying, Yee ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A dry i winde in the high places of the wildernes commeth toward the daughter of my people, but neither k to fanne, nor to cleanſe.

12 A mighty winde ſhall come vnto mee from thoſe places. and nowe will I alſo giue ſentence vpon them.

13 Beholde, hee ſhall come vp as the l clouds, and his charets ſhall be as a tempeſt: his horſes are lighter then eagles. m Woe vnto vs, for we are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickednes, that thou mayeſt be ſaued: how long ſhall thy wicked thoughts remaine within thee?

15 For a voyce declareth from n Dan, and publiſheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, and cry out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the p field, becauſe it hath prouoked me to wrath, ſaith the LORD.

18 Thy waies & thine inuentions haue procured thee theſe things, ſuch is thy wickednes: therefore it ſhalbe bitter, therefore it ſhall pearce vnto thine heart.

19 My belly, q my belly, I am pained, euen at the very heart: my heart is troubled within mee: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cried, for the whole land is waſted: ſuddenly are my r tents deſtroyed, and my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet?

22 For my people is foolish, they haue not knowen mee: they are foolish children, and haue none vnderſtanding: ſ they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and t voyd: and to the heauens, and they had no light.

24 I beheld the mountaines, and lo, they trembled, and all the hilles ſhooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildernes, and all the cities thereof were broken downe at the preſence of the LORD, and by his fierce wrath.

27 For thus hath the LORD ſayde, The whole land ſhall be deſolate: yet will I u not make a full ende.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhalbe darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie ſhall flee, for the noiſe of the horſemen and bowemen: they ſhal goe into thickets, and clime vp vpon the rockes: euery citie ſhall be forſaken, and not a man dwelt therein.

30 And when thou ſhalt bee deſtroyed, what wilt thou doe? Though thou x clotheſt thy ſelfe with ſkarlet, though thou deckeſt thee with ornaments of golde, though thou paintеſt thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers will abhorre thee and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt childe, euen the voyce of the daughter Zion that ſighеth and ſtretcheth out her hands: y woe is me now: for my ſoule fainteth becauſe of the murtherers.

q He ſheweth that the true miniſters are likely touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

r Meaning the cities, which were as eaſily caſt downe as a tent.

ſ Their wiſdome and policie tend to their owne deſtruction, and pulleth them from God.

t By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come vpon the land, & alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith as if the order of nature ſhould be changed, Iſa.13.10. and 24.23. ezek. 32.7. ioel 2.31. and 3.15.

u But for his mercies ſake he will reſerue himſelfe a reſidue to be his Church, and to praiſe him in earth, Iſa.2.9.

x Neither thy ceremonies nor rich giftes ſhall deliuer thee.

y As the Prophets were moued to pitie the deſtruction of their people, ſo they dedicate it to the people to moue them to repentance, Iſa.22.4. chap.9.1.

CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is deſtroyed of the Caldeans.

RVnne to and fro by the ſtreetes of Ieruſalem, and beholde nowe, and knowe and inquire in the open places thereof, if

yee can finde a man, or if there bee any that executeth iudgement, and seeketh the trueth, and I will spare a it.

2 For though they say, The b Lord liueth, yet doe they sweare falsly.

3 O Lorde, are not thine eyes vpon the c trueth? thou hast d stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I sayde, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get mee vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore f a Lion out of the forrest shall slay them, and a wolfe of the wildernesse shall destroy them: a leoparde shall watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken mee, and g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man neyed after his neighbours wife.

9 Shal I not visite for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 h Clime vp vpon their walles, and destroy them, but make not a full ende, i take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue k denied the Lorde, and sayde, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the prophets shalbe as l wind, and the word is m not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lorde God of hostes, Because ye speake such words, behold, I will put my words into n thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you o from farre, O house of Israel, sayeth the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an p open sepulchre: they are all very strong.

17 And they shall eate thine harnest and thy bread: they shall deuoure thy sonnes, and thy daughters: they shall eate vp thy sheepe and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sworde thy fenced cities, wherein thou diddest trust.

18 Nevertheless at those dayes, saith the Lord, I will not make a full ende of q you.

19 And when r yee shall say, Wherefore doeth the Lord our God do these things vnto vs? then shalt s thou answere them, Like as yee haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and t without vnderstanding, which haue u eyes and see not, which haue eares and heare not.

22 Feare yee not me, sayeth the Lord? or will ye not be afraide at my presence, which haue placed the sand for the x bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not prouaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: hee reserueth vnto vs the appointed weekes of the harueste.

25 Yee your y iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pitte to catch men.

27 As a cage is full of birdes, so are their houses full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: z they execute no iudgement, no not the iudgement of the fatherlesse: yet they a prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shal not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The b prophets prophesie lyes, and the priests c receiue gifts in their hands, and my people delight therein. What will yee then doe in the ende thereof?

CHAP. VI.

1 The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

OYe children of d Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in e Tekoa: set vp a standart vpon f Beth-haccerem: for a plague appeareth out of the North and great destruction.

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is contained the true religion.
c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him. Exek. 33. 11.
h He commandeth the Babylonians his enemies to destroy them.
i Reade Chap. 4. 27.
k Because they gaue no credite to the wordes of his Prophets, as Isa. 28. 15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4. 27. Chap. 16. 10.
r Meaning, the Prophet Ieremiah.
s Ebr. without heart. Isa. 6. 9. matth. 13. 14. acts 28. 27. rom. 11. 8.
t Ebr. without heart.
u Eyes.
x Iob 26. 10.
y If there be any stay, that we receiue not Gods blessings in abundance, wee must consider that it is for our owne iniquities. Isa. 59. 1, 2.
z Isa. 1. 23. Ezech. 7. 9.
a They feele not the plague of God for it.
b Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
c Or, beare rule.
d Of their tribe, which were now caried away prisoners.
e Which was a citie in Iudah sixe miles from Beth-lehem, 2. Chronicles 11. 6.
f Reade Nehemiah 3. 14.

d I haue intreated her gently, and giuen her abundance of all things.

e She shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.

m None shall be spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The pastors with their flockes [e] shall come vnto her: they shall pitch their tentes round about by her, and euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp towarde the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lorde of hosts said, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the midst of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: [g] cruelnesse and spoile is continually heard in her before me with sorow and strokes.

8 Be thou instructed, O [h] Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish, that they may heare? Beholde, their eares are [k] vncircumcised, and they cannot hearken: behold, the worde of the Lorde is vnto them as a reproch: they haue no delite in it,

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wines also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, saieth the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the [*] slaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and beholde, and aske for [o] the olde way which is the good way, & walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set [p] watchmen ouer you, which said, Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, yee [q] Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my law, but cast it off.

20 To what purpose bringest thou me [r] incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saieth the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation shall arise from the sides of the earth.

23 With bowe and shielde shall they bee weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 Wee haue heard their fame, and our hands [t] ware feeble: sorow is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the sworo of the enemie and feare is on euery side.

26 O daughter of my people, girde thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [u] thee for a defence and fortresse among my people, that thou mayest know and trie their wayes.

28 They are all rebellious traitours, walking craftily: they are braste, and yron, they all are destroyers.

29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

q God taketh all the world to witnesse and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 1. 11 and Amos 5. 21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse.

x All the paine and labour that hath bene taken with them, is lost.

CHAP. VII.

1 Ieremiah is commanded to shew vnto the people the wordes of God, which trusteth in the outward seruice of the Temple. 13 The exile that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his wordes.

The wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords House and cry this worde there, and say, Heare the word of the Lord, all ye of Iudah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, [*] Amende your wayes and your workes, and I will let you dwell in this place.

Chap. 26. 13.

4 Trust

16 them that fall. o Wherein the Patriarches and Prophets walked, directed by the worde of God: signifying, that there is no true way, but that which God prescribeth. p Prophets which should warne you of the daungers that were at hand.

a Beleeue not the false prophets, which say that for the Temples sake, & the sacrifices there, the Lord wil preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.

c As theeues hid in holes and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse therof, and that I cannot see your wickednesse, Matth. 21, 13.

d Because they depended so much on the Temple, which was for his promise, that he would bee present, and defend them where the Arke was: hee sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11. Chap. 26. 6.

e That is, I neuer ceased to warne you, as Isa. 65. 2. Pro. 1, 23.

4 Trust not in a lying wordes, saying, The Temple of the Lorde, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the father lesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the lande that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profite.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, sayth the Lord.

12 But goe yee nowe vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.

13 Therefore nowe because ye haue done all these workes (sayth the Lord) and I e rose vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would f ye answere)

14 Therefore will I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast g you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift vp crie or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke mee vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will bee your God, and ye shalbe my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, l rising vp early euery day, and sending them.

26 Yet would they not heare me, nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they m will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lorde their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine n haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lorde hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of q Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall burie in Topheth, till there be no more place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride-

groom

f He sheweth what is the only remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that hee vseth to call them to repentance, Chap. 11. 14. and 14. 11.

i That is, they sacrifice to the sunne, moone, and starres, which they called the Queene of heauen, Chap. 44. 17. 2. King. 23. 5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard wherefore they were ordained: to wit, to be ioyned to the word, as seales & confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundred yeres.

m Reade verse 13.

n Whereby he sheweth that the Pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faulty, and to procure his.

o In signe of mourning, as Iob 1. 20. mich. 1, 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

* Ezek. 26. 13.

grome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time, sayeth the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priestes, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

2 And they shall spread them before the sunne and the moone, and all the hoste of the heauen, whom they haue loued, and whom they haue serued, and whome they haue followed, and whome they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dung vpon the earth.

3 And death shalbe desired [b] rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

b because of the afflictions that they shall feele through Gods iudgements.

4 Thou shalt say vnto them also, Thus sayeth the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

c Is there no hope that they will returne?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue stablished deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

7 Euen the storke in the ayre knoweth her appointed times, and the Turtle, and the crane, and the swallow, obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discerne the colde and heate, as Isa 1.3.

8 How do ye say, We are wise, and the Law [f] of the Lord is with vs? Loe, certenly in vaine made he it, the penne of the scribes is in vaine.

f The law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.

9 The [g] wise men are ashamed: they are afrayd and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

g They that seeme wise may be ashamed of their ignorance, for all wildome consisteth in Gods words. Isa 56 11. chap. 5 32. and 6.13.

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: [h] for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

h Reade Chap. 6.14.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [i] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, sayeth the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? [k] assemble your selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [l] gall to drinke, because wee haue sinned against the Lord.

15 [m] Wee looked for peace, but no good came, and for a time of health, and beholde troubles

16 The neying of his horses was heard from [n] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will [o] send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, sayeth the Lord.

18 I would haue [p] comforted my selfe against sorow, but mine heart is heauie in me.

19 Beholde, the voyce of the crie of the daughter of my people for feare of them of a farre countrey, Is not the Lord in Zion? is not her King in her? Why [q] haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The [r] haruest is past, the summer is ended, and we are not holpen.

21 I am [s] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [t] at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme afflictions, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15. and 23.15. Chap. 14.19.

l Read cha. 4.15.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Read cha. 4.15.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this.

r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 48. 11. or els deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bin the Physicians of their soules, and dwelt at Gilead, Hosh. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought wee only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap. 4.19.

2 Oh, that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they be all [c] adulterers and an assembly of rebels,

b Hee sheweth that his were more quietnesse, and greater safetie for him to dwell among the wilde beastes, then among this wicked people, saue that God hath inioyned him this charge. c Vtterly turned from God.

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, sayeth the Lord.

d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could finde an honest man.

4 [e] Let euery one take heede of his neighbour, and trust you not in any [f] brother: for euery brother will vse deceit, & euery friend will deale deceitfully,

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction.

Psal.28.3.and 120.4.

i Signifying, that all places about Ierusalem should be destroyed.

k Meaning that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8.14.

n Seeing you can not lament your owne sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were weary of vs because of our iniquities, Leuit. 18.28.& 20.22.

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

5 And euery one will deceiue his friend, and will not speake the truth: for they f haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the midst of deceiuers: a because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus sayth the Lord of hosts, Behold, I will b melt them, and try them: for what should I els doe for the daughter of my people?

8 Their tongue * is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighboure with his mouth, but in his heart he layeth waite for him.

9 Shal I not visit them for these things, sayth the Lord? or shal not my soule be auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them: neither can men heare the voice of the flocke: both the foule of the ayre, and the beast are fled away, and gone.

11 And I wil make Ierusalem an heape, & a den of dragons, & I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to k vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doeth the land perish, and is burnt vp like a wildernesse, that none passeth through?

13 And the Lord said, Because they haue forsaken my lawe, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbornes of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will feed this people with wormewood, & giue them waters of gall * to drinke:

16 I will scatter them also among the heathen, whome neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, & call for the m mourning women, that they may come, and send for skilfull women, that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gushe out of water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, & vtterly confounded! for we haue forsaken the land, and our dwellings * haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, thus sayth the Lorde, The carkeises of men shall lie euen as the dung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord, which f vse mercy, iudgement, and righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visite all them, which are s circumcised with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

r For asmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we must in the Lord, and reioyce in him, who only can deliuer vs, 1. Cor 1.31. 2. Cor. 10.17.

s These three points are necessary to know a right: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithful. t Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4 4.

CHAP. X.

1 *The ouerthrowers of the starres are not to be feared.* 5 *The weakenes of idoles, and of the power of God.* 21 *Their pastors are become brutish beasts.*

HEare ye the worde of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the a signes of heauen, though the heathen be afrayd of such.

3 For the b customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with * siluer, and with gold: they fasten it with nailes and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: c thou art great, and thy name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in al their kingdoms there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a * doctrine of vanitie.

a God forbiddeth his people to giue credit or feare the constellations & coniunctions of starres & planets, which haue no power of themselues, but are gouerned by him, & their secret motions and influences are not knowen to man, & therefore there can be no certain iudgement thereof, Deut. 18.9.

b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatry, which is forbidden Deut. 12.30.

c The Prophets vse thus plainly & simply to set foorth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, read Isa. 44.12. d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15 4. e Because the people thought to haue images, was a meane to serue God, & to bring them to y knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therfore he calleth them the doctrine of vanitie, the worke of errors, verse 15. and Hab. 2.18. calleth them the teachers of lies: contrary to that wicked opinion that they are the bookes of the lay people.

* Siluer

f Whereas they found the best gold, shewing that they thought nothing too deare for their idoles: some read Ophir, as 1.King. 9.28.

g This declareth that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answere them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to doe any thing well by his owne wisedom, and not as God instructeth him, the more doeth he proove himselfe to be a vile beast.

i By these words, portion and rod, he signifieth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32.9. Psal. 16.5.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things whereof hee had told them.

l It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people howe to behaue themselues toward God.

m He sheweth how Ierusalem shall lamente.

n The gouernours and ministers.

o Read Chap. 4.15.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to goe against Ierusalem, Ezek. 21.21, therefore the Prophet sayth, that this was the Lords direction.

9 Siluer plates are brought from Tarshish, and gold from Uphaz, for the worke of the workeman, and the handes of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perish from the earth, & from vnder these heauens)

12 He hath made the earth by his power, and established the worlde by his wisedome, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Euery man is a brast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are banishe, and the worke of errors: in the time of their visitation they shal perish.

16 The portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the lande, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the Pastors are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are scattered.

22 Behold, the noise of the bruite is come, and a great commotion out of the North countrey to make the cities of Iudah desolate, and a den of dragons.

23 O Lorde, I know, that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct me, but with iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out thy wrath vpon the heathen that know thee not, and vpon the families that cal not on thy Name: for they haue eaten vp Iaakob, and deuoured him & consumed him, and haue made his habitation desolate.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie, which Isaiah calleth in measure, Chap. 27.8. measuring his rods by their infirmitie, 1.Cor. 10.13. for here by iudgement is ment not only the punishment, but also the mercifull moderation of the same, as Chap. 30.11.

r Forasmuch as God cannot onely bee knowen and glorified by his mercy, that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, & to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayth the Lorde God of Israel, Cursed bee the man that obeyeth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron fornace, saying, Obey my voyce, and do according to al their things, which I commaund you: so shall ye be my people, and I will be your God,

5 That I may confirme the othe that I haue sworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered I and sayd, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, rising early and protesting, saying, Obey my voyce.

8 Neuertheless they would not obey, nor incline their eare: but euery one walked in the stubbornnes of his wicked heart: therefore I will bring vpon them all the words of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord sayd vnto me, A conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant which I made with their fathers.

a He calleth the Iewes to the consideration of Gods mercies who freely chose them, made a couenant of eternall felicitie with them, and how he euer performed it on his behalfe, & how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 27.26.

b Thus he speaketh in the person of the people which agreed to the couenant.

c Read Chap. 7.13.

d According to his own, fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the Law, Leuit. 26.14. Deut. 28.16.

f That is a generall consent to rebel against me,

11 There-

g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.
h Reade Chap. 2.28.
i Read Chap.7. 16.and 14.11.
k My people of Israel whom I haue hitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.
m Of the Babylonians and Caldeans.
n Which went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyson.
p Thus he spake not for hatred, but being moued with the spirite of God, he desireth the aduancement of Gods glory and the verifying of his word which is by the distruction of his enemies.
q To wit, both the Priests & the rest of the people: for this towne was the Priests, and they dwelt in it, read Chap. 1.1
r Not that they would not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Micah. 2, 11. and not to heare vice condemned, Amos 7.12.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not bee able to escape, and though they crie vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem, goe, and cry vnto the gods vnto whome they offer incense, but they shal not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue yee set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What shoulde my beloued serue in mine house, seeing they haue committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire, and of goodly fruite: but with noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewest me their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, & I knewe not that they had deuised this against me, saying, Let vs destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lord of hostes, which iudgest righteously, and tryest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 Therefore the Lord speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophesie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I will visite them: the young men shall die by the sworde: their sonnes and their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 The Prophet maruelleth at the prosperitie of the wicked, although he confesse God to bee righteous, 7 The Iewes forsaken of the Lord, 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vpon the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgments: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring foorth fruite: thou art neere in their mouth, and farre from their reines.

3 But thou, O Lord, knowest me thou hast seene me, and tryed mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 Howe long shall the land mourne, and the hearbes of euery fielde wither, for the wickednesse of them that dwel therein? the beastes are consumed and the birds, because they said, He will not see our last end.

5 If thou hast run with the footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue thou not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto mee, as a lyon in the forest: it cryeth out against me, therefore haue I hated it.

9 Shall mine heritage bee vnto me as a bird of diuers colours? are not the birdes about her, saying, Come, assemble all the beastes of the field, come to eate her?

10 Many pastours haue destroyed my vineyarde, and trodden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue laid it waste, and it, being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob. 21.7. psal. 37.1. and 73.3. Hab. 1.3.
c They professe God in mouth, but deny him in heart, which is here meant by the reines, Iis. 29. 13. matth. 15.8.
d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauy iudgement when they lacke their riches, which were a signe of his mercy.
e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubborne rebellion against God.
f Some thinke that God reproueth Ieremiah, in that that hee would reason with him, saying, that if he were not able to match with me, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
h Euer ramping and raging against me and my Prophets.
i In stead of bearing my liuery and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them.
k Hee prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

his

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in stead of amendment, you grew worse and worse as Gods plagues testified.
p Meaning, the wicked enemies of his Church, which blaspheme his name, and whom he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them.
r The true doctrine and manner to serue God.
s Reade Chap. 4. 2.
t They shall be of the number of the faithfull, and haue a place in my Church.

his minde on it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sword of the Lord shall deuoure from the one ende of the land, euen to the other end of the land: no flesh shall haue peace.

13 [m] They haue sowen wheate, and reped thornes: they were sicke, & had no profite: [n] they were ashamed of [o] your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill [p] neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I [q] will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] wayes of my people, to sweare by my Name (The Lorde liueth, as they taught my people to sweare by Baal) then shall they be built [s] in the midst of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

11 For as the girdle cleaueth to the loynes of a man, so haue I ioyned to me the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might be my people: that they might haue a name and prayse, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this worde, Thus saith the Lord God of Israel, Euery [b] bottell shalbe filled with wine, & they shall say vnto thee, Do we not know, that euery bottle shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I wil fill all the inhabitants of this lande, euen the kings that sit vpon the throne of Dauid, & the Priests, and the Prophetes and all the inhabitants of Ierusalem with drunkennesse.

14 And I will [c] dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring [d] darkenesse, and or euer your feete stumble in the darke mountaines, and whiles ye looke for [e] light, hee turne it into the shadowe of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shall [f] weepe in secret for your pride, & mine eye shall weepe and droppe downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King & to the Queen, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of [h] the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shalbe wholy caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the [i] flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast [k] taught them to be captaines and as chiefe ouer thee) shall not sorowe take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts [l] discouered and thy heeles made bare.

23 Can the blacke Moze change his skinne or the leopard his spots? then may yee also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them as the stubble that is taken away with the South winde.

25 This is thy portion, and the parte of thy measures from mee, saith the Lorde, because thou hast forgotten mee, and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, [m] that thy shame may appeare.

27 I haue seene thine adulteries, and thy [n] neyings,

b Euery one of you shal be filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues,
c It shalbe as easie for me to destroy the greatest, and [y] strongest, as it is for a man to breake earthen bottels.
d That is, affliction and miserie.
e Meaning, for by the Babylonians, Isa. 8. 22. helpe and support of the Egyptians.
f You shall surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbornnesse.
g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24. 12.
h That is, Iudah, which lyeth Southward from Babylon.
i He asketh the king where his people is become.
k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene,
m As thine iniquities haue bene manifest to all the world: so shall thy shame and punishment,

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n He compareth idolaters to horses inflamed after mares.

o There is no place so hie nor lowe, whereas the markes and signes of thine idolatrie appeare not.

neyings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abhominations. Woe vnto thee, O Ierusalem: wilt thou not bee made cleane? when shall it once be?

CHAP. XIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithfull people are not heard. 12 Of prayer fasting and of false prophets that seduce the people.

p Which came for lacke of raine, as verse 4.

q *Or, restraint.*

b The word signifieth to be made blacke, and so is here taken for extreme sorow.

c To wit, with ashes in token of sorow.

d Meaning, that the brute beasts for drought were compelled to forsake their yong contrary to nature, and to goe seeke water, which they could not finde.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

g That taketh no care for vs.

h As one that hath strength to helpe, and yet is afrayd to put to his hand.

i Reade Chap. 7.16. & 11.14.

k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the Prophets which deceiued, and the people which suffered themselues to be seduced, shal perish, Chap. 23. 15. and 27.8, 9, and 29.8. *Ezek.* 23.31. and 27.10, 15. and 29.9.

THe woord of the Lorde that came vnto Ieremiah, concerning the p dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bin b brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like d dragons: their eyes did faile, because there was no grasse.

7 f O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a s stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a h strong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then sayd the Lord vnto me, i Thou shalt not pray to do this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k Prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: l I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophesied vnto you a false vision, and diuination, and vanity, and deceitfulnes of their owne heart.

15 Therefore thus sayth the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whō these prophets doe prophesie shall be cast out in the streetes of Ierusalem because of the famine, and the sword, and there shall be none to bury them, both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, beholde the slaine with the sworde: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer, the prophet also and the Priest goe a wandering m into a lande that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, and the iniquitie of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will wait vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would beare no prayer for the Iewes, 3 but threatneth to destroy them with foure plagues.

THen sayd the Lord vnto mee, a Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus sayth the Lorde, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil c scatter them also in al kingdoms

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lam. 1.16. and 2.18.

m Both hie and lowe shalbe led captiues into Babylon.

n Though the Prophet knewe that God had cast off the multitude which were hypocrites and bastard children, yet hee was assured that for his promise sake hee would haue still a Church for the which he praieth.

o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.

p Meaning their Idoles, reade Chap. 10.15.

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14.14. Zach. 11.9.

b The dogges, birds and beasts should deuoure them that were slaine.

c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shalbe sorie for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hande against thee, and destroy thee: for I e am weary with repenting.

7 And I will scatter them with the fan in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes f are increased by me aboue the sand of the sea: I haue brought vpon them, and against the g assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and h speedily.

9 She that hath borne i seuen, hath bene made weake: her heart hath failed: the sunne hath failen k her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 l Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither m lent on vsury, nor men haue lent vnto me on vsury: yet euery one doth curse me.

11 The Lord said, n Surely thy remnant shall haue wealth: surely I will cause thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 Shall the o yron breake the yron, and the wasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoyled without p gaine, and that for all thy sinnes, euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, and visit me, and reuenge me of my q persecuters: take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by me, and I did r eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lorde God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone s because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me t as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou t returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the u precious from the vile, thou shalt be x according to my word: let them returne v vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

d Not that the people was punished for the kings sinne only, but for their owne sinnes also, because they consented to his wickednesse, 2. Kin. 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, mother. Or, fearefully.

i She that had many, lost all her children.

k Shee was destroyed in the middes of her prosperitie.

l These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

m Which is an occasion of contention and hatred.

n In this perplexitie the Lord comforted me, and sayd that my last dayes should be quiet: and by the enemie hee meaneth beere, Nebuzar-dan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither hee would: or by the enemie he meaneth the Iewes, which should afterward know Ieremias fidelitie, and therefore fauour him.

o As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiue.

p Or, ransome.

q Hee speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whome hee knew to be hardened and incorrigible.

r I received them with as great ioy, as he that is affamished, eateth meate.

s I had nothing adoe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

t And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impaciencie is oft times assailed, as Chap. 20. 7.

u If thou forget these carnal considerations, and faithfully execute thy charge.

x That is, seeke to win the good from the bad.

y To wit, as my mouth hath pronounced, Chap. 1. 18. and as here followeth verse 20.

z Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

a I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

1 The Lords forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take b thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shal die of deadly diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.

5 For thus sayeth the Lord, c Enter not into the house of mourning, neither goe to lament, nor bee mooued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercie and compassion.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, d nor cut themselues, nor make themselues bald for them.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the e cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sitte with them to eate and to drinke.

9 For thus sayeth the Lorde of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegroome and the voyce of the bride.

10 And when thou shalt shew this people all

a Meaning, that affliction should be so horrible in Ierusalem, that wife and children should bur increase his sorow.

b Signifying that affliction should be so great that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort shalbe in vaine.

all these woords, and they shall say vnto thee, * Wherefore hath the Lorde pronounced all this great plague against vs? or what is our iniquitie? & what is our sinne that wee haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lord, and haue walked after other gods, and haue serued them, & worshipped them, and haue forsaken me, and haue not kept my Lawe,

12 (*And yee haue done worse then your fathers: for beholde, you walke every one after the stubbornnesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a lande that ye knowe not, neither you, nor your fathers, and there shall ye serue other gods day and night: for I will shewe you no grace.

14 *Beholde therefore, saith the Lord, the dayes come that it shall no more bee saide, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel from the lande of the North, and from all the lands where he had scattred them, & I will bring them again into their land that I gaue vnto their fathers.

16 Beholde, saith the Lord, I will send out many fishers, & they shal fish them, & after will I send out many hunters, and they shall hunt them from euery mountaine and from euery hil, and out of the caues of the rockes.

17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my lande, and haue filled mine inheritance with their filthy [h] carions and their abominations.

19 O Lorde, thou art my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shal come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited [k] lies, and vanitie, wherein there was no profite.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Beholde, therefore I will this once teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

b table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their grones by the greene trees vpon the hie hilles.

3 [e] O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy hie places throughout all thy borders.

4 And thou shalt rest, [f] and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the lande, which thou knowest not: for ye haue kindled a fire in mine anger, which shal burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shalbe like the heath in the wildernes, & shal not see when any good commeth, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 [h] For hee shall be as a tree that is planted by the water, which spreadeth out her roots by the riuer, & shall not feele when the heate commeth, but her leafe shalbe greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, and try the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 [k] As the partrich gathereth the yong, which she hath not brought forth: so hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shalbe a foole.

12 As a glorious throne [l] exalted from the beginning, so is the place of our Sanctuary.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written [m] in the earth, because they haue forsaken the Lorde the fountaine of liuing waters.

14 Heale mee, O Lorde, and I shall bee whole: [n] saue mee, and I shall bee saued: for thou art my praise.

15 Beholde, [o] they say vnto mee, Where is the word of the Lord? let it come now,

b In stead of the law of God, they haue written idolatrie and all abominations in their heart.

c Your sinnes appeare in all the altars that you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mountaine, shall not be left as a waste field.

f Because thou wouldest not giue the land rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians, Isai 31.3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God,

which is immortall, Isai.2.22. Chap.48.6,7.

h Reade Psalme 1.3.

i Because the wicked haue euer some excuse to defend their doings, hee sheweth that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their hearts, 1.Sam.16.7.1.Chr.28.9. Psalme 7.10. Chap.11.20. and 20.12. Reuelat.2.23.

k As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsly.

l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple.

m Their names shall not bee registred in the booke of life.

n Hee desireth God to preserue him that hee fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God.

o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

Chap.5.19.

c Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere, Chap.7.26. Chap.23.7.

f Signifying, the benefite of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spiritual deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondereth at the great mercy of God, in this deliuerance, which shall not onely extend to the Iewes, but also the Gentiles.

k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercy, that he performeth his promise, and hath not vtterly cast vs off.

l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 *The fowardnesse of the Iewes.* 5 *Cursed bee those that put their confidence in men.* 9 *Mans heart is wicked.* 10 *God is the searcher of the heart.* 13 *The liuing waters are forsaken.* 21 *The right keeping of the Sabbath commanded.*

THe sinne of Iudah is * written with a penne of yron, and with the point of a diamonde, and grauen vpon the

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11.20.

s Whereas thy doctrine may be best vnderstood both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein.

Chap. 22.4.

16 But p I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Bee not q terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the r gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burthen in the s Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carry foorth burthens out of your houses in the Sabbath day: neither do yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their necks stiffe and would not heare, nor receiue correction.

24 Neuertheles, if ye will heare me, saith the Lord, and beare no burthen through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, to doe no worke therein,

25 Then shal the Kings and the Princes enter in by the gates of this citie, and shal sit vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shal come from the cities of Iudah, and from about Ierusalem, and from the lande of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offrings and sacrifices, and meate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen nor to goe through the gates of Ierusalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not bee quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shal I shew thee my words.

3 Then went I downe to the potters house, and behold, hee wrought a worke on the wheeles.

4 And the vessell that he made of a clay, was broken in the hand of the potter: so hee returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lorde? beholde, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euil in my sight, and heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lorde, Behold I prepare a plague for you, & purpose a thing against you: returne you therefore euery one from his euil way, and make your ways and your workes good.

12 But they said c desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnnesse of his wicked heart.

13 Therefore thus saith the Lorde, Aske nowe among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the d ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate & a perpetuall derision, so that euery one that passeth thereby, shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and e not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe f shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophete: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he will, or to breake them when he hath made them: so haue I power ouer you to do with you as seemeth good to me, Isa. 45.9. wisdom, 15.7. rom. 9.20. 21.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which hee hath ordeined in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe-will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Lawe, reade Chapter 6.16.

f I will shewe mine anger, and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God, The Church cannot erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. Kings 22.24. chapter 7.4. and 20.2. malachi 2.4. and thus the false Church persecuteth the true Church, which standeth not in outwarde pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

him with the [b] tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore [i] deliuer vp their children to famine, and let them drop away by the force of the sworde, & let their wiues be robbed of their children, and be widowes: and let their husbandes bee put to death, and let their yong men bee slaine by the sworde in the battell.

22 Let the crie bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He propheseth the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayd the Lorde, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And go forth vnto the valley of Ben-hinnom, which is by the entry of the [j] East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O [a] Kings of Iudah, & inhabitants of Ierusalem, Thus sayth the Lord of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall [b] tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place also) with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I [c] commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more be called [d] Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sworde before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shalbe astonished and hisse because of all the plagues thereof.

9 * And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnesse, where with their enemies, that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, euen, so will I breake this people and this citie, as one breaketh a [a] potters vessell, that cannot bee made whole againe, and they shall bury them in Topheth till there be no place to burie.

12 Thus will I do vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah bee defiled as the place of Topheth, because of all the [e] houses vpon whose rookes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lorde had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this city, and vpon all her townes, al the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

Ieremiah is smitten and cast into prison for preaching of the word of God. 3 Hee propheseth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 Hee is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah propheseied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stockes that were in the high gate of Beniamin which was by the house of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, the Lord hath not called thy name Pashur, but [f] Magor-missabib.

4 For thus sayth the Lorde, Behold, I will make thee to be a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer al the substance of this citie, and all the labours thereof and all the precious things thereof, and all the treasures of the king of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that [b] dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy [b] friendes, to whome thou hast

[b] Let vs slander him, and accuse him: for we shall be beleeued.

[i] Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profite of his Church.

[j] Or, gate of the sunne.

[a] By kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, verse 1.

[b] Reade of this phrase, 1. Sam. 3. 11.

[c] Whereby is declared, that whatsoeuer is not commaunded by Gods word touching his seruice, is against his word.

[d] Reade Chap. 7. 31. and 2. king. 23. 10. Isa. 30 33.

Chap. 18. 16. and 49. 13. & 50. 13.

Deut. 28. 53. Lamen. 4.

[a] This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

[e] He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists.

[g] Reade Deut. 32. 8.

[a] Thus we see that the thing which neither the king, nor the princes nor people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Cha. 18. 18.

[f] Or, feare round about.

[b] Which haue suffered themselues to be abused by thy false prophesies,

prophesied lies.

7 O Lord thou hast deceiued mee, and I am c deceiued: thou art stronger then I, and hast d preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed e desolation: therefore the worde of the Lorde was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. f Declare, sayd they, and wee will declare it: all my familiars watched for mine halting, saying, It may bee that he is deceiued: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 g But the Lord is with me like a mightie gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 h But, O Lord of hosts, that triest the righteous, and seest the reines & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 i Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the k cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because he hath not slaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall l conception.

18 Howe is it, that I came forth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

c Herein apeareth the impaciencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, read Chap. 15.18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Ier. 29.21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength.

1. Sam. 16.7. 1. Chron. 28.9. psal. 7.9. chap. 11.20. and 17.10.

h Howe the children of God are ouercome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, reade Iob. 3.1. and chap. 15.10.

i Alluding to the destruction of Sodom and Gomorah, Gene. 19.25.

k Meaning, that the fruite thereof might neuer come to profite.

CHAP. XXI.

Hee propheseth that Zedekiah shall bee taken, and the citie burned.

THe worde which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that hee may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Beholde, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, and I wil assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hande, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shal die of a great pestilence.

7 And after this, sayeth the Lord, I wil deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this city, from the pestilence, from the swoorde, and from the famine, into the hande of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sworde: he shall not spare them, neither haue pity nor compassion.

8 c And vnto this people thou shalt say, Thus sayeth the Lorde, Beholde, I set before you the d way of life, and the way of death.

9 e He that abideth in this citie, shal die by the sworde, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a f pray.

10 For I haue set my face against this citie, for euill & not for good, sayeth the Lord: it shall be giuen into the hande of the king of Babel, and he shall burne it with fire.

11 c And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, g Execute iudgement in the morning, and deliuer the oppressed out of the hande of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, h O inhabitant of the valley, and rocke of the plaine, sayeth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, sayeth the Lorde, and I wil kindle a fire i in the forest thereof, and it shall deuoure round about it.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Hezekiah when he sent to Isaiah, 2. king. 19.1. Isa 37.2. but because the Propher might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. *Chap.* 38.2.

e As a thing recouered from extreme danger, Chap. 37.2. and 39.18. and 45.5. *Chap.* 22.3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is propheseid.

THus sayeth the Lorde, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lorde,

Chap. 21. 12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fortie yeres.
Chap. 17. 27.
b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13. 3. Chap. 6. 4. and 12. 3.
e Thy buildings made of Cedar trees.
f As they that wonder at athing which they thought would neuer haue come so to passe, Deut. 29. 24. 1. Kin. 9. 8.
g Signifying that they should lose their King: for Iehoiachin went foorth to meet Nebuchadnezzar, & yeelded himselfe and was caried into Babylon, 2. King. 24. 12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes and extortion, k Meaning Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting foorth Gods glory and to do iustice to all,

O King of Iudah, that sittest vpon ᵍ the throne of Dauid, thou and thy seruants, & thy people that enter in by these gates.

3 Thus saith the Lorde, ᵃ Execute yee iudgement and ᵏ righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, ᵇ and ride vpon chariots, and vpon horses, both he and his seruants and his people.

5 But if ye will not heare these words, I ᵇ sweare by my selfe, saith the Lord, that this House shall be waste.

6 For thus hath the Lorde spoken vpon the Kings house of Iudah, Thou art ᶜ Gilead vnto mee & the head of Lebanon, yet surely I will make thee a wildernesse, & as cities not inhabited,

7 And I wil ᵈ prepare destroiers against thee, euery one with his weapons, and they shall cut downe thy chiefe ᵉ cedar trees, and cast them in the fire.

8 ᶠ And many nations shall passe by this city, and they shal say euery man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then shal they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not mooued for them, but weepe for him ᵍ that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus saith the Lorde, as touching ʰ Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house ⁱ vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and seeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy ᵏ father eate and drinke and prosper, when he executed iudgement and iustice?

16 Then hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, euen to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall ˡ not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

19 He shall be buried as an asse ᵐ is buried, euen drawen and cast foorth without the gates of Ierusalem.

20 ¶ Go vp to ⁿ Lebanon, & cry: shoute in ᵒ Bashan and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy pastours, ᵖ and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the ᵠ cedars, how beautifull shalt thou bee when sorrowes come vpon thee, as the sorrow of a woman in trauel?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee into another country, where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shal not returne thither.

28 Is not this man Coniah as a despised and broken idole or as a dessel, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a land that they know not?

29 ¶ O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lorde, Write this ʳ man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seed that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

1 For euery one shal haue ynough to lamente for himselfe.
m Not honorably among his fathers, but as carions are cast in a hole because their stinke should not infect, read 2. king. 24. 9. Iosephus Antiq. 10. 8. writeth that the enemie slew him in the city, & commanded him to be cast before the walls vnburied, looke chap. 36. 30.
n To call to the Assyrians for helpe.
o For this was the way out to Iudea to Assyria: whereby is ment that all helps should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours & they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempe, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore, for the promise sake, could not bee taken from his house: but hee abused Gods promise, iustly deprived of the kingdome. s He sheweth that all posterities shalbe witnesses of this iust plague, as though it were registred for perpetuall memory. t Not that he had no children (for after hee begate Salathiel in the captiuitie, Matth. 1, 12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors. 5 A prophesie of the great pastour Iesu Christ.

WOe be vnto ᵃ the pastors that destroy and scatter ᵇ the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lorde God of Israel vnto the pastours that ᶜ feede my

a Meaning, the princes gouernors, and false prophets, as Ezek. 34. 2.
b For the which I haue especiall care, and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34. 3.

people, Yee haue scattred my flocke & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I wil gather the d remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their folds, and they shal grow and increase.

4 And I will set vp shepeheards ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Behold, the daies come, saith the Lord, that I will raise vnto Dauid a righteous e branch, & a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shalbe saued, and f Israel shall dwell safely, and this is the Name wherby they shall call him, g The Lord our righteousnes.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The f Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countreys where I had scattred them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the h prophetes, all my bones shake: I am like a drunken man (and like a man whom wine hath ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of aduulterers, and because of othes the lande mourneth, i pleasant places of the wilderneſſe are dried vp, and their k course is euill, and their force is not right.

11 For both the prophet and the priest l do wickedly: & their wickednes haue I found in mine l house, saith the Lord.

12 Wherfore their way shal be vnto them as slippery wayes in the darknes: they shalbe driuen foorth and fal therein: for I wil bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the prophetes of Ierusalem k filthines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto l me as Sodom, and the inhabitants therof as Gomorah.

15 Therefore thus saith the Lord of hosts concerning the prophetes, Behold, I will feede them with m wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is i wickednes gone foorth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne n heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shal haue peace, and they say vnto euery one that walketh after the stubbornnes of his owne heart, No euil shall come vpon you.

18 For o who hath stood in the counsell of the Lord that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth foorth in his wrath, and a violent whirlewind shal fal downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntil he haue executed, and till hee haue performed the thoughes of his heart: in the latter dayes ye q shall vnderstand it plainly.

21 *I haue not sent these prophetes, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stoode in my counsell, and r had declared my wordes to my people, then they should haue turned them frō their euil way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saith the Lorde, and not a God s farre off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I t haue dreamed, I haue dreamed.

26 How long? ‡ Do the prophets delite to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him x tell a dreame, & hee that hath my word, let him speake my word faithfully: y what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like a hammer that breaketh the stone?

30 Therefore behold I will come against the prophets, saith the Lord, that z steale my word euery one from his neighbour.

31 Behold, I wil come against ‖ prophets, saith the Lorde, which haue sweete tongues, and say, a He saith.

32 Behold, I wil come against them that prophesie false dreames, saith the Lord, and doe tel them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the b burden of the Lorde? thou shalt then

d Thus the Prophets euer vse to mixe the promises with ‖ threatnings, least the godly should be too much beaten downe, and therfore he sheweth how God wil gather his Church after this dispersion.

e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa.11.1. and 45.8.chap.33.15. dan.9.24. *Deut.33.28. Chap.33.16.*

f Read Cha.16.14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, read Chap.14.13.

‡ *Ebr. passed ouer, or troubled.*

h They runne headlong to wickednes, and seeke vaine helpe.

‖ *Or, are hypocrites.*

i My temple is full of their idolatrie and superstitions.

k They which should haue profited by my tods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Read Chap. 8.14.

‖ *Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Read Chap.6. 14.and 8.11.

p Thus they did deride Ieremiah as though the word of God were not reuelled vnto him: so also spake Zidkiah to Michah, 1.King. 22.24.

q Both that God had sent me, and that my word shall be true. *Chap.14.13,14. and 27.15. and 29.8,9.*

r He sheweth the difference betweene the true prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloke it, and wheresoeuer you commit it?

t I haue a prophesie reuelled vnto me, as Numb.12.6.

‡ *Ebr. is it in the heart of the prophets?*

u He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to bee applied to the same purpose that it was spoken, Ezek.3.17.1.Corinth.2.13.and 4.2. 2.Tim.2.15.1.Pet. 4.10,11.

z Which set foorth in my Name that which I haue not commanded.

a To wit, the Lord.

b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden.

say

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The [c] burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, & euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall yee mention no more: for euery mans [d] worde shall bee his burden: for yee haue peruerted the wordes of the liuing God, the Lorde of hostes our God.

37 Thus shalt thou say to the prophet, What hath the Lorde answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde, I, euen I will vtterly forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And wil bring [e] an euerlasting reproch vpon you, and a perpetual shame which shal neuer be forgotten.

CHAP. XXIIII.

1 The vision of the baskets of figs, 5 signifieth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be cursed away.

THe Lorde shewed mee, and beholde, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchadnezzar king of Babel had caried away captiue Iechoniah, the sonne of Iehoiakim king of Iudah, & the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so euil.

3 Then said the Lord vnto mee, What seest thou, Jeremiah? And I said, Figs: the good figs very good, and the naughtie very naughtie, which cannot be eaten, they are so euil.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lorde, the God of Israel, Like these good figges, so will I know them, that are caried away captiue of Iudah to bee good, whom I haue sent out of this [b] place into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them [c] an heart to know me, that I am the Lord, and they shal be my [*] people, and I wil be their God: For they shall returne vnto me with their whole heart.

8 [*] And as the naughtie figges which cannot be eaten, they are so euil (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell [d] in the lande of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talk, and for a curse, in al places, where I shall cast them.

10 And I wil send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He propheseth that they shall bee in captiuitie seuentie yeres, 12 And that after the seuentie yeres the Babylonians should be destroyed. 15 The destruction of all nations is propheseid.

THe word that came to Jeremiah, concerning all the people of Iudah in the [a] fourth yere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Amon King of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lorde hath come vnto mee, & I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants the Prophets rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They [d] said, Turne againe now euery one from his euil way, and from the wickednes of your inuentions, & ye shal dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the works of your hands, and I wil not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the works of your handes to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the [e] families of the North, saith the Lorde, and Nebuchad-nezzar the king of Babel my seruant, & wil bring them against this land, and against the inhabitants thereof, and against all these nations [f] rounde about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 [*] Moreouer, I will [g] take from them the voyce of mirth and the voyce of glad-

c Because this word was brought to contempt and derision, he wil teach them an other maner of speach, and wil cause this word Burden to cease, & teach them to aske with reuerence, What saith the Lord?

d The thing which they mocke and contemne, shal come vpon them.

‖Or, take you away.

Chap.20.11.

a The good figs signified them that were gone into captiuitie, & so saued their life, 1. Chr. 21.8. and the naughtie figs them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approueth the yeelding of Iechoiah, & his company, because they obeied the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding.

Chap.31.33. Iohn.8.10.

* *Chap.29.17.*

a That is, in the third yeere accomplished, & in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fift yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, *Chap.7.13.*

d He sheweth that the Prophets wholy with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, 2.Kin.17. *13.chap.18, 11.* and 35.15. Ionah 3.8.

e The Caldeans, and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

Chap.16.9. ‖Or, destroy.

nesse,

neſſe, the voyce of the bridegrome, and the voyce of the bride, the noyſe of the [h] mil-ſtones, and the light of the candle.

11 And this whole land ſhall be deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuentie yeres.

12 And when the [i] ſeuentie yeeres are accompliſhed, I will viſite [k] the King of Babel and that nation, ſayeth the Lorde, for their iniquities, euen the land of the Caſ-deans, and will make it a perpetuall deſola-tion.

13 And I will bring vpon that lande all my woords which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath propheſied againſt all nations.

14 For many nations and great Kings ſhall euen [l] ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, [m] Take the cup of wine of this mine indignation at mine hande, and cauſe all the nations to whom I ſende thee, to drinke it.

16 And they ſhall drinke, and be moued, and be mad, becauſe of the ſword, that I wil ſend among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iu-dah, and the Kings thereof, and the princes thereof, to make them deſolate, an aſtoniſh-ment, an hiſſing and a curſe, [n] as appeareth this day:

19 Pharaoh alſo king of Egypt, and his ſeruants, and his princes, and all his peo-ple:

20 And al ſorts of people, [o] all the kings of the land [p] of Uz: and all the kings of the land of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammo-nites,

22 And all the Kings of Tyrus, [r] all the Kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermoſt corners,

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the [t] deſ-ert,

25 And all the Kings of Zimri, and all the Kings of Elam, and all the kings of the Medes,

26 And al the Kings of the North, farre and neere one to another, and all the king-doms of the world, which are vpon [u] earth, and the King of [u] Sheſhach ſhall drinke af-ter them.

27 Therefore ſay thou vnto them, Thus ſaith the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpew and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoſtes, Ye ſhall certainely drinke.

29 For loe, I begin to plague the [x] citie, where my Name is called vpon, and ſhould you go free? Ye ſhall not go quite: for I will call for a ſworde vpon all the inhabitants of the earth, ſaith the Lord of hoſts.

30 Therfore propheſie thou againſt them all theſe woordes, and ſay vnto them, [*] The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitation: he ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt al the in-habitants of the earth.

31 The ſound ſhal come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all flesh, and hee wil giue them that are wicked to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoſtes, Be-hold, a plague ſhall goe forth from nation to nation, and a [*] great whirlewind ſhalbe rai-ſed vp from the coaſts of the earth,

33 And the ſlaine of the Lord ſhall be at that day from one end of the earth, euen vn-to the other end of the earth: they ſhall not be mourned, neither gathered nor buried, but ſhall be as the dung vpon the ground.

34 Howle, [z] ye ſhepheards, and cry, and wallow your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and ye ſhall fall like [a] precious veſſels.

35 And the [b] flight ſhal faile frō the ſhep-heards, and the eſcaping from the principall of the flocke.

36 A voice of the cry of the ſhepheards, and an howling of the principal of the flocke ſhall be heard: for the Lorde hath deſtroyed their paſture.

37 And the [‡] beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 Hee hath forſaken his couert, as the li-on: for their lande is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

1 Ieremiah mouneth the people to repentance. 7 Hee is taken of the falſe prophetes and prieſtes, and brought to iudgement. 23 Vrijah the Pro-phet is killed of Iehoiakim contrary to the will of God.

[a] In the beginning of the reigne of Jehoia-kim the ſonne of Joſiah King of Iudah, came this woord from the Lord, ſaying,

2 Thus ſaith the Lorde, Stand in the [a] court of the Lords Houſe, and ſpeake vnto all the cities of Iudah, which come to wor-ſhip in the Lords Houſe, all the woords that I command thee to ſpeake vnto them: keepe not [b] a woord backe,

3 If ſo bee they will hearken, and turne

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h Meaning, that bread & al things that ſhould ſerue vnto their feaſts, ſhould be taken away.

i This reuelation was for the con-firmation of his propheſie, be-cauſe he colde them of the time, that they ſhould enter and remaine in cap-tiuitie, 2. Chron. 36. 22. ezra. 1. 1. chap. 29. 10. dan. 9. 2.

k For ſeeing the iudgement be-gan at his owne houſe, the ene-mies muſt needs be puniſhed moſt grieuouſly, Ezek. 9. 6. 1. pet. 4. 17.

l That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme af-flictions that God had appoin-ted for euery one, as Pſa. 75. 8. Iſa. 51. 17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mer-cy, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accom-pliſhed.

o Read Iob 1. 1.

p Which were cities of the Phi-liſtims.

q Edom is here taken for the whole countrey, and Uz for a part thereof.

r As Grecia, Italy, and the reſt of thoſe coun-treys.

s Theſe were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreys ſo named, the one called plentifull, and the other barren, or deſert.

u That is, of Babylon, as Chap. 51. 41.

x That is, Ieru-ſalem, reade verſ. 12.

Ioel 3. 16. amos 1. 2.

Chap. 30. 23.

y They which are ſlaine at the Lords appoint-ment.

z Ye that are chiefe rulers, and gouernors.

a Which are moſt eaſily bro-ken.

b It ſhall not helpe them to ſeeke to flee.

‡ *Ebr. peaceable.*

a That is, in that place of the Temple where-unto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no igno-rance, as Act. 20. 27.

every man from his euill way, that I may e repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayth the Lord, If ye will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp earely, and sending them, and will not obey them,

6 Then will I make this House like d Shiloh, and will make this citie e a curse to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Now when Jeremiah had made an ende of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in f name of the Lord, saying, This g House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

10 And when the Princes of Iudah heard of these things, that came vp from the kings house into the House of the Lord, and sate downe in the entry of the h new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath i sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voice of the Lord your God, that the Lorde may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But knowe ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken to vs in the Name of the Lorde our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lorde of hostes, Zion shall be plowed like a fielde, and Jerusalem shall be an heape, and the mountaine of the k House shalbe as the hie places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lorde, and prayed before the Lorde, and the Lord repented him of the l plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lorde, one Uriiah the sonne of Shemaiah, of Kiriath-iarim, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Uriiah heard it, he was afrayd, and fled, and went into Egypt.

22 Then Jehoiakim the King sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriiah out of Egypt, and brought him vnto Jehoiakim the King, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Jeremiah that they should not giue him into the hand of the people to put him to death.

c Reade Chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemy to speake against it, Matt. 26.61. Acts 6. 13. not considering that this was meant of the Church where God will remaine for euer.

g So called, because it was repayred by Ioatham, 2. Kings 15.35.

‡ *Ebr. iudgement of death belongeth to this man.*

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

Mich. 1, 1. *and* 3.12.

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgments so much the more.

m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims acte is to bee abhorred for Gods plague did light on him, and his houshold.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commaundement of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad-nez-zar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this worde vnto Jeremiah from the Lord, saying,

2 Thus sayth the Lord to me, Make thee b bonds, and yokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon by the hand of the messengers, which come to Jerusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayeth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shal auoyd many doubts, and make the reading much more easie.

b By such signes the Prophets vsed sometime to confirme their prophesies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Isai. 20.2. and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1. Kings 22.11.

great

great power, and by my outstretched arme, and haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these landes into the hande of Nebuchad-nezzar the King of Babel my e seruant, and the beastes of the fielde haue I also giuen him to serue him.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great Kings shall e serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation wil I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your lande, and that I should cast you out, and you shoulde perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those wil I let remaine stil in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sworde, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Ye shall not serue the King of Babel: for they prophesie a lie vnto you.

15 For I haue not f sent them, saith the Lorde, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

16 ¶ Also I spake to the Priestes, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold, the vessels of the House of the Lord shal now shortly be f brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore shoulde this citie be desolate?

18 But if they bee Prophetes, and if the word of the Lord be with them, let them intreate the Lorde of hostes, that the vessels which are left in the house of the Lorde, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lorde of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when he carried away captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saieth the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the king of Iudah, and at Ierusalem,

22 They shall bee brought to Babel, and there they shal be vntil the day that I visite them, saith the Lorde: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 *The false prophesie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and prophesieth.*

AND that same yeere, in the beginning of the a reigne of Zedekiah King of Iudah in the b fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of c Gibeon, spake to mee in the house of the Lord, in the presence of the priests, and of all the people, and sayd,

2 Thus speaketh the Lord of hosts, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ‡ Within two yeres space I will bring into this place all the vessels of the Lordes house, that Nebuchad-nezzar King of Babel tooke away from this place, and carried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with al them that were caried away captine of Iudah, e went into Babel, saieth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the d prophet Hananiah in the presence of the Priests, & in the presence of al the people that stood in the house of the Lord,

6 Euen the Prophet Ieremiah sayd, So be it: the e Lord so doe, the Lord confirme thy words which thou hast prophesied to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, f prophesied against many countries, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the worde of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

2. *King.* 25. 13.

2. *King.* 24. 12, 15.

h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25. 2.

c This was a city in Beniamin belonging to the sonnes of Aaron, Iosh. 21. 17.

‡ *Ebr. two yeeres of dayes.*

d He was so esteemed, though he was a false prophet.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that

which the false prophet speaketh, to trie the faith of his [illegible] 13. 3.

nitche,

e Reade Chap. 25. 9.

d Meaning, Euilmerodach, and his sonne Belshazzar.

e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

Chap. 14. 14. *and* 23. 21. *and* 29. 9. *Chap.* 28. 3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20. 7. Which these could not doe because they had no expresse word: for God had pronounced the contrary.

g This declareth the impudencie of the wicked birelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might diſcredite them, but burſt forth into rages, and contrary to their owne conſcience paſſe not what lies they report, or how wickedly they doe, ſo that they may maintaine their eſtimation.

h That is, a hard and cruel ſeruitude.

i Signifying, that all ſhould be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lord, it is manifeſt, that miracles cannot moue vs, neither the word it ſelfe, except God touch the heart.

neck, and g brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſayth the Lord, Euen ſo will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the ſpace of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the worde of the Lorde came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſayth the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſaith the Lord of hoſtes, the God of Iſrael, I haue put [h] yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the [i] beaſtes of the fielde alſo.

15 Then ſaid the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lorde hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lorde, Behold, I wil caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the prophet [k] died the ſame yeere in the ſeuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee propheſieth their returne after ſeuentie yeeres. 16 He propheſieth the deſtruction of the King and of the people that remaine in Jeruſalem. 31 Hee threatneth the prophets that ſeduce the people. 25 The death of Shemaiah is propheſied.

NOwe theſe are the wordes of the [l] booke that Jeremiah the Prophet ſent from Jeruſalem vnto [a] the reſidue of the Elders which were caried away captiues, and to the Prieſtes, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Jeruſalem to Babel:

2 (After that Jeconiah the King, and the [b] Queene, and the Eunuches, the [c] princes of Judah, and of Jeruſalem, and the workemen, and cunning men were departed from Jeruſalem)

3 By the hande of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Judah [d] ſent vnto Babel to Nebuchad-nezzar King of Babel) ſaying,

4 Thus hath the Lord of hoſts the God of Iſrael ſpoken vnto all that are caried away captiues, whom I haue [e] cauſed to be caried away captiues from Jeruſalem vnto Babel:

5 Build you houſes to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget ſonnes and daughters: and take wiues for your ſonnes, and giue your daughters to husbands, that they may beare ſonnes and daughters, that yee may bee increaſed there, and not diminiſhed.

7 And ſeeke the proſperitie of the citie, whither I haue cauſed you to bee caried away captiues, and [f] pray vnto the Lorde for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſayth the Lord of hoſts the God of Iſrael, Let not your prophets and your ſoothſayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they propheſie you a lye in my Name: I haue not ſent them, ſayeth the Lord.

10 But thus ſayth the Lorde, That after ſeuenty yeeres bee accompliſhed at Babel, I will viſite you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, ſayth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then ſhall you cry vnto mee, and yee ſhall goe and pray vnto me, and I will heare you,

13 And you ſhall ſeeke mee, and finde mee, becauſe yee ſhall ſeeke mee with all [g] your heart,

14 And I will be found of you, ſayth the Lorde, and I will turne away your captiuitie, and I will gather you from all the nations, & from all the places, whither I haue caſt you, ſaith the Lord, and will bring you againe vnto the place, whence I cauſed you to be caried away captiue.

15 ¶ Becauſe yee haue ſaide, The Lorde hath rayſed vs vp [i] prophets in Babel,

16 Therefore thus ſayth the Lorde of the king, that ſitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus ſayth the Lord of hoſts, Behold, I will ſende vpon them the [m] ſword, the famine, and the peſtilence, and will make them like vile [n] figges, that cannot be eaten, they are ſo naughty.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terrour to all kingdomes of the earth, and [k] a curſe, and aſtoniſhment and an hiſſing, and a reproch among all the nations whither I haue caſt them,

19 Becauſe they haue not heard my wordes, ſayeth the Lorde, which I ſent vnto them by my ſeruants the Prophets, [l] riſing vp early, and ſending them, but ye would not heare, ſayeth the Lord.

20 ¶ Heare ye therefore the worde of the Lorde all yee of the captiuitie, whome I haue ſent from Jeruſalem to Babel.

21 Thus

§ Or, letter.

a For ſome died in the way.

b Meaning, Ieconiahs mother. *Chap. 24. 1.*

c To intreate of ſome equall conditions.

d To wit, the Lord, whoſe worke this was.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſſe, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance which God had appointed moſt certaine: for elſe not onely the Iſraelites, but all the worlde, yea, and the inſenſible creatures ſhould reioyce when theſe tyrants ſhould be deſtroyed, as Iſa. 14. 4.

f When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuenty yeeres of your captiuitie ſhall be expired, 2. Chron. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

i According to the compariſon, Chap. 24. 1, 2. k Reade Chap. 25. 6. l Reade Chap. 17. 13. and 25. 3. and 26. 5.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire,

23 Because they haue committed [n] villanie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying words in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should bee officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast thou not reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: builde houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwell among this people, neither shall he behold the good, that I will doe to my people, saith the Lord: because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 and comforteth the Church.

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saieth the Lorde: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayeth the Lorde, We haue heard [a] a terrible voyce, of feare and not of peace.

6 Demaunde nowe and beholde, if man trauaile with childe. Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none hath beene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, sayeth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, saith the Lorde, neither bee afraide, O Israel: for loe, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, sayeth the Lorde, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medecines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why crieſt thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore all they that deuoure thee, shall bee deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall bee spoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saieth the Lorde, because they called thee, The castaway, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

19 And

m Because they gaue the people hope of speedy returning.
n Which was adulterie, and falsifying the word of God.
o Or, dreamer.
o Shemiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.
p Hee and his seede shalbe destroyed, so that none of them should see the benefit of this deliuerance.
q Because they should be assured, and their posterity confirmed in the hope of this deliuerance promised.
a Meaning, that the time of their captiuitie should be grieuous.
b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they shoulde be in such perplexitie and sorow, as a woman in her trauaile, as Isa. 13.8.
c Meaning, that the time of their captiuitie should be grieuous.
d When I shall visit Babylon.
e Of the King of Babylon.
f To wit, of Iaakob.
g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastour, as Ezekiel 34.23. who is set forth, and his kingdome that should be euerlasting in the person of Dauid.
h Reade Chap. 10.24.
i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
k The Assyrians and Egyptians whom they did intertaine with gifts who left thee in thine affliction.
l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Ita. 33.1.
m Meaning that the citie and the Temple should be restored to their former state.

a Hee sheweth how the people shall with praise & thanksgiuing acknowledge this benefit.
o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his Father.
q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shalbe their portion.
r When this Messiah and deliuerer is sent.

19 And out of them shal proceed a thankesgiuing, and the voyce of them that are ioyous: and I wil multiplie them, and they shal not be few: I will also glorifie them, & they shall not be diminished.
20 Their children also shall be as afore time, and their congregation shall bee established before me: and I will visite all that doe them.
21 And their o noble ruler shal be of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his p heart to come vnto me, saith the Lord?
22 And yee shall be my people, and I wil be your God.
23 Behold, q the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shal not returne, vntill hee hath done, and vntill hee haue performed the intents of his heart: in the r latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 *How tenderly God bestoweth his benefites after their returne from Babylon,* 23 *and the spirituall ioy of the faithfull in the Church.*

AT the s same time, saith the Lorde, will I be the God of all the families of Israel, and they shall be my people.
2 Thus sayth the Lorde, The people which t escaped the sworde, founde grace in the wildernesse: u he walked before Israel to cause him to rest.
3 The Lord hath appeared vnto me x of olde, saying: Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.
4 Againe I will build thee, y & thou shalt be builded, O virgine Israel: thou shalt still z be adorned with thy tymbrels, and shalt go forth in the dance of them that be ioyfull.
5 Thou shalt yet plant vines vpon the mountaines of a Samaria, and the planters that plant them, b shal make them common.
6 For the dayes shall come that the c watchmen vpon the mount of Ephraim shall cry, Arise, and let vs go vp vnto d Zion, to the Lord our God.
7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, & shout for ioy among the chiefe of the e Gentiles: publish praise, and say, O Lorde, saue thy people, the remnant of Israel.
8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the worlde, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.
9 They shall come f weeping, and with mercie will I bring them againe: I will leade them by the riuers of g water in a straight way, wherein they shal not stumble: for I am a father to Israel, and Ephraim is h my first borne.
10 i Heare the word of the Lorde, O yee Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, wil gather him, and will keepe him as a shepheard doth his flocke.
11 For the Lord hath redeemed Iaakob, and ransomed him from the hande k of him, that was stronger then he.
12 Therefore they shall come and reioyce in the height of Sion, and shall runne to the bountifulnesse of the Lorde, euen for the l wheate, and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shal be as a watered garden, and they shall haue no more sorow.
13 Then shall the virgine reioyce in the m dance, and the yong men, and the olde men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.
14 And I will replenish the soule of the Priests with n fatnes, and my people shall be satisfied with my goodnesse, saith the Lord.
15 Thus saith o Lord, A voice was heard on hie a mourning and bitter weeping, p Rahel weeping for her children, refused to be comforted for her children, because they were not.
16 Thus saith the Lorde, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded saith the Lorde, and they shall come againe from the land of the enemie:
17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.
18 I haue heard q Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an r vntamed calfe: s conuert thou me, and I shall be conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my t thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.
20 Is Ephraim u my deare sonne or pleasant childe? yet since I spake vnto him, I still x remembred him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.
21 Set thee vp y signes: make thee heaps:

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called.
b Which were deliuered from the cruelnie of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficial to them now, as he had bene of olde.
e Thus the Lord answereth, that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is meant by tabrets and dancing, as their custome was after notable victories, Exodus 15.20. iudg 5.2. and chap. 11.34.
g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.
h That is, shal be the fruit thereof, as Leuit. 19.23. deut. 20.6.
i The ministers of the word.
k They shall exhort all to the imbracing of the Gospel, Isa. 2.3.
l Hee sheweth what shalbe the concord and loue of all vnder the Gospel, where none shall bee refused for their infirmities and euery one shall exhort one another to embrace it.
m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued thē to mercie, Chap. 30.4. Some take it that they should weepe for ioy.
n Where they found no impediments, but abundance of all things.
o That is, my dearely beloued, as the first childe is to the father.
p That is, from the Babylonians and other enemies.
q By these temporall benefits he meaneth the spirituall graces which are in the Church, and whereof there should be euer plentie, Isa. 58. 11.12.
r In the companie of the faithfull, which euer praise God for his benefits.
s Meaning, the spirit of wisdom, knowledge, and zeale.
t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed, and carried away, insomuch that if Rahel the mother of Beniamin couldе haue risen againe to seeke for her children, shee shoulde haue founde none remaining.
u That is, the people that were led captiue.
x Which was wanton, and couldе not bee subiect to the yoke.
y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.
z In signe of repentance, and detestation of my sinne.
a As though hee would say, No: for by his iniquity, he did what lay in him to cast me off.
b To wit, in pitying him for my promise sake.
c Marke by what way thou diddest goe into captiuitie, and thou shalt returne againe by the same,

set thine heart toward the path e way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created d a new thing in the earth: A WOMAN shall compasse a man.

23 Thus sayth the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord bleste thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Beholde, the dayes come, sayeth the Lorde, that I will sowe the house of Israel, and the house of Iudah f with the seede of man and with the seed of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, sayth the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, g dayes come, saith the Lord, that I will make a h new couenant with the house of Israel, i with the house of Iudah,

32 Not according to the couenant that I made with their fathers, whē I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they k brake, although I was ‖ an husband vnto them, sayth the Lord.

33 But this shall bee the couenant that I will make with the house of Israel, After l those dayes, sayth the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shall m teache no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shall all knowe mee from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lorde, which giueth n the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lorde, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lorde, If the heauens can be measured, o or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, sayeth the Lord, that the p city shalbe built to the Lorde from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe foorth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall bee holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison, because hee prophesied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the a tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus sayth the Lorde, b Behold, I will giue this citie into the handes of the king of Babel, and he shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely bee deliuered into the handes of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face.

5 And he shall leade Zedekiah to Babel, and there shall he bee, vntill c I visit him, sayeth the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah sayd, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, d Buy vnto thee my field, that is in Anathoth: for the ‖ title by kindred appertaineth vnto thee d to buy it.

8 So Hanameel mine vncles sonne, came to

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth howe this should be procured, to wit, by Iesus Christ, whom a woman should conceiue & beare in her wombe.

Which is a strāge thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which is like a barren woman in her captiuitie should be fruitfull, as she that is ioyned in mariage, and whom God blesseth with children.

e Hauing vnderstood this vision of the Messiah to come, in whome the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiply, and enrich them with people and cattell.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying that their fathers had committed the fault, and that the children were punished, Eze. 18.3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, & the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne disorderment through their infidelitie, Isa. 50.1. ‖ *Or, mother.*

k In the time of Christ, my Lawe shall in stead of tables of stone bee written in their hearts by mine holy Spirit, Heb. 8.8, 10.

l Vnder the kingdome of Christ there shall none bee blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.

m If the Sunne, moone, & starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed. Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but hee alludeth to the spirituall Ierusalem, whose beauty shalbe incomparable.

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost forty yeeres. (*Chap. 29. 16, 17, and 34. 2.*

b Till I take Zedekiah away by death: for he shal not die by the sword, as Chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie, and enioy their possessions & vineyards, as verse 15. and 44. ‖ *Or, sighs to redeeme it.*

d Because he was next of kinred, as Ruth 4.4.

e Of the possession of the Leuites, Read Leuit. 25.32.

f Which mounteth to of our money about ten shillings sixe pence, if this shekel were the common shekel, reade Gen. 23.15 for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekell: for twentie made the shekel.

g According to the custome, the instrument or euidence was sealed vp with the common seale, & a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seene, if any thing should be called in doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance, *Or, hid. Exod. 34.7. deut. 5.9.*

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten,

to mo in the court of the prison, according to the worde of the Lorde, and sayd vnto me, Buy my e field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the worde of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen f shekels, and ten pieces of siluer.

10 And I writte it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the ballances.

11 So I tooke the booke of the possession, being sealed g according to the Lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus sayth the Lorde of hostes the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields and vineyardes shall be possessed againe in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lorde, saying,

17 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing i hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their l children after them: O God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsell, & mightie in worke, (for thine eyes are open vpon all the waies of the sonnes of men, to giue to euery one according to his waies, and according to the fruite of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hande, with a stretched out arme, and with great terrour,

22 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, euen a land that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Lawe: all that thou commandest them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the l mountes, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it, by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast sayde vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lorde vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all m flesh: is there any thing too hard for me?

28 Therefore thus saith the Lorde, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, & he shal take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rooues they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their n youth: for the children of Israel haue surely prouoked me to anger with the workes of their handes, sayth the Lord.

31 Therefore this citie hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke me to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me o backe and not the face: though I taught them, o rising vp earely, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house, whereupon my Name was called, to defile it,

35 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes and their daughters to r passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.

36 And nowe therefore, thus hath s Lord God of Israel spoken concerning this cuite, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Beholde, I will gather them out of all countreyes, whereto I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word figurifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were laid on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to liberty.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 1.24. isa. 65.2. chap. 7.13. & 35.3. & 26.5 & 29.19. & 35.14. and 44.4. 2. chro. 36.15.

p That is, the altars, which were made to offer sacrifice vpon to their idole.

q Reade Chap. 7.31. 2 King. 21.4.6.

r Reade 2. King. 16.3

s Reade Chap. 30.16. *Deut. 30.3.*

Chap. 30.22.

t One consent and one religion, as Ezek. 11.19. and 36.27.

u Reade Chap. 31.32.33.

38 And they shall be *my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an ueuerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayth the Lorde, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall be possessed in this lande, whereof ye say, It is desolate without man or beast, and shall bee giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, verse 8.

44 Men shall buy x fields for siluer, and make writings, and seale them, & take witnesses in the lande of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

a Which was in the kings house at Ierusalem, as Chap 32.1,2.

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so will he preserue it, reade Ier. 27.26.

2 Thus saith the Lord, the maker bthereof, the Lord that formed it, and established it, the Lord is his Name.

c Reade Chap. 32.24.

3 Call vnto me, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from this citie, because of all their wickednesse.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings, God remembreth his, and comforteth them.

6 ¶ Behold, f I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

h Whereby he sheweth that the Church, wherin is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayth the Lorde, Againe there shall be heard in this place (which ye say shal bee desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to prayse God by, 1. Chro. 16.8. psal. 105.1. ifa, 12. 4. psal. 106.1. and 107.1. & 118.1. and 136.1.

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of prayse in the house of the Lorde, for I will cause to returne the captiuitie of the lande, as at the first, sayth the Lord.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheards to rest their flockes.

l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophecie is ment, as testifie all the Iewes, and that which is written, Chap. 23.5.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them saith the Lord.

m To wit, Christ that shall call his Church,

14 Behold, the dayes come, sayth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

n That is, Christ is our Lord God, our righteousnes, sanctification and redemption, 1. Cor. 1.30.

15 In those dayes and at that time will I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

o This is chiefly meant of the spiritual sacrifice of thanksgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

16 In those dayes shall Iudah bee saued, and Ierusalem shall dwel safely, and be that shall call m her, is y Lord our n righteousnes.

p Read Chap. 31.35.

17 For thus sayth the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendment.

18 Neither shall the Priestes and Leuites want a man before me to offer o burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayth the Lorde, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

22 As the armie of heauen cannot bee numbred, neither the sande of the sea measured: so will I multiplie the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the woorde of the Lorde came to Ieremiah, saying,

24 Considerest thou not what q this people hath spoken, saying, The two families,

lies, which the Lord hath chosen, hee hath euen cast them off? thus haue they despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their cruelnie toward their seruants.

THE word which came vnto Ieremiah from the Lord (when a Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus sayeth the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saieth the Lord, Behold, b I will giue this citie into the hand of the king of Babel, and he shal burne it with fire,

2.Chro.36.19. chap.29.16,17. and 32.3.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shal behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: thus saieth the Lord of thee, thou shalt not die by the sword,

b Not of any violent death.

5 But thou shalt die in c peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh d lord: for I haue pronounced the word, saith the Lord.

c The Iewes shall lament for thee their Lord and King.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah king of Iudah in Ierusalem,

7 ((When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, e to proclaime libertie vnto them,

d When the enemie was at hand, and they sawe themselues in danger, they would seeme holy & so began some kind of reformation: but soone after they vttered their hypocrisie.

9 That euery man should let his f seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

e According to the Law, Exo.21. 2. Deut.15,12.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmayd, and that none should serue themselues of them any more, they obeyed and let them go.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants & handmayds.

‡ Ebrewrued.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ||seruants, saying,

|| Or, bondage. Deut.15.1,12.

14 g At the terme of seuen yeeres let ye go, euery man his brother an Ebrew which hath bene sold vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

f Meaning, in the Temple, to declare that it was a most solemne and strait couenant, made in the Name of the Lord.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in h the House, whereupon my Name is called.

16 But yee repented, and polluted my name: for ye haue caused euery man his seruant, and euery man his handmaid, whom ye had let at libertie at their pleasure, to returne, and holde them in subiection to bee vnto you as seruants and handmaids.

17 Therefore thus saieth the Lord, Yee haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saieth the Lord, to i the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the words of the couenant, which they had made before me, when they k cut the calfe in twaine, and passed betweene the partes thereof:

h As touching this maner of solemne couenant which the ancient vsed by passing between the two partes of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, read Gen.15,10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuchs, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoste, which l are gone vp from you.

i To fight against the Egyptians, as Chap.37.11.

22 Behold, I will command, saieth the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposith the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord, in the dayes a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For the disposition and order of these prophesies, read chap.37.1.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.
c That is, a Prophet.
‖ Or, doore.
d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.
e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 25.
f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.
g Which was now for the space of three hundreth yeres from Iehu to Iehoiakim.
h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.
i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, haue most diligently exhorted and warned you both by my selfe and my Prophets. *Chap.* 18. 11. *and* 25. 5.

2 Go vnto the house of the [b] Rechabites, and speake vnto them, and bring them into the house of the Lord vnto one of the chambers, and giue them wine to drinke.
3 Then tooke I Iaazantah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,
4 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.
5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and [d] said vnto them, Drinke wine.
6 But they said, We wil drinke no wine: For [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Yee shall drinke no wine, neither you nor your sonnes for euer.
7 Neither shall yee build house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that ye may liue a long time in the land where ye be strangers.
8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.
9 Neither build we houses for vs to dwell in, neither haue wee vineyard, nor field, nor seede,
10 But wee haue remained in tents, and haue obeyed, and done according to [g] all that Ionadab our father commanded vs.
11 But when Nebuchad-rezzar King of Babel came vp into the land, wee said, Come, and let vs goe vp to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we [h] dwel at Ierusalem.
12 Then came the word of the Lord vnto Ieremiah, saying,
13 Thus saith the Lord of hosts, the God of Israel, Go, and tel the men of Iudah, and the inhabitants of Ierusalem, [i] Will ye not receiue doctrine to obey my words, saith the Lord?
14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising early, & speaking, but ye would not obey me.
15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending them, saying, [l] Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.
16 Surely, the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.
17 Therfore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.
18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,
19 Therfore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man to stand before me for euer.

k That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.
l Which was now for the space of three hundreth yeres from Iehu to Iehoiakim.
m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah endicteth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a] yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,
2 Take thee a roll of booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the daies of Iosiah vnto this day.
3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie, and their sinnes.
4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.
5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.
6 Therefore goe thou, and reade the roll, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords house vpon the [e] fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.
7 It may be that they will [f] pray before the Lord, and euery one returne from his euil way, for great is the anger, and the wrath that the Lord hath declared against this people.
8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke, the words of the Lord in the Lords

a Reade Chap. 25. 1.
b Which were twenty and three yeeres, as Cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.
c As he did indite.
d Meaning, in prison, through the malice of the Priests.
e Which was proclaimed for feare of the Babylonians as their custome was whē they feared warre or any great plague of God.
f He sheweth that fasting without prayer & repentance auaileth nothing, but is meere hypocrisie.

Lords house.

g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken and then Iehoiakim and Daniel and his companions were led away captives.

h Which is the East gate of the Temple.

9 ¶ And in the fifte yere of Jehoiakim the sonne of Josiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the higher court at the entrie of the h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemia, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they sayde vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

16 Nowe when they had heard all the wordes, they were i afrayde, both one and other, and said vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tell vs nowe, howe diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with yncke in the booke.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues.

19 Then said the Princes vnto Baruch, Go, k hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they layde vp the roule in the chamber of Elishama the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which stood beside the king.

22 Nowe the King sate in the winterhouse, in the l ninth moneth, and there was a fire burning before him.

l Which conteined part of November and part of December.

23 And when Iehudi had read three or foure sides, hee cut it with the pen-knife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent m their garments, neither the king, nor any of his seruants, that heard all these words.

m Shewing that the wicked inclined of repenting when they heare Gods iudgements, grow into further malice against him and his word.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had beseought the king, that hee would not burne the roule: but hee would not heare them.

n Thus we see the continuall care that God hath ever ouer his to preserue them from the rage of the wicked.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord n hid them.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah had burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayth the Lord, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shall certeinely come & destroy this land, and shall take thence both man and beast?

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

30 Therefore thus sayth the Lord of Iehoiakim king of Iudah, He shall haue none to sit vpon the throne of Dauid, and his q dead body shall be cast out in the day to the heat, and in the night to the frost.

r Reade Chap. 22.19.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeeded Iechoniah. 3 Hee sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

2.*King.*24.17. 2.*chron.*36.10. *chap.*52.1.

AND a King Zedekiah the sonne of Iosiah reigned for a Koniah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel a made king in the land of Iudah.

a Who was called Iehoiachin, or Iechoniah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2.King.24.17.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which hee spake by the b ministerie of the Prophet Ieremiah.

3 And Zedekiah the King c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of d Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

b In hand.

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at liberte.

4 (Nowe Ieremiah e went in and out among the people: for they had not put him into the prison.

e Hee had libertie.

5 Then

e To helpe the Iewes,

‡Ebr. went vp.

§Or, lift not vp your minde,

f As some thinke to goe to Anathoth his owne towne.

g By the which men went into the country of Beniamin.

‡Ebr. fallest.

h Because it was a vile and streit prison.

Chap 28.4.

‡Ebr. fall.

i That is, so long as there was any bread in the city: thus God prouideth for his, that he wil cause their enemies to presume them to that end, where-unto he hath appointed them.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that beseged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come foorth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus sayeth the Lorde, § Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne the citie with fire.

11 ¶ When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the f land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the h prison.

16 When Ieremiah was entred into the dungeon, and into the pillons, and had remained there a long time,

17 Then Zedekiah the king sent, ‡ tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah sayde, Yea: for, sayd he, thou shalt be delinered into the hand of the king of Babel.

18 Moreouer, Ieremiah sayd vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 * Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer § be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they shoulde put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the Bakers street vntill all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech, the king commanded Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus sayeth the Lord, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for b a pray, and shall liue.

3 Thus sayeth the Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the Princes sayde vnto the King, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, hee is in your handes, for the king can d nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison, and they let downe Ieremiah with cordes: and in the dungeon there was no water but mire: so Ieremiah stacke fast in the mire.

7 Now when Ebed-melech the ‡ blacke Moze, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the e gate of Beniamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the blacke Moze, saying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasury, and tooke there olde rotten ragges, and olde worne cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze sayde vnto Ieremiah, Put nowe these olde rotten ragges and worne, vnder thine armeholes, betweene the cordes. And Ieremiah did so.

13 So they drewe vp Ieremiah with cordes, and tooke him vp out of the dungeon

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the country now when Nebuchadnezzar came, as Chap. 21.1.

b Reade Chap. 21.9. and 45.5.

§Or, discourageth.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

d Where in he grieuously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked, to be cruelly intreated.

‡Ebr. Cushite, or Ethiopian.

e To heare matters, and giue sentence.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his country, which was to their great condemnation.

‡Ebr. vnder mine hand.

g Where the king had set him before to be at more libertie, as Chap. 37. 21.

dungeon, and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him into the third entrie that is in the house of the Lorde, and the king said vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsell thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels h princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

h And yeeld thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king saide vnto Jeremiah, I am carefull for the Jewes that are fled vnto the Caldeans, lest they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

22 And beholde, all the women that are k left in the king of Iudahs house shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee, thy feete are fastened in the myre, and they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then sayd Zedekiah vnto Jeremiah, Let no man know of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

l Herein appeareth the infirmity of the Prophet, who did dissemble, to saue his life, albeit it was not to the destruction of his doctrine, or to the hurt of any.

26 Then shalt thou say vnto them, I humbly l besought the king that hee would not cause me to returne to Jehonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And hee tolde them according to all these wordes that the king had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchadnezzar besiegeth Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouided for. 15 Ebed melech is deliuered from captiuitie.

IN the ninth yere of Zedekiah king of Iudah, in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoste against Jerusalem, and they besieged it. 2. King. 25. 2. chap. 52. 4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken m vp.

m The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sat in the middle gate, euen Nergal-Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-Sharezer, Rab-mag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the n gate betweene the two walles, and he went toward the wildernes.

n Which was a posterne doore, reade 2. Kings 25. 4.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto o Riblah in the lande of Hamath, where he gaue iudgement vpon him.

o Which is called Antiochia in Syria.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to carry him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

‖Or, captaine of the gard.

9 Then Nebuzar-adan the chiefe steward carried away captiue into Babell the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

d For the rich and the mightie which put their trust in their thirsts & meanes, were by Gods iust iudgements most rigorously handled.

10 But Nebuzar-adan the chiefe steward left the p poore that had nothing, in the lande of Iudah, and gaue them vineyards and fields at the same time.

‡ Hebr. by the hand of.

11 Now Nebuchadnezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe steward saying,

‡ Hebr. set thine eyes vpon him.

12 Take him, and ‡ looke well to him and doe him no harme, but doe vnto him euen as he shall say vnto thee.

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rab-saris, and Nergal-Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should carry him home: so he dwelt among the people.

15 Now the word of the LORD came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Moze, saying, Thus saith the LORDE of hostes the God of Israel, Beholde, I will bring my words vpon this citie for euill, and not for good, and they shalbe accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, & thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall bee for a prey vnto thee, because thou hast put thy trust in me, saith the Lord.

f Whom the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde,

g Thus God recompenseth his zeale and fauour, which he shewed to his Prophet in his troubles,

CHAP. XL.

4 Ieremiah hath licence to goe whither hee will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the LORDE after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 a And the chiefe steward tooke Ieremiah, and sayde vnto him, The LORDE thy God hath pronounced this plague vpon this place.

3 Nowe the LORDE hath brought it, and done according as hee hath said: because ye haue b sinned against the LORD, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And nowe beholde, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, † tary still: beholde, all the lande is ‖ before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore he said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe Steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to c Mizpah, & dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoste, d which were in the fields, euen they and their men heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen e Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan ‖ sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the lande, and serue the king of Babel, and it shall bee well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ‖ taken.

11 Likewise when all the Iewes that were in f Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant in Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaines of the hoste, that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that g Baalis the king of the Ammonites, hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayde vnto Iohanan the sonne of Kareah, Thou shalt h not doe this thing: for thou speakest falsly of Ishmael.

2 From this second verse, vnto chap. 42.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed.

† *Ebr. coast.*

‖ *Or, at thy commandement.*

e Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after slew him, Chap. 41.2.

2. *King.* 25.24.

‖ *Or, to receiue them, or to entreat them for you.*

‖ *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued, and neuer lacke such as conspire their destruction.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BUt in the a seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seed royall, and the princes of the b king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were

a The citie was destroyed in the fourth moneth: and in the seuenth moneth which conteined part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were founde there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with d offrings and incense in their handes to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as hee went: & when he met them, he saide vnto them, Come to e Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that saide vnto Ishmael, Slay vs not: for we haue treasures in the fielde, of wheate, and of barley, and of oyle, and of honie: so hee stayed, and slewe them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had f made because of Baasha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the g captaines of the hoste that were with him, heard of al the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the h Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15. 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murther.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 *The captaines aske counsell of Ieremiah what they ought to doe.* 7 *He admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hothaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, a Heare our prayer, wee beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a fewe of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may b doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lorde your God, according to your words, and whatsoeuer thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they saide to Ieremiah, c The Lorde be a witnesse of truth, and faith betweene vs, if we doe not, euen according to all things, for the which the Lorde thy God shall send thee to vs.

6 Whether it be good or euil, we will obey the voyce of the Lord our God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ d And is after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus sayeth the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If yee will dwell in this land, then I will builde you, and not destroy you, and I will plant you, and not roote you out: for I e repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraide: bee not afrayd of him, sayeth the Lorde: for I am with you to saue you, and to deliuer you f from his hand,

12 And I will graunt you mercy that he may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if yee say, Wee will not dwell in this lande, neither heare the voyce of the Lord

Heb. let our prayer fal before thee, as chap. 36. 7.

a This declareth the nature of hypocrites, which would know of Gods word what they shoul doe, but will not follow it, but in asmuch as it agreeeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, cha. 40. 1.

d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb. 21. 1.

f *Or, returne.*

Lord your God,

14 Saying, Nay, but wee will goe into the land of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 And now therefore heare the word of the Lord, yee remnant of Iudah, thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there,

16 Then the sworde that ye feared, f shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there shall die by the sworde, by the famine, and by the pestilence, and none of them shal remaine nor escape from the plague, that I wil bring vpon them.

18 For thus saith the Lorde of hostes the God of Israel, As mine anger and my wrath hath beene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse, and a reproch, and yee shall see this place no more.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: know certainely that I haue admonished you this day.

20 Surely ye h dissembled in your hearts when ye sent me vnto the Lorde your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto al that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainely that ye shall die by the sword, by the famine, and by the pestilence, i in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOw when Ieremiah had made an ende of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lorde their God had sent him to them, euen all these words,

2 Then spake k Azariah the sonne of Hoshaiah, and Iohanan the sonne of Careah, and all the l proud men, saying, vnto Ieremiah, m Thou speakest falsly: the Lord our God hath n not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah o prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carry vs away captiues into Babel.

4 So Iohanan the sonne of Careah, and al the captaines of the hoste, and al the people obeyed not the voice of the Lord, to dwel in the land of Iudah.

5 But Iohanan the sonne of Careah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned frō all p nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe Reuarde had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah q the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lorde: thus came they to r Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and s hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Beholde, I will sende and bring Nebuchad-nezzar the king of Babel t my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: u such as are appointed for death to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them, and carry them away captiues, and he shall array himselfe with the land of Egypt, as a x shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII.

Hee reproueth the people for their idolatrie. 15 They that sit light by the threatning of the Lord are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophesied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, and no man dwelleth therein,

3 Because

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46,25.

g Reade Chap. 26.6, & 44.12. shewing that this should come vpon them for their infidelitie and stubburnesse.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

i To wit, in Egypt.

k Who was also called Iezaniah, Chap. 42.1.

l This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

m When the hypocrisie of the wicked is discouered, they burst foorth into open rage: for they can abide nothing but flatteries, reade Isa. 30.10. d He sheweth what is the nature of the hypocrites: to wit, to feigne that they would obey God and imbrace his word, if they were assured that his messengers spake the truth: though indeed they be most far from all obedience.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites Chap. 40,11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings.

k Reade Chap. 25.9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

n Or, the house of the sunne.

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that these haue no hold to stay, that can preserue them from Gods vengeance,

3 Because

3 Because of their wickednes which they haue committed, to prouoke me to anger, in that they went to burne incense, and to serue other gods, whom they knewe not, neither they, nor you nor yours fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus sayth the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the [d] kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not [e] humbled vnto this day neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Beholde, I will set my face against you [f] to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [g] haue set their faces to goe into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a [i] curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they [k] haue a desire to returne to dwell there: for none shall returne, but [l] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, [m] all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, wee will [n] not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our own mouth, as to burne incense vnto [o] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then [p] had we [q] plentie of vittailes and were well and [r] felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had [s] scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to [t] make her glad, and powre out drinke offerings vnto her without [u] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lorde remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the land, and [x] hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which ye haue committed: therefore is your lande desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because yee haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lorde, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer, Ieremiah sayde vnto all the people, and to all the women, Heare the word of the Lorde, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lorde of hosts, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your [y] hande, saying, Wee will performe our vowes that wee haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that yee haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue [z] sworne by my great Name, sayeth the Lorde, that my Name

any thing whereof they bee not assured by Gods word: for thereby they take an occasion to iustifie their doings, & their husbands shall giue an account thereof before God, reade Ita.3.25. [x] *Ebr. Is it not come vp into his heart?* [m] You haue committed making wicked vowes, and in performing the same.

[y] shall

b. Reade Chap. 7.25. and 25.3. and 26.5. & 29. 19. and 32.33.

c Heareth before their eyes God iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d Heereby weeth that wee ought to keepe in memorie Gods plagues from the beginning, that considering thē, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes & rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖Or, beaten downe. Amos.9.4.

e Which haue fully set their mindes, and are gone thither on purpose. Whereby he accepteth the innocents, as Ieremiah and Baruch that were forced therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6. & 42.18.

‡*Ebr, lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is so decline once from God, and follow out owne fantasies: for Satan euer solliciteth such, and doeth not leaue them till he haue brought them to extreme impudencie and madnesse, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place, their *Saint Regina, & Regina coeli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgine, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

‡*Ebr. We were satiate with bread.*

k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods works, who sendeth both plentie and dearth, health, and sickenesse, they attribute it to their idoles, and so dishonour God.

‖Or, saw.

‖Or, want.

‖Or, to appease her.

l This teacheth vs howe great danger it is for husbands to permit their wiues

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.
o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.
p He sheweth the meanes whereby they should be destroyed, to assure them of the certeinty of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq cap. 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchadnezzar the yoonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Iewes, and other into Babylon.

[n] shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.
27 Beholde, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntil they be vtterly destroyed.
28 Yet a small number that escape the sworde, [o] shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.
29 And this shall bee a signe vnto you, sayeth the Lorde, when I visit you in this place, that ye may know that my words shal surely stand against you for euill.
30 Thus saith the Lord, Beholde, I will [p] giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchadrezzar king of Babel his enemy, who also sought his life.

CHAP. XLV.

1 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THE word that Ieremiah the Prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] wordes in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah king of Iudah, saying,
2 Thus sayeth the Lorde God of Israel vnto thee, O Baruch,
3 Thou diddest say, Woe is mee now, for the Lord hath layed sorrow vnto my sorrow: I [c] fainted in my mourning, and I can finde no rest.
4 Thus shalt thou say vnto him, The Lorde sayeth thus, Beholde, that which I haue built, will I [d] destroy, and that which I haue planted, will I plucke vp, euen this whole land.
5 And seekest [e] thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, sayeth the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.
b Whereof reade Chap. 36. 10.
c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people and the Temple maketh this lamentation,
m Psal. 6. 6.
d Meaning, that God might destroy this people because he had planted them.
e Thinkest thou to haue honour & credit wherein he sheweth his infinitie.
f Reade Chap. 21. 9.

CHAP. XLVI.

1 Her prophesieth the destruction of Egypt. 27 deliuerance is promised to Israel.

THE words of the Lord, which came to Ieremiah the prophet against the [a] Gentiles,
2 As against Egypt, against the army of [b] Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.
3 [c] Make ready buckler and shield, and go forth to battell.
4 Make ready the horses, and let the horsemen get vp, and stand vp with your sallets, furbish the speares, and put on the brigandines.
5 [d] Wherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, sayth the Lord.
6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the [e] North by the riuer Perath.
7 Who is this, that commeth vp as a flood, whose waters are mooued like the riuers?
8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee sayth, I will go vp, and will couer the earth: I will destroy the city with them that dwell therein.
9 Come vp, ye horses, and rage yee charets, and let the valiant men come forth, & the blacke Mores, and the Lybians that beare the shield, and the Lydians that handle and bend the bow.
10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sworde shall deuoure, and it shall bee satiate, and made drunke with their blood: for the Lord God of hostes hath [f] a sacrifice in the North countrey by the riuer Perath.
11 Go vp vnto Gilead, [g] and take balme, O [h] virgin, the daughter of Egypt: in vaine shalt thou vse many medicines: for thou shalt haue no health.
12 The nations haue heard of thy shame, & thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.
13 ¶ The worde that the Lord spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.
14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.
15 Why are thy valiant men put backe? they could not stand, because the Lord did driue them.
16 He made many to fall, & one fell vpon another: and they sayd, Arise, let vs go againe to our owne people, and to the land of our nativitie from the sword of the violent.
17 They did cry there, Pharaoh King of Egypt, and of a great multitude [i] hath passed the time appointed.
18 As I liue, saith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.
19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

a That is, nine nations, which are round about the land of Egypt.
b Reade 2. King. 23. 29. and 24. 7. and 2. Chron. 35. 20.
c He warneth the Egyptians to prepare themselues to warre.
d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.
e The Babylonians shal discomfit them at the riuer Euphrates.
f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.
g For these nations tooke part with the Egytians.
h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34. 6.
i That is, at Carchemish.
k For at Gilead did growe most soueraigne balme for wounds.
l So called, because Egypt had not yet beene ouercome by the enemie.
m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.
n As they that shoulde repent that they helped the Egyptians.
o He derideth them which shall impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgment.
p To wit, that the Egypcians shalbe destroyed,

q They haue abundance of all things, and therefore are disobedient and proud.
t As verse 9.
f They shall be scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great and mighty men of power.
x To wit, Nebuchad nezzars armie.)
y Some take the Ebrewe worde Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuitie, but especially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isai. 44. 2. chap. 30. 10. b Reade Chap. 10. 24.

20 Egypt is like a q fatre calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men t are in the midst of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shall goe forth like a f serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.
23 They shal cut downe u her forest, (sayth the Lord:) for they cannot bee counted, because they are more then the x grashoppers, and are innumerable.
24 The daughter of Egypt shall be confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus saieth the Lord of hosts, the God of Israel, Behold, I wil visit the y common people of No, and Pharaoh, & Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him,
26 And I wil deliuer thē into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward she shal dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaakob, and be not thou afrayd, O Israel: for behold, I wil deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall returne and bee in rest and prosperitie, and none shall make him afrayd.
28 Feare thou not, O Iaakob my seruant, sayth the Lord: for I am with thee, & I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The worde of the Lord against the Philistims.

THe wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.
2 Thus sayth the Lord, Behold, waters rise vp out of the b North, and shall bee as a swelling flood, and shal ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.
3 At the noise and stamping of the hoofes of his strong horses, at the noyse of his charets, and at the rumbling of his wheeles: the fathers shall not c looke backe to their children, for feeblenesse of d hands,
4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the ile of e Caphtor.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8. 7, 8.
c The great feare shall take away their natural affection.
d Their heart shal so faile them.
e For the Caphtorims, which are also called Cappadocians had destroyed in old time the Philistims and dwelt in their land, euen to Gaza, Deut. 2. 23.

5 f Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt s thou cut thy selfe?
6 O thou sword of the Lord, how long wil it be or thou cease? turne againe into thy scaberd, rest and be still.
7 How can it b cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

f They haue pulled off their haire for sorow & heauinesse.
g As the heathen vsed in their mourning, which the Lord forbade his people to doe, Deut. 14. 1.
h Meaning, that it is not possible that the wicked should by any means escape or slay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and cruelitie.

COncerning Moab, thus sayth the Lord of hostes, the God of Israel, Woe vnto a Nebo, for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afrayd.
2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. b Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, c O Madmen, and the sword shall pursue thee.
3 A voyce of crying shalbe from Horonaim with desolation and great destruction.
4 Moab is destroyed: her little ones haue caused their cry to be heard.
5 For at the going vp of d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction,
6 Flee and saue your liues, and bee like vnto the e heath in the wildernesse.
7 For because thou hast trusted in thy f workes, and in thy treasures, thou shalt also be taken, and g Chemosh shall goe forth into captiuitie with his priests and his princes together.
8 And the destroyer shall come vpon all cities, and no city shal escape: the valley also shal perish, and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee & get away: for the cities thereof shal be desolate, without any to dwell therein.
10 h Cursed be he that doeth the worke of the Lord ‖ negligently, and cursed be he that keepeth backe his sword from blood.
11 Moab hath bin at rest from his youth, and he hath setled on his lees, and hath not bene i powred from vessell to vessell, neither hath bee gone into captiuitie: therefore his taste remained in him, and his sente is not changed.
12 ¶ Therefore behold, the dayes come, saith the Lord, that I wil send vnto him such as shall cary him away, and shall empty his vessels, and breake their bottels.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one an other.
c Reade Isa. 25. 10.
d Horonaim and Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is, the idols which are the workes of thine hands. Some read, in thy possessions, for so the worde may signifie, as 1. Sam. 25. 2.
g Both thy great idole, and his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for help at idols, Isa. 15. 2.
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10. 12. ‖ *Or, deceitfully.* i Hath not bene remooued as the Iewes haue, but hath liued at ease, and as a wine that feedeth on his lees.

13 And

13 And Moab shall be ashamed of Chemoish, as the house of Israel was ashamed of k Beth-el their confidence.

14 How thinke you this, We are mighty and strong men of warre?

15 Moab is destroyed, & his cities ‡ burnt vp, and his chosen young men are gone down to slaughter, saith the King, whose name is, The Lord of hosts.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that knowe his name, say, ‖ How is the strong staffe broke, & the beautifull rod!

18 Thou daughter that dwellest inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, & behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, & vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shal swallow in his vomite, and he also shal be in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for whē thou speakest of him, thou art p moued.

28 O ye that dwell in Moab, leaue the cities, and dwel in the rocks, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 q Wee haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, ‖ but it shall not be so: and his dissimulations, for they doe not right.

31 r Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jazer: thy plantes are gone ouer the sea, they are come to the sea of Jazer: the destroyer is fallen vpon thy summer fruits, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentiful field & from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shalbe no shouting.

34 From the cry of Heshbon vnto Elealeh, and vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the s heifer of three yeere old shall goe lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a t shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 u For euery head shall bee balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab and in all the streetes thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, x he shal flee as an eagle, & shall spread his wings ouer Moab.

41 The cities are taken, and the strong holds are wonne, & the mighty mens hearts in Moab at that day shall be as the heart of a woman in trauell.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, even vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow z of Heshbon, because of the force: for a fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of b Chemoish perisheth: for thy sonnes are taken captiues, and thy daughters ledde into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, saith the Lord. Thus farre of the iudgemēt of Moab.

CHAP. XLIX.

1 The wordes of the Lorde against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of a Ammon thus saith the Lorde, Hath Israel no sonnes? or hath hee none heire? Why then hath their b king possessed Gad? and his people dwelt in c his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemoish deliuer the Moabites.

‡ *Or, gone vp, or destroyed.*

‖ How are they destroyed that put their trust in their strength and riches,

m Thus they that flee, shall answere,

n That is, his power and strength.

o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

Or, shalbe fulfilled or clap his hands.

p Thou reioycest to heare of his misery.

Isa. 16. 6.

q He shall not execute his malice against his neighbours.

r Reade Isa. 16. 7.

s Which city was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people caried away.

t Reade Isa. 15. 5.

u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Mat. 9. 23. *Isa. 15. 2, 3. ezek. 7. 18.*

Or, shaues.

x That is, Nebuchad-nezzar, as Chap. 49. 22.

y He that escapeth one danger, shall be taken of another, Isa. 24. 17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole, as though he could haue defended them.

c That is, they shalbe restored by the Messiah.

a They were seperated from the Moabites by the riuer Arnon, and after that the tenne tribes were caried away into captiuitie, they inuaded the countrey of Gad,

b To wit, of the Ammonites.

c Meaning of the Israelites.

warre

d Which was one of the chiefe cities of the Ammonites as were Heshbon and Aithere was also a citie called Heshbon among the Moabites.

e In thy plentifull countrey

f Signifying, that power and riches cannot pseuaile when as God wil execute his iudgements.

g That is, without looking backe, & as euery one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shal turne backe, and inuade your land, and possesse it.

l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue inough, Oba. 1 5.

m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q Or, Idole.

warre to be heard in q Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, sayth the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges: for their king shall goe into captiuitie, and his Priestes, and his Princes likewise.

4 Wherefore gloriest thou in the e valleys? thy valley floweth away, O rebellious daughter: thee trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring a f feare vpon thee, sayeth the Lorde God of hostes, of all those that be about thee, and ye shall be scattered euery man g right foorth, and none shall gather him that fleeth.

6 And h afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus sayth the Lorde of hostes, Is wisedome no more in i Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the l grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue inough.

10 For I haue discouered Esau: I haue vncouered his secrets, and hee shall not bee able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy m fatherlesse children, and I will preserue them alive, and let thy widowes trust in me.

12 For thus sayth the Lorde, n Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayth the Lord, that o Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassador is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy f feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof,

18 As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, q he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I will make [him] to rest, euen I will make r him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like me? and who will appoynt me the time? and who is the s shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least t of the flocke shall draw them out: surely u hee shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Beholde, he shall come vp, and flie as the eagle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell

23 ¶ Vnto y Damascus he sayth, Hamath is confounded and Arpad, for they haue heard euil tidings, z they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, x and feare hath seased her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shalbe cut off in that day, sayth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Ben-hadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus sayeth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tentes and their flockes shall they take away: yea, they shal take to themselues their d curtaines, and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O ye inhabitants of Hazor, sayth the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, and get you vp vnto the wealthie nation, that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a booty, & the multitude of their cattell a spoile, and I will scatter them into all windes, g to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nabuchad-nezzar.

t They shall not be able to resist his petit captaines,

u To wit, the enemie.

x As Chap. 48. 40. was sayd of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden comming of the enemie,

a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed,

b Who was king of Syria, 1. King. 20. 26 and had built these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians, and their borderers,

d Because they vsed to dwell in tents, he nameth the things that perteine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor wil seeke to the Arabians for succour, but that shall not auaile them,

33 And

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profite them.

i I will place Nebuchad-nezzar there. And in these prophesies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lorde of hostes, Behold, I will breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & will scatter them towards all these winds, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and wil bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the King and the princes from thence, saith the Lord: but k in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He propheseith the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ‡ ministerie of Ieremiah the Prophet.

‡ *Ebr. hand.*

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shall dwel therein: they shall flee, and depart, both man & beast.

c To wit, the Medes and the Persians.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they goe, and seeke the Lord their God.

d When Cyrus shall take Babel. e Reade Chap. 31. 9.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shall not be forgotten.

6 ¶ My people hath beene as lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

f Their gouernours and ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

7 All that found them, haue deuoured them, and their enemies sayd, We offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

8 i Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

i When God shall deliuer you by Cyrus.

k That is, most forward, and without feare.

9 For loe, I will raise, & cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, l shall bee satisfied, sayeth the Lord.

l Shall be made rich thereby.

11 Because yee were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, m and neyed like strong horses,

m For ioy of the victorie, that ye had against my people.

12 Therefore your mother shall bee sore confounded, and she that bare you, shall bee ashamed: beholde, the vttermost of the nations shall be a desart, a dyie land, and a wildernesse.

n In signe of contempt and disdaine.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, and n hisse at all her plagues.

o He speaketh to the enemies the Medes and Persians.

14 o Put your selues in aray against Babel round about: all yee that bend the bow, shoote at her, spare no arrowes: for she hath p sinned against the Lord.

p Though the Lord called the Babylonians his seruants, & their worke, his worke, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

‖ *Or, yeelded, or, made peace.*

16 Destroy the q sower from Babel, and him, that handleth the sithe in the time of haruest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

q Destroy her so that none be left to labour the ground, or to take the fruite thereof.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the King r of Assur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken s his bones.

r Meaning, Tiglath-Pelezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

18 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I wil visite the King of Babel, and his land, as I haue visited the King of Assur.

19 And I will bring Israel againe to his habitation: hee shall feede on Carmel and Bashan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lorde, the iniquitie of Israel shall be sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reserue.

t That is, Babylon: thus the Lord raiseth vp Cyrus.

21 Goe vp against the lande of the t rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, sayeth the Lorde, and doe according to all that I haue commaunded thee.

*Ezek. 23. 23.

‖ *Or, of them that should be visited.*

22 A crie of battell is in the lande, and of great destruction.

23 Howe is the u hammer of the whole world destroyed and broken! howe is Babel become desolate among the nations!

u Nebuchad-nezzar, who had smitten downe all the princes, and people of the world.

24 I haue

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lorde hath opened his treasure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

‡Or, from the end.

26 Come against her ‡from the vtmost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

x Her princes and mightie men.

27 Destroy all her x bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

y Of the Iewes which should be deliuered by Cyrus,

28 The voyce of them that y flee, and escape out of the land of Babel to destroy in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

Rom. 12. 6.

29 Call vp the archers against Babel: all yee that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proud against the Lorde, euen against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, O proude man, sayeth the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

x He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

32 And the proud shall stumble and fall, and none shall rayse him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus sayth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, and would not let them goe.

‡Ebr. lyers.

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

34 But their strong Redeemer, whose Name is the Lord of hostes, hee shall maintaine their cause, that hee may giue rest to the land, a and disquiet the inhabitants of Babel.

35 A sworde is vpon the Caldeans, sayth the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde is vpon the ‡ soothsayers, and they shall dote: a sworde is vpon her strong men, and they shalbe afrayd.

37 A sworde is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a sworde is vpon her treasures, and they shall be spoyled.

b Reade Ier. 23. 32.

38 A a drought is vpon her waters, and they shall be dried vp: for it is the lande of grauen images, and they dote vpon their idoles.

‡Ebr. the Dimms.

39 Therefore the b Dimms with the Iims shall dwell there, and the ‡ ostriches shall dwell therin: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

Gene. 19. 24. Iob. 18. 15.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from c the coasts of the earth.

c Meaning, that the Persians should gather their armie of many nations.

42 They shall holde the bowe and the buckler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes d waxed feeble: sorowe came vpon him, euen sorowe as of a woman in trauaile.

d Which is meant of Belshazzar, Dan. 5. 6.

44 Behold, he * shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: e who is a chosen man that I may appoint against her? for who is like mee, and who will appoint mee the time, and who is the * shepheard that will stand before me?

Chap. 49. 19.

e Read Chap. 49. 19.

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shal drawe them out: surely hee shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolatrie. 59 Ieremiah giueth his booke to Shereiah.

THus sayth the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying a winde,

‖ Or, of the land that riseth vp.

a The Medes & Persians that shall destroy them as the winde doeth the chaffe.

2 And will send vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

c He sheweth by there remaineth nothing for them that abide in Babylon, but destruction. Chap. 17. 6. and 48. 6.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no b widow, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the Holy one of Israel.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

6 ¶ c Flee out of the mids of Babel, and deliuer euery man his soule: bee not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompense.

e For the great afflictions y they haue felt by the Babylonians. Isa. 21. 9. Reuel. 14. 8.

7 Babel hath bene as a golden cup in the d Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations e rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee

f Thus the people of God exhort one another to goe to Zion and praiſe God.

g In approouing our cauſe and puniſhing our enemies.

*Or, fill, or, multiply.

h For the wrong done to his people, and to his Temple, chap. 50.28.

i For the land of Caldea was full of riuers which ranne into Euphrates.

‡Or, meaſure.

‡Ebr. his ſoule. Amos 6.8. Chap. 10.12.

k Reade Chap. 10.14.

l When God ſhall execute his vengeance.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.

o Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong, and ſeemed inuincible.

could not be healed: forſake her, and let vs goe euery one vnto his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought foorth our g righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the ſhields: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the h vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſkoutes: for the Lorde hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many i waters, abundant in treaſures, thine ende is come, euen the ‡ ende of thy couetouſneſſe.

14 The Lorde of hoſtes hath ſworne by k him * ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crie and ſhoute againſt thee.

15 *He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 Yet giueth he by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſuries.

17 Euery man is a beaſt by his owne k knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

18 They are vanitie, and the worke of errours: in the time of their l viſitation they ſhall perith.

19 The m portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lorde of hoſtes is his Name.

20 Thou art my * hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the huſbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſayth the Lord.

25 Beholde, I come vnto thee, O deſtroying * mountaine, ſayth the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe

p from the rocks, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for ſoundations, but thou ſhalt bee deſtroyed for euer, ſayth the Lord.

27 Set vp a ſtandard in the land: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of q Ararat, Minni, and Aſchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lorde ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the king of Babel, that his citie is taken on a r ſide therof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſayth the Lorde of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a little while, and the time of her harueſt ſ ſhall come.

34 Nebuchad-nezzar the king of Babel hath t deuoured me, and deſtroyed mee: hee hath made me an emptie veſſel: he ſwallowed mee vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

35 The ſpoyle of me, and that which was left of me, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lorde, Behold, I will maintaine thy * cauſe, and take vengeance for thee, and I will dryie vp the ſea, and dryie vp her ſpring.

37 And Babel ſhalbe as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their x heate I will make them feaſts, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſayth the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rammes and goates.

41 How is y Sheſhach taken! and howe is the glory of the whole earth taken! howe is Babel become an aſtoniſhment among the nations!

42 The z ſea is come vp vpon Babel: ſhe is couered with the multitude of the waues thereof.

p From thy ſtrong holds and fortreſſes.

q By theſe three nations he meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria, & Gabbatha Belſhazzars captaines.

ſ When ſhe ſhall be cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewailing their ſtate and the crueltie of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfeting and drinking, I will feaſt with them, alluding to Belſhazzars banket, Dan. 5.2.

y Meaning, Babel, as chap. 25. 26.

z The great armie of the Medes and Perſians.

43 Her cities are desolate: the land is dry and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which [a] he hath swalowed vp, and the nations shal run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer ye euery man his soule from the fierce wrath of the Lord.

46 Least your heart faint, & ye feare the rumor, that shall be heard in the land: the rumor shall come this yeere, and after that in the other [b] yere shal come a rumor, and cruelte in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the [c] earth, and all that is therein, shal reioyce for Babel: for the destroyers shall come vnto her from the North, sayeth the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that [e] haue escaped the sword, goe away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, sayth the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though she shoulde defend her strength on high, yet from me shall her destroyers come sayth the Lord.

54 A sound of a cry commeth from Babel, and great destruction from the lande of the Caldeans,

55 Because the Lorde hath layed Babel waste, & destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noyse:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shal surely recompense.

57 And I will [h] make drunke her princes, and her wise men, her dukes and her nobles and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayeth the king, whose Name is the Lord of hostes.

58 Thus sayth the Lorde of hostes, The [i] thicke wall of Babel shalbe broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremiah the Prophet commanded Sheraiah the son of Neriah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke al the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah sayde to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none shall remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading of this booke, thou shalt bind a stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel bee drowned, and shal not rise from the euil, that I wil bring vpon her: and they shal [l] be wearie. Thus farre are the words of Ieremiah.

18. 21. [m] They shal not be able to resist, but shal

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by litle & litle should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and prayse God for the destruction of Babylon the great enemie of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walls were two hundreth foote high.

h I wil so astonish them by afflictions, that they shall not know which way to turne them.

i The thickenesse of the wall was fiftie foote thicke.

k This was in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchadnezzar, or to intreate of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saieth that y Angel tooke a millstone and cast it into the Sea, signifying thereby the destruction of Babylon, Reuel. about in vaine.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiah sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

ZEdekiah [a] was one and twentie yeere olde when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the sight of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because that the wrath of the Lorde was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

4 [b] But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the city, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, & went out of the citie by night, by the [b] way of the gate betweene the two wals, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernes.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and al his host was scattered from him.

9 Then they tooke the king and caried him vp vnto the king Babel to Riblah in the land of Hamath, [c] where he gaue iudgment vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: he slew also al the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

3. *King.* 24. 18. 2. *chro.* 36. 11.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemie vpon him to lead him away and his people. 2. *King.* 25. 1. & *chap.* 39. 1.

b Reap Chap. 39. 4.

c Read 2. Kin. 25. 6. and Chap. 39. 5

and the king of Babel bound him in chains, and carried him to Babel, and put him in prison, till the day of his death.

d In the 2. king. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Now in the fift moneth in the d tenth day of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which e stood before the king of Babel in Jerusalem,

e That is, which was his seruant, 2. King. 25.8.

13 And burnt the house of the Lord, & the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the army of f the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, & the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the lande, to dresse the vines, and to till the land.

f Of these pillars, read 2. king. 7.15.

17 Also the f pillars of brasse that were in the house of the Lord, & the bases, and the brasen sea that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. King. 7.45.

18 The pots also and therdesoms, and the instruments of smucke, & the basins, and the incense dishes, and all the vessels of brasse wherwith they ministred, tooke they away.

19 And the bowles, and the aiphans, and the basins, and the pots, & the candlesticks, and the incense dishes, and the cups, and all that was of gold, & that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which king Salomon had made in the house of the Lord: the brasse of all these vessels was without h weight.

h It was so much in quantitie.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a threed of twelue cubites did compasse it, and the thickenes therof was foure fingers; it was hollow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with netwoorke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there went ninety and sixe pomegranates on a side; and all the pomegranates vpon the netwoorke were an i hundreth round about.

i But because of the roundnesse no more could be seen but ninetie and sixe.

24 And ỳ chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

k Which serued in the hie Priests stead, if he had any necessary impediment.

25 He tooke also out of the citie an eunuch which had the ouersight of the men of warre, and l seuen men that were in the kings presence, which were found in the city, and Sopher captaine of the hoste who mustered the people of the land, and threescore men of the people of the lande, that were found in the mids of the citie.

l In the 2. kings 25.19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar-adan the chief steward took them, and brought them to the king of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousand Iewes and three and twentie.

n In the latter end also of that yeere, and the beginning of the nineteenth.

29 In the n eighteene yeere of Nebuchad-nezzar he caried away captiue from Jerusalem eight hundreth thirty & two ‡ persons.

‡ Ebr. soules.

30 In the three and twentie yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousand and six hundreth.

o That is restored him to libertie and honour.

31 And in the seuen and thirtieth yeere of the captiuitie of Jehoiachin king of Judah, in the twelfth moneth, in the fiue and twentieth day of the month, Euil-merodach king of Babel, in the first yeere of his reign, o lifted vp the head of Jehoiachin king of Judah, and brought him out of prison.

p And gaue him princely apparel.

32 And spake kindely vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

q That is, he had allowance in the Court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

33 And changed his prison p garmentes, and he did continually eate bread before him all the dayes of his life.

34 His portion was q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life, vntil he dyed.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed & desolate,

HOw doeth a the citie remaine solitarie that was ful of people? she is as b widdow: she that was great among the nations, and b princesse among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countries.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her c louers, she hath none to comfort her: all her friendes haue delt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

3 Judah is caried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

d Meaning, the Egyptians and Assyrians which promised helpe.

4 The wayes of Zion lament, because

no

e For her cruelty toward the poore & oppression of seruats, Ier. 34.11

f As they vsed to come vp with mirth and ioy, Psal.42.4.
‡Ebr.bitternesse.
g That is, haue rule ouer her, Deut.28.44.

h As men pined away with sorow and that haue no courage.
i In her miserie shee considered the great benefits and commodities that she had lost.
k At her religion & seruing of God, which was the greatest griefe to the godly.
‖Or, driuen away.
l She is not ashamed of her sinne, although it be manifest.
‡Ebr.hath magnified himselfe.
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23.3.
n Thus Ierusalem lamenteth, mouing others to pitie her, and to learne by her example.
o This declareth that we shoulde acknowledge God to be the authour of all our afflictions, to the intent that we might seeke vnto him for remedie.
p Mine beauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foot, as they that tread grapes in the winepresse. Iere.14.17. chap. 2.18.

no man commeth f to the solemne feasts: all her gates are desolate: her Priestes sigh: her virgins are discomfited, and shee is in ‡ heauinesse.

5 Her aduersaries g are the chiefe, & her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like Harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, & all her pleasant things, that shee had in times past, when her people i fell into the hande of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backeward.

9 l Her filthinesse is in her skirts: she remembred not her last ende, therefore shee came downe wonderfully: shee had no comforter: O Lord, beholde mine affliction: for the enemie ‡ is proud.

10 The enemie hath stretched out his hande vpon all her pleasant things: for shee hath seene the Heathen enter into her Sanctuarie, whome m thou diddest commaund, that they should not enter into thy Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there be any n sorow like vnto my sorowe, which is done vnto me, where with the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: hee hath spred a net for my feete, and turned me backe: hee hath made me desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bound vpon his hande: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of mee: he hath called an assemblie against me to destroy my yoong men: the Lorde hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her handes, and there is none to comfort her: the Lorde hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his ‡ commandement: heare, I pray you, all people, and beholde my sorowe: my virgines and my young men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priests and mine Elders perished in the city while they sought their meat to refresh their soules.

20 Beholde, O Lorde, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sword spoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shal be lik. vnto me.

22 s Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

r Which because of her pollution was separated from her husband, Leuit. 15.19. and was abhorred for the time.
‡Ebr.mouth.
s That is, they died for hunger,
t Of desiring vengeance against the enemie, reade Ier.11. 20 and 18.21.
‖Or, gather them like grapes.

CHAP. II.

HOw hath the Lord a darkned the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: hee hath throwen downe in his wrath the strong holdes of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee f hath bent his bowe like an enemy: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: hee hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footstoole of the Lord because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength, as 1.Sam.2.2.
e That is, his succour which hee was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loud voice: so nowe the enemies blaspheme him with shouting and crying.

the rampart h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings ‖ swoone in the streetes of the citie.

12 They haue sayde to their mothers, Where is ✣ bread and drinke? when they swooned, as the wounded in the streetes of the citie, and when they ‡ gaue vp the ghost in their mothers bosome.

13 i What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 The prophets haue k looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beauty, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which hee had purposed: hee hath fulfilled his worde that hee had determined of old time: he hath throwen downe, and not spared: hee hath caused thine enemie to reioice ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lorde: lift vp thine handes toward him for the life of thy young children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a ‖ span long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The yong & the old lie on the ground in the streetes: my virgines and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemie consumed.

h This is a figurative speech, as that was, when he sayd the wayes did lament, Chap. 1.4. meaning that this sorow was so great, that the insensible things had their part thereof.

‖ Or, finde.

‖ Or, faint.

‡ Ebr. wheat and wine.

‡ Ebr. powred out their soule.

i Meaning that his calamitie was so sudden, that it needs no comforte.

k Because the false prophets called themselues Seers, as the other were called, therefore he sheweth, that they saw amisse, because they did not reproue the peoples faults, but flattered the in their sinnes, which was the cause of their destruction.

‖ Or, burdens. Leuit 26.15,25. deut. 28.15,25.

Ier. 14.17. chap. 2.16.

‖ Or, brought vp in their owne hands.

CHAP. III.

I Am the man that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darkenesse, but not to light.

3 Surely her is turned against me: her turneth his hand against me all the day.

4 My flesh and my skin hath he caused to ware olde and he hath broken my bones.

5 He hath b builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about mee, that I can not get out: he hath made my chaines heauie.

8 Also when I crie and shout, he shutteth out my c prayer.

9 He hath d stopped vp my wayes with hewen stone, and turned away my paths.

10 e He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe, and made me a marke for the arrow.

13 He caused ✣ the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with f wormwood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I sayd, My strength and mine hope g is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled h in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes i mercies that we are not consumed, because his compassions faile not.

23 They are renued k euery morning: great is thy faithfulnesse.

24 The Lord is my ‖ portion, sayeth my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20.2.

b Hee speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this diuersity of words.

c This is a great tentation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might praymore earnestly and the ofter

d And keepeth me in holde, as a prisoner.

e He hath no pitie on me.

‡ Ebr. sinues.

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driuen to & fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth

the victorie. h Hee sheweth that God thus vseth to exercise his, to the intent, that hereby they may know themselues, and seeke his mercies. i Considering the wickednesse of man, it is marueile that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa. 1.9. k We feele thy benefites daily. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in

in him, and to the soule that seeketh him.

26 It is good both to trust and to waite for the salvation of the Lord.

27 It is good for a man that he beare the yoke m in his * youth.

28 He sitteth alone, *and keepeth silence, because he hath borne it vpon him.

29 He putteth his * mouth in the dust, if there may be hope.

30 Hee giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doeth not ‡ punish ‡ willingly, nor afflict the children of men,

34 To stamping vnder his feete all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most High,

36 To subuerting a man in his cause: the Lord ‡ seeth it not.

37 Who is hee then that sayeth, and it commeth to passe, and the Lord * commandeth it not?

38 Out of the mouth of the most High proceedeth not ‡ euill and good?

39 Wherefore then is the liuing man ‡ sorowfull? a man suffereth for his sinne.

40 Let vs search and try our wayes, and turne againe to the Lord.

41 Let vs lift vp * our hearts with our hands vnto God in the heauens.

42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the * offcouring and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye ‡ breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased mee sore like a bird without cause.

53 They haue shut vp my life ‡ in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh, and from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my ‡ soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginations against me:

62 The lips also of those that rose against me, and their whispering against me continually.

63 Behold, their sitting downe and their rising vp, how I am their song.

64 * Giue them a recompense, O Lord, Psal. 28. 4.
according to the worke of their hands.

65 Giue them ‖ sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

‖ Or, an obstinate heart.

CHAP. IIII.

HOwe is the * golde become so ‖ dimme? the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble ‖ men of Zion comparable to fine golde, howe are they esteemed as earthen ‡ pitchers, euen the worke of the hands of the potter!

3 Euen the dragons * draw out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the * ostriches in the wildernesse.

4 The tongue of the sucking childe cleaueth to the roote of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in skarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was * destroyed as in a moment, and ‖ none pitched campes against her.

7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished saphir.

8 Now their * visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away = they were stricken through for ‡ fruites of the field.

10 The hands of the pitifull women haue sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersary ? the enemy should haue entred into the gates of Ierusalem:

13 For the sinnes of her prophets, and the iniquities of her priests, that haue shed the blood of the iust in the middes of ‡ her.

14 They

a By the golde he meaneth the Princes as by the stones he vnderstandeth the Priests.

‖ Or, hid.

‖ Or, sonnes.

b Which are of small estimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doth not.

d The women forsake their children as the Ostrich doth her egges, Iob 39. 17. Gen. 19. 25.

‖ Or, no strength was against her, Numb. 6. 2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictions growe greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessitie for our amendement, when he suffereth the wicked to oppresse the poore.

‡ Ebr. with his heart.

q He doeth not delite therein.

r He sheweth that nothing is done without Gods prouidence.

s That is, aduersitie, and prosperitie, Amos 3. 6.

t When God afflicteth him.

u That is, both hearts and hands: for els to lift vp the hands is but hypocrisie.

1. Cor. 4. 13.

x I am ouercome with sore weeping for all my people.

y Reade Iere. 37. 16. how he was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

14 They haue wandred as blinde men [h] in the streetes, and they were polluted with blood, so that [i] they would not touch their garments.

15 But they cryed vnto them, Depart ye polluted, depart, depart, touch not: therefore they fled away, and wandred: they haue said among the heathen, They shall no more dwell there.

16 The [l] anger of the Lord hath scattered them, hee will no more regard them: [k] they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine help, our eyes failed: for in our watting wee looked for [l] a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our ende is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laid wait for vs in the wildernesse.

20 The [m] breath of our nostrels, the Anointed of the Lord was taken in their nets, of whom wee sayde, Vnder his shadowe wee shall be preserued aliue among the heathen.

21 Reioyce and be glad, [n] O daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunken ‖ and vomit.

22 Thy punishment is accomplished, O daughter Zion: hee [o] will no more cary thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

h Some referre this to the blinde men, which as they went, stumbled on the blood, whereof the citie was full.

i Meaning, the heathen which came to destroy them, could not abide them.

‖ *Or, faee.*

k That is, the enemies.

l He sheweth two principall causes of their destruction: their cruelrie and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state and life, was shine, whom he calleth anointed, because he was a figure of Christ.

n This is spoken by derision.

‖ *Or, shew thy nakednesse.*

o He comforteth the Church by that after seuentie yeeres their sorowes shall haue an ende, whereas the wicked should be tormented for euer.

CHAP V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 Wee haue dunke our [b] water for money, and our wood is sold vnto vs.

5 Our necks are vnder persecution: we are weare, and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, and to Assyr, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, because of the [e] sword of the wildernesse.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maydes in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceased from the [h] gate, and the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs that we haue sinned.

17 Therefore our heart is heauie for these things, our [i] eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for [k] euer: thy throne is from generation to generation.

20 Wherefore dorst thou forget vs for euer, and forsake vs so long time?

21 [l] Turne thou vs vnto thee, O Lord, and we shall be turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest, remained, and some went into Egypt and other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c Weare ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wildernesse, and would not suffer vs to goe and seeke our necessary foode.

f That is, by the enemies hand.

g Their slauery was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31.18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, in so much that they that remained, should be brought into cruell bondage. And lest the godly should despaire in their great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this Booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. Hee prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 *The time wherein Ezekiel prophesied, and in what place.* 3 *His kinred.* 5 *The vision of the foure beastes.* 26 *The vision of the throne.*

IT came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captives by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captivitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

4 And I looked, and behold, e a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of f amber.

5 Also out of the mids thereof came the likenesse of foure f beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure partes of them, and they four had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as h the face of man: and they foure had the face of a lion on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their ‡ spirite led them, and they returned not when they went foorth.

13 The similitude also of the beastes and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and i returned like vnto lightening.

15 ¶ Now as I beheld the beastes, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheels, and their worke was like vnto a k chrysolite: and they foure had one forme, and their facion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also l rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirite led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirit of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrystall, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went foorth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voice of speech, as the noise of an hoste: and when they stoode, they m let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the likenesse of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire n round about within it to looke to, euen from his loynes vpwarde, and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lorde: and when I sawe it, I fell o vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND p he sayd vnto me, b Sonne of man, stand vp vpon thy feete, & I will speake vnto thee.

a After that the booke of the law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notable and excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.

d That is, the Spirit of prophecie, as Chap. 3. 22. and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

f *Or, pale yellow.*

g Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

‡ *Ebr. whither their spirit, or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrewe word is Tarshish meaning, that the colour was like the Cilician sea, or a precious stone so called.

l *Or, the trone.*

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weaknesse of flesh.

p That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 c And

c So that he could not abide Gods presence till Gods spirit did enter into him.

‡ Hebr. hard of face.

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them: and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shall be either to their saluation or greater condemnation.

e Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to doe their dueties.

f He doeth not only exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.

g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 c And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that d there hath bene a Prophet among them.

6 And thou sonne of man, e feare them not, neither bee afraid of their wordes, although rebels, and thornes bee with thee, and thou remaynest with scorpions: feare not their wordes, nor bee afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and f eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, g Lamentations, and mourning, and woe.

CHAP. III.

1 *The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie.* 17 *The office of true ministers.*

MOreouer he said vnto mee, Sonne of man, eate that thou findest: a eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he said vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ‡ vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard language, whose words thou canst not vnderstande: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face h strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraide at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, i receiue in thine heart all my wordes that I speake vnto thee, & heare them with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the Spirit tooke me vp, and I heard behinde me a noise of a great rushing, saying, d Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rattling of the wheels that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I e went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to f Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lorde came againe vnto mee, saying,

17 Sonne of man, I haue made thee a h watchman vnto the house of Israel: therefore heare the worde at my mouth, and giue them warning from me.

18 (When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a i righteous man turne from his righteousnesse, and commit iniquitie, I will lay a k stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shal die in his sinne, and his l righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the m hand of the Lord was there vpon me, and he said vnto mee, Arise, and

b Whereby is meant, that none is meete to bee Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. Ezeuel. 10. 10.

‡ Hebr. deepe lips.

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Iere. 1. 18. Micah 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing, as of themselues, but that onely which they haue receiued of the Lord.

d Whereby he signifieth, that Gods glorie should not be diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe.

k I will giue him vp into a reprobate minde, Rom. 1. 28.

l Which seemed to haue bene done in faith, and were not.

m That is, the spirit of prophesie.

p Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.
o Reade Chap. 2,3.
p Signifying, that not only he should not profit, but they should grieuously trouble & afflict him.
q Which declareth the terrible plague of ℣ Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. *Reuel.22.11.*

got into the ‖ fielde, and I will there talke with thee.
23 So when I had risen vp, and gone forth into the field, behold, the * glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.
24 Then the spirit entred into me, which * set me vp vpon my feete, and spake vnto me, and sayd to me, Come, and * shut thy selfe within thine house.
25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not go out among them.
26 And I will make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.
27 But when I shall haue spoken vnto thee, I will open my mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and he that leaueth off, * let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuity of Israel. 16 An hunger is propheſied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and portray vpon it the citie, euen Ierusalem,
2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.
3 Moreouer, take an * yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.
4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.
5 For I haue layd vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.
6 And when thou hast accomplished them, sleepe againe vpon thy * right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.
7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine * arme shall be vncouered, and thou shalt propheſie against it.
8 And beholde, I will lay * bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.
9 Thou shalt take also vnto thee wheate, and barley, & beanes, and lentiles, and millet, and ‖ fitches, and put them in one vessell, and make thee bread therof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen s three hundreth and ninetie dayes shalt thou eate therof.
10 And the meate wherof thou shalt eate, shall bee by weight, euen t twentie shekels a day: and from time to time shalt thou eate therof.
11 Thou shalt drinke also water by measure, euen the iust part of an ‖ Hin from time to time shalt thou drinke.
12 And thou shalt eate it as barley cakes, and thou shalt bake it * in the dung that commeth out of man, in their sight.
13 And the Lord sayd, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.
14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any ‖ vncleane flesh in my mouth.
15 Then hee said vnto mee, Loe, I haue giuen thee bullocks = dung for mans dung, and thou shalt prepare thy bread therewith.
16 Moreouer, he sayd vnto me, Sonne of man, beholde, I will breake * the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.
17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

a Which signified the stubburnesse and hardnesse of their heart.
b Hereby he representeth the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred & ninetie yeeres.
c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.
d In token of speedie vengeance.
e The people should so straitly be besieged, that they should not be able to turne them.
f Meaning, that the famine should be so great, that they should be glad to eate what soeuer they could get.
g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.
h Which make a pound.
i Reade Exod. 29.40.
k Signifying hereby the great scarsitie of fuell, and matter to burne.
l Much lesse such vile corruption.
m To be as fire to bake thy bread with.
n That is, the force & strength wherewith it should nourish. Isa.3.1. Chap.5. 17, and 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharp knife, or take thee a barbours rasor, and cause it * to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.
2 Thou shalt burne with fire the third part in the middes of b the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.
3 Thou shalt also take therof a few in number, and binde them in thy * lap.
4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: d for therof shall a fire come forth into all the house of Israel.
5 Thus sayeth the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreyes, that are round about her.
6 And she hath changed my e iudgements

a To shaue thine head and thy beard.
b To wit, of the citie which hee had portrayed vpon the bricke, Chap.4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchadnezzar. By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other parts after the citie was taken. c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles, and triall. d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. e My word and law into idolatrie and superstitions.

into

into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgments and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue ye kept my iudgments: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayth the Lorde God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shal mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sworde round about thee: and I will scatter the last third part into all windes, and I will draw out a sworde after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know, that I the Lorde haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the fell h arrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 *So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence, and blood shall passe thoiow thee, and I will bring the sworde vpon thee: I the Lord haue spoken it.

f Because your idoles are in great number, and your superstitions moe then among the professed idolaters, reade Isai. 65.11. or he condemneth their ingratitude in respect of his benefits.

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CHAP. VI.

1 He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards the * mountaines of Israel, & prophesie against them, *Chap.36.1.*

3 And say, Yee mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the * mountaines and to the hilles, to the riuers and to the valleys, Behold, I, euen I will bring a sworde vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your images of the b sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their c idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be layd waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shalbe abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue some that shall escape the sword among the nations, when you shall be scattered thoiow the countreys.

9 And they that escape of you shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whoiih hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they * shalbe displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not sayd in vaine, that I would doe this euill vnto them.

11 Thus sayth the Lord God, f Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then g ye shal know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweet sauour to all their idoles.

14 So will I *stretch mine hand vpon them, and make the lande waste, and desolate h from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2.King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2.King. 23.20.

d He sheweth that in al dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Propher should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements. *Chap.5.14.*

h Some reade more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath which was North, meaning the whole countrey.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also

2 Also thou sonne of man, thus sayth the Lord God, An ende is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the mids of thee, and ye shall know that I am the Lord.

5 Thus sayth the Lord God, [‖] Behold, one euill, euen one euill is come.

6 An ende is come, the end is come, it [b] watcheth for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, & not the [d] sounding againe of the mountaines.

8 Nowe I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall bee in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded:

11 [g] Cruelty is risen vp into a rod of wickednes: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the buier [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [l] returne to that which is sold, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, & they returned not, [n] neither doeth any encourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valeis: all they shall mourne, euery one for his iniquitie.

17 [p] All handes shall bee weake, and all knees shall fall away as water.

18 [q] They shal also gird themselues with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shal cast their siluer in [r] streets, and their gold shall bee cast farre off: their [s] siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, neither fil their bowels: for this ruine is for their iniquity.

20 Hee had also set the beauty of his [t] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [u] strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [x] secret place: for the destroyers shal enter into it, & defile it.

23 [‖] Make a [y] chaine: for the land is ful of the [z] iudgement of bloud, and the citie is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mighty to cease, and their [a] holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsel from the Ancient.

27 The king shal mourne, and the prince shalbe clothed with desolation, & the handes of the people in the land shalbe troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

a I will punish thee as thou hast deserued for thine idolatrie.
‖ Or, behold, euill commeth after euill.
b He sheweth ‖ the iudgements of God euer watch to destroy ‖ sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voice of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.
g This cruel enemie shall bee a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present prosite.
k For he shall lose nothing.
l In the yere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leui. 25. 13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.
o The Israelites made a brag, but their hearts failed them. *Isa. 13. 7. Iere. 6. 24. Isa. 13. 3. Iere. 48. 37.*
p Meaning, the Sanctuary.
q That is, of the Babylonians.
r Which signifieth the most holy place, wherevnto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was deuided into three parts, Psa. 68. 35.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezechiel is brought to Ierusalem in the Spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] first yere, in the [b] first moneth, & in the first day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lorde God fell there vpon me.

2 Then I beheld, and lo, there was a likenesse, as the appearance of [c] fire: to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, & tooke me by an haire locke of mine head, and the Spirite lift me vp betweene the earth and the heauen, and brought mee [d] by a Diuine [e] vision to Ierusalem, into the entrie of the inner [f] gate that lieth toward the North, where remained the idole of [g] indignation, which prouoked indignation.

4 And beholde, the glory of the God of Israel was there according to the vision, that I saw in the field.

a Of the captiuitie of Ieconiah.
b Which containeth part of August, and part of September.
c As Chap. 1. 27. & 10. 4.
d Meaning, that he was thus caried in spirit, & not in body.
e Which was the porch of ‖ court, where the people assembled.
f So called, because it prouoked Gods indignatiō, which was the idole of Baal.
g Read chap. 5. 13

5 Then

into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue ye kept my iudgments: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayeth the Lorde God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the somes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shal mine eye spare thee, neither will I haue any pitie.

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18 [q] They shal also gird themselues with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shal cast their siluer in [r] y streets, and their gold shall bee cast farre off: their [s] siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, neither fil their bowels: for this ruine is for their iniquity.

20 Hee had also set the beauty of his [t] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [u] strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [x] secret place: for the destroyers shal enter into it, & defile it.

23 ¶ Make a [y] chaine: for the land is ful of the [z] iudgement of bloud, and the citie is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mighty to cease, and their [a] holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsel from the Ancient.

27 The king shal mourne, and the prince shalbe clothed with desolation, & the handes of the people in the land shalbe troubled: I will do vnto them according to their waies, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the Spirit, 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] sixt yere, in the [b] fift moneth, & in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hand of the Lorde God fell there vpon me.

2 Then I beheld, and lo, there was a likenesse, as the appearance of [c] fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, & tooke me by an hairie locke of mine head, and the Spirite lift me vp betweene the earth, and the heauen, and brought mee [d] by a Diuine [e] vision to Ierusalem, into the entrie of the inner [f] gate that lieth toward the North, where remained the [g] idole of [h] indignation, which prouoked indignation.

4 And beholde, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then

a I will punish thee as thou hast deserued for thine idolatrie. ‖ *Or, behold, euill commeth after euill.*

b He sheweth y the iudgements of God euer watch to destroy sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voice of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.

g This cruel enemie shall bee a sharpe scourge for their wickednesse.

h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.

i For the present prosite.

k For he shall lose nothing.

l In the yere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leui. 25. 13. for they should all be caried away captiues.

m This vision signified, that all should be caried away, and none should returne for the Iubile.

n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.

o The Israelites made a brag, but their hearts failed them. *Isa. 13. 7. Iere. 6. 24. Isa. 13. 3. Iere. 48. 37.*

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple, that was deuided into three parts, Ps. 68. 35.

a Of the captiuitie of Ieconiah.

b Which containeth part of August, and part of September.

c As Chap. 1. 27.

d *Or, in the visions of God.*

d Meaning, that he was thus caried in spirit, & not in body.

e Which was the porch of y court, where the people assembled.

f So called, because it prouoked Gods indignatiō, which was the idole of Baal.

g Read chap. 43. 3.

5 Then sayd he vnto me, Sonne of man, lift vp thine eyes nowe toward the North, So I lift vp mine eyes toward the North, and beholde, Northward at the gate of the [h] altar, this idole of indignation was in the entrie.

h That is, in the court where the people had made an altar to Baal.

6 He sayd furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from [i] my Sanctuary? but yet turne thee & thou shalt see greater abominations.

i For God will not be where idoles are,

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then sayd he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he sayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and sawe, and behold, there was euery similitude of creeping things and [k] abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

k Which were forbidden in the Law, Leuit. 11.4

11 And there stoode before them seuentie [l] men of the Ancients of the house of Israel, and in the mids of them stood Jaazaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp like [m] a cloud.

l Thus they that should haue kept all the rest in the feare & true seruice of God, were the ringleaders to all abomination, and by their example pulled others frō God.

m It was in such abundance.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

13 Againe hee sayd also vnto me, Turne thee againe, & thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold there sate women mourning for [o] Tammuz.

o The Iewes write that this was a prophet, of the idoles, who after his death was once a yeere mourned for in the night,

15 Then sayd he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & behold, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he sayd vnto me, Hast thou seen this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do here? for they haue filled the land with cruelty, and haue returned to prouoke me: and lo, they put the [p] stinke before their noses.

p Declaring that the censings, and seruice of the idolaters are but infection & villany before God.

18 Therfore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and [q] though they crye in mine eares with a loud voyce, yet will I not heare them.

Pro. 1.28. Isa. 46. 7. ierr. 11.11. micah. 3.4.

q Which were the chiefe occasion of all these euils, as Chap. 8.17.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cried also with a lowd voyce in mine eares, saying, The visitations of the citie draw neere, and euery man hath a weapon in his hand to destroy it.

1 The time to take vengeance.

2 And behold, sixe [a] men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers [b] inkehorne by his side, and they went in and stood beside the brasen altar.

a Which were Angels in the similitude of men,

3 And the glory of the God of Israel was [c] gone vp from the Cherub, whereupon hee was, and stoode on the [1] doore of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side.

b Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

4 And the Lorde sayde vnto him, Goe through the mids of the citie, euen through the mids of Jerusalem, and [d] set a marke vpon the foreheads of them that [e] mourne, and crie for all the abominations that be done in the mids thereof.

c Signifying, that the glory of God would not dwell in the Temple.

5 And to the other he sayd, that I might heare, Go ye after him through the city, and smite: let your eye spare none, neither haue pitie.

d To marke them that should be saued.

6 Destroy vtterly the old, and the yong, and the maids, and the children, & the women, but touch no man, vpon whom is the [f] mark, and begin at my Sanctuary. Then they began at the [g] Ancient men, which were before the house.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

[1] *Or, threshold.*

[f] *Or, marke with Thau.*

7 And he said vnto them, Defile the house, and fill the courts with the slaine, then goe forth: and they went out, and slew them in the city.

f He sheweth what is the manet of Gods children, whom hee marketh to saluation: to wit, to mourne & cry out against the wickednesse, which they see committed against Gods glory.

8 Now when they had slayne them, and I had escaped, I fell downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Jerusalem?

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12. 22. reue. 7. 3. but the chiefe marke is the Spirite of adoption, wherewith the heart is sealed vp to life euerlasting.

9 Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full [h] of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching mee also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his side, made report, and sayd, Lord, I haue done as thou hast commanded me.

h Which were the chiefe occasion of all these euils, as Chap. 8.17.

i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed.

k That is, with all kind of wickednesse, read Isa. 1.21.15.

CHAP. X.

1 Of the man that tooke burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsal of the vision of the wheeles, of the beastes, and of the Cherubim.

And

Chap. 1. 22.

a Which in the first chap. vers. 5. he called the foure beasts.

b This signified that the citie should be burne.

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap. 1. 24.

And as I looked, beholde, in the a firmament that was above the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Nowe the Cherubims stood vpon the right side of the house, when the man went in, and the cloude filled the inner Court.

4 Then the glory of the Lord c went vp from the Cherub, and stoode ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

5 And the d sound of ỹ Cherubims wings was heard into the vtter Court, as the voice of the Almightie God, when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hande vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a e Chrysolite stone.

a Reade Chap. 1. 16.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they f turned not as they went.

f Vntil they had executed Gods iudgements. Or, streets.

12 And their whole bodie, and their ſrings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub, cryed to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

Chap. 1. 5.

15 And the Cherubims were lifted vp: g this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the h spirite of the beast was in them.

g There was one consent betweene the Cherubims and the wheeles.

h Reade Chap. 9. 3.

18 i Then the glorie of the Lord departed from about the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

Chap. 1. 15.

20 k This is the l beast that I sawe vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

i That is, the whole body of the foure beasts, or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the Cherubims was the self same, and they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel, 5 Against those he propheseth, shewing them how they shalbe dispersed abroad, 19 The renewing of the heart commeth of God. 21 How threatneth them that leane vnto their owne counsels.

Moreouer, the Spirite lift me vp, and brought me vnto the East gate of the Lords house, which lyeth Eastward, and beholde, at the entry of the gate were fiue and twenty men: among whom I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themselues still to their pleasures.

2 Then sayd he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsel in this citie.

3 For they say, a It is not neere, let vs build houses: this citie is the b caldron, and we be the flesh.

b Wee shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lorde fell vpon me, and sayd vnto me, Speake. Thus sayth the Lord, O ye house of Israel, this haue yee sayde, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and yee haue filled the streetes thereof with the slaine.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.

7 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue layde in the middes of it, they are c the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliuer you into the d handes of strangers, and will execute iudgement among you.

d That is, of the Caldeans.

10 Ye shall fall by the sword, and I will iudge you in the border of e Israel, and ye shall know that I am the Lord.

e That is, in Riblah. Reade 2. King. 25. 6.

11 This citie shall not be your caldron, neither shal ye be the flesh in the midst thereof, but I will iudge you in ỹ border of Israel.

12 And

12 And ye shal know that I am the Lord: for ye have not walked in my statutes, neither executed my iudgments, but have done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loude voyce, and sayd, Ah Lorde God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue sayde, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a litle [h] Sanctuarie in the countreys where they shall come.

17 Therefore, thus sayeth the Lorde God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles therof, and all the abominations therof from thence.

19 * And I wil giue them one heart, and I will put a new spirit within their bowels: and I will take the [i] stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will bee their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I wil lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glorie of the God of Israel was vpon them on hie.

23 And the glorie of the Lorde went vp from the mids of the citie, and stood vpon the mountaine which is towarde the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lords had shewed me.

CHAP. XII.

1 The parable of the captiuitie, 18 Another parable whereby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hande, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, layd vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayth the Lord God, This [l] burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall dig through the wall, to cary out thereby: he shall couer his face, that hee see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and hee shall be taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shall die there.

14 And I wil scatter toward every wind all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a [e] litle number of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall knowe, that I am the Lord.

17 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the lande, Thus sayth the Lorde God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with care-

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of y people.

g They that remained stil at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God.

h They shall be yet a litle church, shewing that the Lord will euer haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

‡ Or, make thee vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in their they shall see their owne. plague and punishment.

c Doe not they deride thy doings? ‖ Or, prophesie.

d When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 3.

e Which should beare his name, and should be his Church, reade Chap. 11. 16.

carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the cruelitie of them that dwell therein.

20 And the cities that are inhabited, shal be left voyde, and the land shall bee desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes f are prolonged, and all visions faile?

23 Tell them therefore, Thus sayeth the Lorde God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lorde: I will speake, and that thing that I shall speake, shal come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lorde came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayeth the Lord God, All my words shal no longer bee delayed, but that thing which I haue spoken, shalbe done saith the Lord God.

CHAP. XIII.

The words of the Lorde against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of a Israel, that prophesie, and say thou vnto them, that prophesie out of their b owne hearts, Heare the word of the Lord,

3 Thus sayeth the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes b in the waste places.

5 c Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitty, and lying diuination, saying, The Lord sayeth it, and the Lorde hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? d yee say, The Lord sayeth it, albeit I haue not spoken.

8 Therefore thus sayth the Lorde God, Because yee haue spoken vanitie, and haue seene lies, therefore beholde, I am against you, sayth the Lord God,

9 And mine hand shall be vpon the prophets that see vanitie, and diuine lies: they shall not bee in the assembly of my people, neither shall they be written in the e writting of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, f Peace, and there was no peace: and one built vp a g wall, and beholde, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that ye shal fall: for there shall come a great shower, and I will send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shal it not bee sayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayeth the Lord God, I will cause a stormie winde to breake forth, in my wrath and a great shower shall bee in mine anger, and haile stones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and yee shall be consumed in the middes thereof, & ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with h vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, sayeth the Lord God.

17 Like wise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus sayeth the Lord God, Woe vnto the wome that sow i pillowes vnder all armeholes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will yee pollute mee among my people for handfuls of k barley, and for pieces of bread to slay the soules of them that should not die, and l to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus sayeth the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the m soules to make them to flie, and I will teare them from your armes, and will let the soules go, euen the soules, that yee hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hands, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the n righteous sad, whome I

f Because they did not immediatly see the prophesies accomplished, they contemned them, as though they should neuer be fulfilled. *Or, take none effect.*

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernors and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These forcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and they

n By the turning them that were godly, and vpholding the wicked.

haue not made sadde, and strengthened the handes of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people, 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and a sate before me.

a Heesheweth the hypocrisie of the idolaters, who will dissemble to heare the prophets of God, though in their heart they follow nothing lesse then their admonitions, and also howe by one meanes or other, God doth discouer them.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their b heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 11.15.

4 Therefore speake vnto them, and say vnto them, Thus sayeth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the c Prophet, I the Lorde will answere him that commeth, according to the multitude d of his idoles:

c To inquire of things which the Lord hath appointed to come to passe.

5 That e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

d As his abomination hath deserued: that is, he shalbe led with lies: according as he delighted therein, 2. Thess. 2.10.

6 Therefore say vnto the house of Israel, Thus sayeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

e That is, conuince them by their owne conscience.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lorde will answere him f for my selfe,

Or, by my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.

f The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne, 1. King. 22.20, 22. and destroyeth aswell those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

9 And if the prophet be g deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the midst of my people of Israel.

10 And they shal beare their punishment: the punishment of the prophet shall bee euen as the punishment of him that asketh,

11 That the house of Israel may goe no more astray from mee, neither bee polluted any more with all their transgressions, but that they may bee my people, and I may be their God, sayth the Lord God.

12 ¶ The worde o the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a treespasse, then will I stretch out mine hand vpon it, h and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men i Noah, Daniel, & Iob were among them, they should deliuer but their owne soules by their k righteousnesse, saith the Lord God.

h Reade Chap. 4.16. and 5.17. Isa. 3.1.

15 If I bring noysome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe thorowe, because of beastes,

i Though Noah and Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15.1.

16 Though these three men were in the midst thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall bee deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

k Meaning, that a very few (which hee calleth the remnãt, ver. 39.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his own sake.

18 Though these three men were in the middes thereof, As I liue, saith the Lorde God, they shall deliuer neither sonnes nor daughters, but they only shall bee deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

Chap. 5.17.

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lorde God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus sayeth the Lorde God, How much more when I send my foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noysome beast, & pestilence, to destroy man and beast out of it?

l Reade Chap. 5.3.

22 Yet behold, therein shalbe left a l remnant of them that shall be carried away both sonnes and daughters: behold, they shall come forth vnto you, and yee shall see their way, and their enterprises: and yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and yee shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the a trees of the forest?

a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church did not bring forth fruit, it should be vtterly destroyed.

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the middes of it is burnt. Is it meet for any worke?

5 Beholde, when it was whole, it was meete

meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lorde God, As the vine tree, that is among the trees of the forest, which I have given to the fire to be consumed, so will I give the inhabitants of Ierusalem.

b Though they escape one danger, yet another shall take them.

7 And I will set my face against them: they shall goe out from one [b] fire, and another fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnes. 46 Her resemblith the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine, the word of the Lorde came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kinred is of the lande [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa.1.4. and 57.3.

4 And in thy nativitie when thou wast [b] borne, thy navell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in cloutes.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

5 None eye pitied thee to do any of these vnto thee, for to have compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee and gave thee life: whereby is meant that before God wash his Church, and give life, there is nothing but filthines and death.

6 And when I passed by thee, I sawe thee polluted in thine [c] owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt live: even when thou wast in thy blood, I said vnto thee, Thou shalt live.

7 I have caused thee to multiply, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growen, whereas thou wast naked and bare.

d These words, as blood, pollution, nakednes, and filthines, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God restored them to mercy, favored them, and entered their shame.

8 Nowe when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirtes ouer thee, and covered [d] thy filthinesse: yea, I sware vnto thee, and entred into a covenant with [e] thee, saith the Lord God, and thou becamest mine.

e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces.

9 Then washed I thee with water, yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broydred worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I covered thee with silke.

f I washed away thy sinnes.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus wast thou decked with gold and silver, and thy raiment was of fine linnen, and silke and broidred worke: thou diddest eate fine flourr, and hony and oile, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my [i] beautie which I had set vpon thee, saith the Lord God.

15 Nowe thou didst [k] trust in thine owne beautie, and playedst the harlot, because of thy renowme, and hast powred out [l] thy fornications on every one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my silver, which I had given thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broidred garments, and coveredst them: and thou hast set mine oile and my perfume before them.

19 My meate also which I gave thee as fine flourr, oile and honie wherewith I feede thee, thou hast even set it before them for a sweet sauor: thus it was, saith the Lord God.

20 Moreover, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to [o] bee devoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and delivered them to cause them to passe thorow fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery [p] corner of the way, & hast made thy beautie to be abhorred: thou hast opened thy feet to every one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the [q] Egyptians thy neighbors, which have great members, and hast increased thy whoredome to provoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliver thee vnto the will of them that hate thee, even to the [r] daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with

h Hereby hee sheweth how he saued his church, enriched it, and gave it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gave them of his beautie & excellency.

k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatry.

l There was none idolatrie so vile, wherewith thou didst not pollute thy selfe.

m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

n Thou hast converted my vessels and instruments, which I gave thee to serue me with, to the vse of thine idols.

o Meaning, by fire, reade Leuit. 18.21.2.King. 23.10.

[p] Or, head.

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amity more strong.

[q] Or, swines.

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, saith the Lord God, seeing thou doest al these things, euen the worke of a ‖ presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot q that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no rewarde is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayeth the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou didest offer vnto them,

37 Beholde, therefore I will gather all s thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the maner of them that are t harlots, and of them that shed blood, and I will giue thee the blood of wrath and iealousie.

39 I wil also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they u shall burne vp thine houses with fire, and execute iudgments vpon thee in the sight of many women: x I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath towarde thee to rest, and my y iealousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue z brought thy way vpon thine head, saieth the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, a so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husbande and her children, and thou art the sister of thy b sisters, which forsooke their husbandes and their children: your mother is an Hittite, and your father an Amoite.

46 And thine elder sister is Samaria, and her c daughters, that dwell at thy left hand, and d thy yong sister, that dwelleth at thy right hand, is Sodom, e her daughters.

47 Yet hast thou f not walked after their wayes, nor done after their abominations: but as it had beene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saieth the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, h Pride, fulnesse of bread, and abundance of idlenes was in her, and in her daughters: neither did shee strengthen the hand of the poore and needy.

50 But they were haury, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither i hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast k iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sins, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe l their captiuitie with the captiuitie of Sodoms, and her daughters, & with the captiuitie of Samaria, & her daughters: euen the captiuitie of thy captiues in the midst of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast m comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, n when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom o was not heard of p by thy report in the day of thy pride,

57 Before thy wickednesse was q discouered, as in that same time of the reproch of the daughters of Aram, & of all the daughters of the Philistims round about r her which despise thee on all sides.

58 Thou

For, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestowe al their substance, which they receiue of God for his glory, to serue their vile abominations.

‖ Or, nether parte.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

s I will iudge thee to death, as the adulterers and murtherers.

t I will iudge thee to death, as the adulterers and murtherers.

2. King. 25. 9.

u I haue punished thy faults, but thou wouldest not repent.

x As were the Canaanites, and the Hittites, and others your predecessours, so are you their successours.

y That is, of Samaria and Sodom.

z That is, her cities.

‖ Ebr. thy sister yonger then thou.

a But done farre worse.

b He alledgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

c Which worshipped the calues in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodome should be restored, that is neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

‖ Ebr. was not a rumour in thy mouth.

h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians & Philistims, 2. Chr. 28. 19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou hast borne therefore thy wickednesse, and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddst despise the i othe, in breaking the couenant.

60 Neuertheles, I will remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou mayest remember, and bee ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

i When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrarie.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here hee declareth howe hee will call the Gentiles.

o But of my free mercie.

p This declareth what fruits Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lorde came vnto me, saying,

2 Sonne of man put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus sayeth the Lorde God, The great eagle with great wings, & long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hiest branch of the cedar,

4 And brake off the toppe of his twigge, and carried it into the lande of marchants, and set it in a citie of merchants.

5 He tooke also of the seede of the land, and planted it in a fruitful ground: he placed it by great waters, & set it as a willow tree.

6 And it budded vp, & was like a spreading vine of lowe stature, whose branches turned toward it, and the roots thereof were vnder it, so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull vp the rootes thereof, and destroyethe fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer the worde of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Knowe ye not what these things meane? tell them, Beholde, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him into Babel,

13 And hath taken one of the kings seed, and made a couenant with him, and hath taken an l othe of him: hee hath also taken the princes of the land,

14 That the kingdome might be in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall hee escape, that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him King, whose othe hee despised, and whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the othe, and broken the couenant: (yet lo, he had giuen his hand) because hee hath done all these things, he shall not escape.

19 Therefore thus saith the Lorde God, As I liue, I will surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 And I will spread my net vpon him, and hee shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall be scattered toward all the windes: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take off the toppe of this hie cedar, and will set it, and cut off the toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: & it shall bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it shall remaine all birdes, and euery foule shall dwell in the shadowe of the branches thereof.

24 And all the trees of the fielde shall know that I the Lord haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lorde haue spoken it, and haue done it.

i By this dry winde, he meaneth the Babylonians.

k That is, Iechoniah, 2. King. 24. 15.

l For his subiection and obedience.

CHAP. XVIII.

He shewes that euery man shall beare his owne

m Because he tooke the Name of God in vaine, and brake his oth which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. *Chap. 12, 13. and 32, 3.*

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both the Iewes and Gentiles shall be gathered into it.

q All the world shall know that I haue plucked downe the proud enemies, and set vp my Church which was low and contemned.

e That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. King. 24. 17. Iere. 37. 1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the king of Egypt of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to bee moystened by the waters of Nilus,

h Shall not Nebuchad-nezzar destroy it?

sinne. 21 *To him that amendeth, it saluation promised.* 24 *Death is prophesied to the righteous, which turneth backe from the right way.*

THE worde of the Lorde came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, a The fathers haue eaten soure grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath c defiled his neighbours wife, neither hath d lien with a e menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, f but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon g vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, hee shall surely liue, sayeth the Lord God.

10 If he beget a sonne, that is h a thiefe, or a shedder of blood, if hee doe any one of these things,

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hathnot restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall hee liue? hee shall not liue: seeing he hath done all these abominations, i he shal die the death, and his blood shalbe vpon him.

14 If but if hee beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neyther hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shal surely liue.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 k The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my l statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his m righteousnesse that he hath done, he shall liue.

23 n Haue I any desire that the wicked should die, saith the Lord God? yea shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, shall hee liue? all his o righteousnesse that hee hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that hee hath sinned, in them shall he die.

25 Yet yee say, The way of the Lord is not p equall: heare now, O house of Israel. Is not my way equall? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right, he shall saue his soule alyue.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal, O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore q and cause others to turne away from all your transgressions: so iniquity shal not be your destruction.

31 Cast away from you all your transgressions, wherein ye haue transgressed, and make r you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, sayeth the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the kings of Iudah signified by the*

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned and their children were punished for their transgressions, reade Iere. 31.29

b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby. *Leuit.* 18.20.

c *Heb. come neere, Leuit.* 20.18.

Isa. 58.7. *mat.* 25.35. *Exod.* 22.25. *Leuit.* 25.37. *deut.* 23.19. *psal.* 15.5.

d He ioyneth the obstruation of the commandements with repentance: for none can repent in deede, except he labour to keepe the law.

e That is, in the fruites of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the ende of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approoue sinne, therefore it is here sayd that he would haue them to turne away from it, that they might liue.

g That is, the false opinion that the hypocrites haue of their righteousnesse.

h In punishing the father with the children,

i He sheweth that man cannot forsake his wickednesse, till his heart be chaged, which is only the worke of God.

Deut. 24.16. 2. *king.* 14.6. 2. *chro.* 25.4.

[Or, not layd to his charge.

[Or, a cruell man.

k He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, & doth not repent, he shalbe punished as his father was, but els not.

l *Or, rather that he may returne from his wayes and liue.*

m That is, the false opinion that the hypocrites haue of their righteousnesse.

n In punishing the father with the children,

o He sheweth that man cannot forsake his wickednesse, till his heart be chaged, which is only the worke of God.

p Of the vnitie of Iniquitie.

the lyons whelpes, and by the lyon. 10 *The prosperitie of the citie of Ierusalem that is past, & the miserie thereof that is present.*

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionesse among the lions? shee nourished her yong ones among the lyons whelpes,

3 And she brought vp one of her whelpes and it became a lion, & it learned to catch the pray, and it deuoured [c] men.

4 The [d] nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she sawe that she had waited, and her hope was lost, she tooke another of her [e] whelpes, and made him a lion.

6 Which went among the lyons, and became a lyon, and learned to catch the pray, and he deuoured [f] men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [g] nations set against him on euery side of the countreys, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison & in chains, and brought him to the king of Babel, and they put him in holds, that his voyce should no more bee heard vpon the mountaines of Israel.

10 Thy [h] mother is like a vine in thy blood, planted by the waters: she brought forth fruite and branches by the abundant waters,

11 And shee had strong rods for the sceptres of them that beare rule, and her stature was exalted among the branches, & shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, & the [i] East winde dried vp her fruites: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drie and thirstie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, so that she hath no strong rod to be a sceptre to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

3 *The Lord denieth that hee will answere them when they pray, because of their wickednes.* 33 *He promiseth that his people shall returne from captiuitie.* 46 *By the forest that should be burnt, is signified the burning of Ierusalem.*

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, Speak vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and [c] lift vp mine hand vnto the seed of the house of Iaakob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and sayde, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of [d] their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I did respect to my [e] Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, [f] which if a man do he shall liue in them.

12 Moreouer, I gaue them also my [g] Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But [h] house of Israel rebelled against me in the wildernes: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them [i] in the wildernes to consume them.

14 But I did respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheles I lift vp mine hand vnto them in the wildernes, that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheles mine eye spared them, that I would not destroy the, neither would I consume them in the wilderne.

18 But I sayd vnto their children in the wildernes, Walke ye not in the ordinances

a That is, Iehoahaz, and Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lions.

b To wit, Iehoahaz mother, or Ierusalem.

c By Pharaoh Necho king of Egypt, 2. King. 23. 33.

d Which was Iehoiakim.

e He slew of the Prophets, and them that feared God, & ranished their wiues.

f Nebuchad-nezzar with his great army, which was gathered of diuers nations.

g He speaketh this in [i] reproch of this wicked king, in whose blood, that is, in the race of his predecessors Ierusalem should haue bene blessed, according to Gods promise, & flourishing as a fruitfull vine.

h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.

i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ieconiah.

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.

c I sware that I would be their God: which manner of othe was obserued from al antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.

d God had forbidden them to make mention of the idoles, Exod. 23. 13. psal. 16. 4.

e Which thing declareth [i] wickednesse of mans heart, which iudge Gods seruice by their eyes and outward sences.

f God had euer this respect to his glory, that he would not haue his name euill spoken of among the Gentiles: for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32. 12. Numb. 14. 13. *Leuit.* 18. 5. *rom.* 10. 5 *gal.* 3. 12. *Exod.* 20. 8. *and* 31. 13. *deut.* 5. 12. *Nom.* 14. 18, 19. *and* 16. 63.

g Who might and to secure most of lacke of ability, or els that I had fought a meanes to destroy them more commodiously. h That is, my true religion, which I had commanded them, and gaue them hope to saue them according to their owne fantasies.

Ezr. xiii. of

i Whereby the holy Ghost conteineth them that say that they will folow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no,

of your i fathers, neither obserue their maners, nor defile your selues with their idols.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them.

20 And sanctifie my Sabbaths, and they shalbe a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernesse.

22 Neuertheles I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp my hande vnto them in the wildernesse, that I should scatter them among the heathen, & disperse them throwe the countreys,

24 Because they haue not executed my iudgements, but had cast away my statutes, and had polluted my Sabbath, and their eyes were after k their fathers idoles.

k Meaning, that they set their delight vpon them.

25 Wherefore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.

l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as vers. 39. Rom. 1. 21, 24.

26 And I polluted them in their owne m gifts, in that they caused to passe by the fire all that first openeth the womb, that I might destroy them, to the ende that they might know that I am the Lord.

m I condemned those things, and counted the as abominable which they thought had bene excellent, & to haue declared most zeale, Luke 15. 15. for that which God required as most excellent, that gaue they to their idoles.

27 Therefore sonne of man speake vnto the house of Israel, and say vnto the, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me.

28 n For when I had brought them into the land, for y which I lifted vp mine hande to giue it to them, then they sawe euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweete sauour, and powred out there their drinke offerings.

n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompe mans heart is to idolatrie, seeing that by no admonitions he can be drawne backe.

29 Then I sayd vnto them, What is the high place whereunto ye go? And the name thereof was called o Bamath vnto this day.

o Which signifieth an high place, declaring that they vanted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expressly that they should haue no aulter lifted vp on hie by staires, Exod. 20. 26. & Deut. the way. p Here she weth that the ingratitude of the people deserueth that God should cut them off, and that they should not haue the comfort of his word.

30 Wherefore say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredom after their abominations?

31 For when you offer your gifts, & make your sonnes to passe through the fire, you pollute your selues with al your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, sayth the Lorde God, p I will not answere you when I am asked.

32 Neither shall that bee done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood and q stone.

q He declareth that man of nature is wholy enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastening, but chiefly by his mercie in forgiuing his rebellion and wickednesse.

33 As I liue sayth the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I wil bring you into the r wildernes of the people, & there will I plead with you face to face.

r I wil bring you among strange nations, a into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isai. 65. 9.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I wil s chuse out from among you the rebels, and them that transgresse against me: I wil bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shal know that I am the Lord.

s figuifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

39 As for you, O house of Israel, Thus sayeth the Lord God, t Goe you, and serue euery one his idole, seeing that ye will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

t This is spoken to the hypocrites,

40 For in mine holy mountaine, euen in the hie mountaine of Israel, sayth the Lord God, there shall all the house of Israel, and all in the land, serue me: there will I accept them, & there wil I require your offerings, and the first frutes of your oblations, with all your holy things.

41 I wil accept your sweet sauour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shal know, that I am y Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp my hand to giue it to your fathers.

43 And there shal ye remember your waies, and all your workes, wherein ye haue bene defiled, and ye u shal iudge your selues worthy to be cut off, for all your euils, that ye haue committed.

u Your owne consciences shall conuict you after that you haue felt my mercies.

44 And ye shal know that I am y Lord, when I haue respect vnto you for my names sake, & not after your wicked wayes, nor according to your corrupt workes, O ye house of Israel, sayeth the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, & drop thy word toward x the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus sayeth the Lord God, Beholde, I will kindle a fire in thee, & it shall deuour all the y greene wood in thee, and all the drie wood: the continual flame shall not be quenched, and euery face

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

face from the South to the North ſhall bee burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched.

Then ſayd I, Ah Lord God, they ſay of me, Doeth not he ſpeake a parables?

CHAP. XXI.

1 He threatneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fal of king Zedekiah. 21 He is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe woyde of the Lord came to me againe ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and dropp thy word toward the holy places, and prophethe againſt the land of Iſrael,

3 And ſay to the lande of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will drawe my ſwoyd out of his sheath, and cut off from thee both the b righteous & the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therfore ſhall my ſwoyd goe out of his sheath againſt all fleſh from the South to the c North.

5 That all fleſh may knowe that I the Lorde haue drawen my ſwoyde out of his sheath, and it ſhall not returne any more.

6 ¶ Bourne therefore, thou ſonne of man, as in the paine of thy d reines, & mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe e of the hearte: for it commeth, and every heart ſhall melt, and all hands ſhall be weake, and all minds ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhal be done, ſayth the Lord God.

8 ¶ Againe, the woyde of the Lord came vnto me, ſaying,

9 Sonne of man, propheſie, & ſay, Thus ſayth the Lord God, ſay, A woyd, a ſwoyde both ſharpe and furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is furbiſhed that it may f glitter: how ſhall we reioyce? for it contemneth the g rod of my ſonne, as h all other trees.

11 And he hath giuen it to bee furbiſhed, that he may handle it: this ſwoyd is ſharpe, and is furbiſhed, that he may giue it into the hand of the i ſlater.

12 Cry, and howle, ſonne of man: for this ſhall come to my people, & it ſhall come vnto all the Princes of Iſrael: the terrors of the ſwoyd ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a triall, l and what ſhall this be, if the ſworde contemne euen the rod? It ſhall be no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, propheſie, and ſmite m hand to hand, & let the ſwoyd bee doubled: let the ſwoyd that hath killed, returne the third time: it is the ſwoyd of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſwoyd vnto all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, & it is dreſſed for the ſlaughter.

16 Get thee alone: go to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I wil alſo ſmite mine hands together, and wil cauſe my wrath to ceaſe. I the Lord haue ſayd it.

18 ¶ The woyde of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee n two wayes, that the ſwoyd of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſwoyde may come to Rabbah of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtoode at the q parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: he conſulted with idols, and looked in r the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voice with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhall bee vnto them ſ as a falſe diuination in their ſight for the othes made vnto them: t but he wil call to remembrance their iniquitie, to the intent they ſhould bee taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to bee remembred, in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe, I ſay, that yee are come to remembrance, ye ſhall be taken with the hand.

25 And thou u prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an ende.

26 Thus ſayth the Lorde God, I will take away the x diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, & it ſhalbe no more vntill he y come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, propheſie, and ſay, Thus ſayth the Lorde God to the z children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſwoyde, the ſwoyde is drawen foorth, and furbiſhed to the ſlaughter, to conſumme, becauſe of the glittering:

29 Whiles they ſee a vanitie vnto thee, a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe by obſeruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noyſe of the armie of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſcepter: ſhewing that it will not ſpare the king, who ſhould bee as the Sonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the armie of the Caldeans.

k Read Iere. 31. 19.

l Ezekiel moued with compaſſion, thus complaineth, fearing the deſtruction of the kingdom, which God had confirmed to Dauid, and his poſterity by promiſe: which promiſe God performed, although here it ſeemeth to mans eye that it ſhould vtterly periſh.

m That is, incourage the ſword.

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all parts of this country.

o This was ſpoken becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, hee conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah, that kept themſelues in Ieruſalem.

q To know whether he ſhould go againſt the Ammonites or them of Ieruſalem.

r He vſed coniuring and ſorcery.

ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpō them.

u Meaning, Zedekiah, who practiſe with the Egyptians to make himſelfe

hie, and able to reſiſt the Babylonians.

x Some referre this to the Prieſts attire: for Iehozadek the Prieſt went into captiuitie with the King.

y That is, vnto the comming of the Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Grecians and Romanes, yet this reſtitution was not till Chriſtes comming, and at length ſhould bee accompliſhed, as was promiſed, Genel. 49. 10.

z Though the Iewes and Ammonites would not beleeue, that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſayd that the Prophets, which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wereſt already vpon the ir neckes.

and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slain, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne vnto his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall bee in the mids of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelty. 25 Of the wicked doctrine of the false prophets & priests, and of their vnstaiable conuersation. 27 The tyranny of rulers. 29 The wickednesse of the people.

MOreouer, the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou [a] iudge, wilt thou iudge the bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheadeth blood in the mids of it, that her [b] time may come, & maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therfore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shal mock thee, which art vile in [d] name, and sore in affliction.

6 Behold, the princes of Israel euery one in thee was ready to his power, to shead blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shead blood: in thee are they that eate vpon the mountains: in the mids of thee they commit abomination.

10 [*] In thee haue they discouered their father's shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one [e] hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his father's daughter.

12 In thee haue they taken gifts to shead blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, saith the Lord God.

13 Behold, therfore I haue [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will cause thy [g] filthinesse to cease from thee.

16 And thou shalt take thine [h] inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The houle of Israel is vnto mee, as [i] drosse: all they are brasse, and tinne, and iron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus saith the Lord God, Because ye are all as drosse, beholde, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and iron, and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, & will put you there [k] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall ye be melted in [l] mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a [n] conspiracie [o] of her prophets in the mids thereof like a roaring lion, rauening the praie: they haue deuoured soules: they haue take the riches & precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane, and the cleane, and haue hid their [p] eies from my Sabbaths, and I am prophaned among them.

27 Her princes in the [q] mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her [r] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saieth the Lord God, when the Lorde hath not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should [s] make vp the hedge, and stand in

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalem, that murthereth the Prophets and them that are godly.

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her. *Leu.20.11,18. Deu.5.8.*

f In tokes of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby, that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. *Mic.ah.3.11. Zeph.3.3.*

p They which should haue reproued them, flattered them in their vices, & couered their doings with lies, Chap.13.10.

q Which would shewe himselfe zealous in my cause by resisting vice, *Isa.59.16.* and *63.5.* and also pray vnto me to withhold my plagues, Psal. 106,23.

in the gappe before me for the land, that I should not destroy it, but I found none.

31 Therefore have I powred out mine indignation upon them, and consumed them with the fire of my wrath: their owne waies have I rendred upon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Jerusalem, under the names of Aholah and Aholibah.

THe word of the Lord came againe unto me, saying,

2 Sonne of man, there were two women, the daughters of one a mother.

3 And they committed fornication b in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 And the names of c them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot d when she was mine, and she lusted on fire with her lovers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewe silke, both captaines and princes, they were all pleasant yong men, and horsemen riding upon horses.

7 Thus she committed her whoredome with them, even with all them that were the chosen men of Ashur, and with all on whome she doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, learned of the Egyptians: for in her youth they e lay with her, and they bruised the breastes of her virginitie, and powred their whoredome upon her.

9 Wherefore I delivered her into the handes of her lovers, even into the handes of the Assyrians, upon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, f she had an evill name among women: for they had executed judgement upon her.

11 And when her sister Aholibah sawe this, she marred her selfe with inordinate lust, more then she, and with her fornications more then her sister with her fornications.

12 She doted upon the Assyrians her neighbours, both captaines and princes clothed with divers sutes, horsemen riding upon horses: they were all pleasant young men.

13 Then I sawe that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when she sawe men g painted upon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles upon their loynes, and with died attire upon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativitie)

16 Assoone as she saw them, she doted upon them, and sent messengers unto them in Caldea.

17 Now were the Babylonians come to her into the bed of love, they defiled her with their fornication, and she was polluted with them, and her mind departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their servants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore the papes of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thine heart is departed, and I will bring them against thee on every side,

23 To wit, the Babylonians, and all the Caldeans, h Pekod, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding upon horses.

24 Even these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and i I will leave the punishment unto them, and they shall judge thee according to their judgements.

25 And I will lay mine indignation upon thee, and they shall deale cruelly with thee: they shall cut off thy k nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy remnant shall be devoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire tewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the lande of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the handes of them whom thou hatest: even into the handes of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy l labour, and shall leave thee naked & bare, and the shame of thy fornications shall be discovered, both thy wickednesse and thy whoredome.

30 I will doe these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.

32 Thus

a Meaning Israel and Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria, which was the royall citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Jerusalem where Gods Temple was.

d Ebr. under me.

e When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

f The holy Ghost useth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatry to be abhorred, that whereby any should abide to heare the name thereof mentioned.

g Meaning, the Assyrians.

h This declareth that no words are able sufficiently to expresse the rage of Idolaters, and therefore the holy ghost here compareth them to those which in their raging loue and filthy lustes dote vpon the images and paintings of the after whom they lust.

h These were the names of certaine Princes and captaines vnder Nebuchad-nez-zar,

i Ebr. I will giue judgement before them.

k Or, lawes,

l They shall destroy thy princes and priestes with the rest of thy people,

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shame of full forsaking of God to serue idoles.

m I will execute the same judgements and vengeance against thee, & that with greater fiercenesse,

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

a Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

33 Thou shalt be filled with [a] drunkennesse and sorowe, even with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and wring it out to the dregges, and thou shalt breake the sheardes thereof, and teare thine owne breastes: for I have spoken it, saith the Lord God.

35 Therefore thus sayth the Lord God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord sayd moreover unto me, Sonne of man, wilt thou judge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whoores, and blood is in their handes, and with their [b] idoles have they committed adulterie, and have also caused their sonnes, whome they bare unto mee, to passe by the fire to be their [c] meat.

c That is, to be sacrifices to their idoles. Reade Chap. 16, 20.

38 Moreover, this have they done unto me: they have defiled my sanctuarie in the same day, and have prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus have they done in the middes of mine house.

40 And yet much more is it that they sent for men to come from [p] farre: unto whom a messenger was sent, and loe, they came: for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

p They sent into other countreys to have such as should teach the service of their idoles.

41 And satest [q] upon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

q He meaneth the altar, that was prepared for the idoles.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great were brought men of [r] Saba from the wildernesse, which put bracelets upon their handes, and beautifull crownes upon their heads.

r Which should teach the maner of worshipping their gods.

43 Then I sayd unto her that was olde in adulteries, Now shall shee and her fornications come to an ende.

44 And they went in unto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And [s] righteous men they shal judge them, after the maner of [t] harlots, and after the maner of murtherers: for they are harlots, and blood is in their handes.

s That is, worthy death, read chap. 16, 38.

46 Therefore thus saith the Lord God, I will bring a multitude upon them, and will give them unto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, & cut them with their swordes: they shal slay their sonnes, and their daughters, and burne up their houses with fire.

t Meaning, all other cities, and countreys.

48 Thus will I cause wickednesse to cease out of the lande, that all women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse upon you, and ye shall beare the sinnes of your idoles, and ye shal know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of the seething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth [b] moneth, in the tenth day of the moneth came the worde of the Lorde unto me, saying,

a Of Ieconiahs captivitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, even of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

c Whereby was meant Ierusalem.

4 Gather the [d] pieces thereof into it, even every good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and [‖] burne also the [e] bones under it, and make it boyle well, and let the the bones of it therein,

‖ Or, heape.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloodie citie, even to the pot, [f] whose skomme is therin, and whose skomme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall upon it.

f Whose iniquities, and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by little & little,

h Spare none estate or condition.

7 For her blood is in the middes of her: she set it upon an high [i] rocke, and powred it not upon the ground to cover it with dust,

i The citie shewed her cruelty to all the worlde, and was not ashamed thereof, neither yet hid it.

8 That it might cause wrath to arise, and take vengeance: euen I have set her blood upon an high rocke that it should not be covered.

9 Therefore thus sayth the Lorde God, [k] Woe to the bloody citie, for I will make [‖] the burning great.

k Nahum 3. 1. Habak. 2. 12.

‖ Or, an heape of wood.

10 Heape on much wood: [l] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

l Meaning that the citie should bee utterly destroyed, and that hee would give the enemies an appetite thereunto.

11 Then set it empty upon the coales thereof, that [‖] the brasse of it may bee hot, and may burne, and that the filthinesse of it may be molten in it, and that the skomme of it may be consumed.

‖ Or, bottome.

12 She hath wearied her selfe with lyes, and her great skomme went not out of her: the fire her skomme shalbe consumed with fire.

13 Thou remainest in thy filthinesse & wickednesse: because I would [m] have purged thee, and thou wast not purged, thou shalt not bee purged from thy filthinesse, till I have caused my wrath to light upon thee.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lorde have spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy waies, and according to thy workes shall [n] they judge thee sayth the Lord God.

n That is, the Babylonians.

o Meaning, his wife in whom he delited, as verse 18.

15 ¶ Also the word of the Lorde came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares run downe.

q For in mourning, they went bare headed and barefooted, and also couered their lips.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, p and put on thy shoes vpon thy feete, and couer not thy lips, and eate q not the bread of men.

r That is, which the neighbours sent to them that mourned.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

19 And the people sayde vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

r Meaning, the morning following.

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lorde God, Beholde, I will s pollute my sanctuary, euen the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

s By sending the Caldeans to destroy it, as Chap. 7.22.

t Wherein you boast and delite.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the u desire of their heart, their sonnes and their daughters,

u Ebr. lifting vp of their soules.

26 That hee that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake and be no more dumbe, and thou shalt be a signe vnto them, and they shal know that I am the Lord.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem.* 8 *Against Moab and Seir, Idumea and the Philistims.*

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus sayth the Lord God, Because thou saydest, a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroied my citie and Temple.

4 Beholde, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

5 And I wil make d Rabbah a dwelling place for camels, and the Ammonites a sheepecoate, and ye shall knowe that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12.27.

6 For thus sayth the Lorde God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the lande of Israel,

7 Beholde, therefore I will stretch out mine hande vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to bee destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus sayth the Lorde God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey, Beth-iehimoth, Baal-meon, and Kiriathaim.

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus sayth the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus sayth the Lorde God, I will also stretch out mine hande vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I wil execute my vengeance vpon Edom by the hande of my people Israel, and they shal do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus sayth the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despiteful heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lord God, Beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certaine garisons of Philistims, wherby they oftimes molested the Iewes. Of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 *He propheseth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem.* 15 *The wondring and astonishment of the marchants for the destruction of Tyrus.*

And

AND in the a eleuenth yeere, in the first day of the moneth, the worde of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be c replenished,

3 Therefore thus sayth the Lord God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the midst of the sea: for I haue spoken it, sayth the Lord God, and it shall bee a spoyle to the nations.

6 And her d daughters which are in the fielde, shall be slaine by the sworde, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the fielde, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shal couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shall hee treade downe all thy streetes: he shal slay thy people by the sworde, and the e pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy marchandise, & they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 * Thus will I cause the sounde of thy songs to cease, and the sound of thine harpes shalbe no more heard.

14 I will lay thee like the top of a rocke: f thou shalt bee for a spreading of nets: thou shalt be built no more: for I the Lorde haue spoken it, saith the Lord God.

15 Thus sayth the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, and at the crie of the wounded, when they shall bee slaine and murthered in the mids of thee?

16 Then all the princes of the g sea shall come downe from their thrones: they shall lay away their robes, and put off their broydred garments, and shall clothe themselues with astonishment: they shal sit vpon the ground, and be astonished at euery moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited b of the sea men, the renowmed citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus sayth the Lorde God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shal bring the deep vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descende into the pitte, with the people i of olde time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not bee inhabited, and I shall shewe my glory in the lande of the k liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THE worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart l of the people for many yles: Thus sayeth the Lord God, O Tyrus, thou hast sayde, I am of perfite beautie.

4 Thy borders are in the ‡ midst of the sea, and thy builders haue made thee of perfite beauty.

5 They haue made all thy ship boards of fierre trees of b Shenir: they haue brought cedars from Lebanon, to make maistes for thee.

6 Of the okes of Bashan haue they made thine oares: the company of the Assyrians haue made thy bankes of yuory, brought out of the yles of c Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy saile, blew silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers: all the shippes of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud, & of Phut were

a Either of the captiuity of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art, & by labour of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.* 7. 34.

f I wil make thee so bare that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

h Meaning, marchants, which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shalbe restored.

‖ *Or, make thee a terrour.*

a Which serueth all the world with thy marchandise.

‡ *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3 9.

c Which is taken for Grecia and Italy.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

were in thine armie: thy men of warre they hanged the ſhield and helmet in thee: they ſet forth thy beautie.

11 The men of Arnad with thine armie were vpon thy walles rounde about, and the [c] Gammadims were in thy towers: they hanged their ſhieldes vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarſhiſh were thy merchants for the multitude of all riches, for ſilver, yron, tinne, and lead, which they brought to thy faires.

13 They of [f] Iauan, Tubal and Meſhech were thy marchants, [g] concerning the liues of men, and they brought veſſels of braſſe for thy marchandiſe.

14 They of the houſe of [h] Togarmah brought to thy faires horſes, and horſemen, and mules.

15 The men of Dedan were thy marchants: and the marchandiſe of many yles were in thine hands: they brought thee for a preſent, [i] hornes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy [‖] wares: they occupied in thy faires with [‖] emeraudes, purple, and broydred worke, and [‖] fine linnen, and coſtall, and pearle.

17 They of Iudah and of the land of Iſrael were thy marchants: they brought for thy marchandiſe wheate of [k] Minnith, and Pannag, and hony, and oyle, and [‖] baime.

18 They of Damaſcus were thy marchants in the multitude of thy warres, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan alſo and of Iauan, going to and fro, occupied in thy faires: yron worke, caſſia and calamus were among thy marchandiſe.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar [‖] occupied with thee in lambes, and rammes, and goates: in theſe were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all ſpices, and with all precious ſtones and gold.

23 They of Haran and Canneh, and Eden, the merchants of Sheba, Aſſur and Chilmad were thy merchants.

24 Theſe were thy merchants in all ſortes of things, in rayment of blewe ſilke, and of broydered worke, and in coffers for the rich apparell, which were bound with cordes: chaines alſo were among thy merchandiſe.

25 The ſhippes of Tarſhiſh [‖] were thy chiefe in thy merchandiſe, and thou waſt replenished, and made very glorious in the mids of the ſea.

26 Thy [‖] robbers haue brought thee into great waters: the [l] Eaſt winde hath broken thee in the mids of the ſea.

27 Thy riches and thy faires, thy merchandiſe, thy mariners and pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of warre that are in thee, and all the multitude which is the mids of thee, ſhal fall in the mids of the ſea, in the day of thy ruine.

28 The [m] ſuburbs ſhal ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oze, the mariners and all the pilots of the ſea ſhall come downe from their ſhips, and ſhall ſtand vpon the land,

30 And ſhal cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt duſt vpon their heads, & wallow themſelues in the aſhes.

31 They ſhall plucke off their haire for thee, and gird them with a ſackecloth, and they ſhal weepe for thee, with ſorow of heart and bitter mourning.

32 And in their mourning they ſhall take vp a lamentation for thee, ſaying, What citie is like Tyrus, ſo deſtroied in the mids of the ſea!

33 When thy wares went forth of the ſeas, thou filledſt many people, and thou diddeſt enrich the Kings of the earth with the multitude of thy riches and of thy marchandiſe.

34 When thou ſhalt be broken by the ſeas in the depthes of the waters, thy marchandiſe and all thy multitude, which was in the middes of thee, ſhall fall.

35 All the inhabitants of the yles ſhall be aſtonished at thee, and all their kings ſhal be ſore afraide and troubled in their countenance.

36 The marchants among the people ſhall hiſſe at thee: thou ſhalt bee a terrour, and neuer ſhalt be [n] any more.

CHAP. XXVIII.

2 The word of God againſt the king of Tyrus for his pride, 21 The word of the Lord againſt Zidon. 25 The Lord promiſeth that he will gather together the children of Iſrael.

THe word of the Lord came againe vnto me, ſaying,

2 Sonne of man, Say vnto the prince of Tyrus, Thus ſayth the Lord God, Becauſe thine heart is exalted, and thou haſt ſayd, [a] I am a god, I ſit in the ſeate of God in the middes of the ſea, yet thou art but a man and not God, and [‡] though thou didſt thinke in thine heart, that thou waſt equall with God,

3 Behold, thou art wiſer then [b] Daniel: there is no ſecret, that they can hide from thee.

4 With thy wiſedome and thine vnderſtanding thou haſt gotten thee riches, and haſt gotten golde and ſiluer into thy treaſures.

5 By thy great wiſedome and by thine occupying haſt thou increaſed thy riches, and thine heart is lifted vp becauſe of thy riches.

6 Therefore thus ſayeth the Lord God, Becauſe thou diddeſt thinke in thine heart, that thou waſt equall with God,

7 Behold, therefore I will bring ſtrangers vpon thee, euen the terrible nations: and they ſhall drawe their ſwordes againſt

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c That is, they of Cappadocia, or Pigmeyes and dwarfes, which were ſo called, becauſe that out of the hie towers they ſeemed little.

f Of Grecia, Italie, and Cappadocia.

g By ſelling ſlaues.

h Which are taken for a people of Aſia minor.

i Meaning Vnicornes hornes and Elephants teeth.

‖ Or, *workes.* ‖ Or, *carbuncle.* ‖ Or, *ſilke.*

k Where the beſt wheat growed.

‖ Or, *turpentine, or triacle.*

‖ Or, *were merchants, whoſe marchandiſe paſſed thorow thine hands.*

‖ Or, *came in company toward thee.*

‖ That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Arnad, and others.

n Whereby is meant a long time: for it was propheſied to be deſtroyed but ſeuenty yeres, as Iſai. 23. 15.

a I am ſafe that none can come to hurt mee, as God is in the heauen.

‡ *Ebr. though thou ſet thine heart as the heart of God.*

b Thus he ſpeaketh by derision: for Daniel had declared notable ſignes of his wiſdome in Babylon, when Ezekiel wrote this.

against the beautie of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man, and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [e] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of [d] wisedome and perfect in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze & the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, ‖ emeraud, and the carbuncle and gold: the workemanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub, that couereth, and I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [g] stones of fire.

15 Thou wast perfect in thy waies from the day that thou wast [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with cruelte, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God, and I will destroy thee, O couering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted vp, because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring footh a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt bee a ‖ terrour, and neuer shalt thou bee any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saieth the Lord God, Behold, I come against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall know that I am the Lord, when I shal haue executed iudgements in her, and shalbe sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slaine shal fal in the mids of her: [m] the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus saieth the Lord God, when I shall haue gathered the house of Israel from the people where they are scattred, and shall be [n] sanctified in them in the sight of the heathen, then shal they dwel in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therein, & shall build houses and plant vineyards: yea, they shal dwel safely, when I haue executed iudgements vpon all round about them that despise them, and they shal know that I am the Lord their God.

a He sheweth for what cause God will assemble his Church, and preserue it still though he destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

CHAP. XXIX.

He propheseth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourty yeres. 18 Egypt is the reward of king Nebuchad-nezzar for the labor which he tooke against Tyrus.

IN the [a] tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the King of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus sayth the Lord God, Beholde, I come against thee Pharaoh King of Egypt, the great [b] dragon, that lieth in the middes of his riuers, which hath sayd, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy lawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernesse, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lorde, because they haue bene a staffe of [d] reed to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest & madest all their loynes to [e] stand vpright.

8 Therefore thus sayeth the Lorde God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, and waste, and they shall know that I am the Lord: because he hath sayd, [f] The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the lands of Egypt vtterly waste and desolate from

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometime standeth after the latter, read Iere. 27. 1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa 51 9.

c I wil send enemies against thee, which shal pluck thee, and thy people, which trust in thee, out of thy sure places.

d Reade 2. King. 18. 21. Isa. 36. 6.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

e Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

‖ Or, *Iasper.*

‖ Or, *carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims, which couered the Arke: and by this word *Anoynted*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ Or, *brought to nothing.*

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nezzar.

from the towres of Seueneh, euen vnto the borders of the ‡ blacke Moores.

‡Ebr. Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall bee desolate among the cities that are desolate, fourtie yeeres: and I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

Ier.46.26.

13 Yet thus sayth the Lorde God, *At the end of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the lande of their habitation, and they shall bee there a ‖ small kingdome.

‖ Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their ‖ iniquitie to remembrance by looking after them, so shal they know, that I am the Lord God.

‖ Least I should by this meanes punish their sinnes.

17 ¶ In the ‖ seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the word of the Lord vnto me, saying,

‖ Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel caused his armie to serue a great ‖ seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, nor his armie for Tyrus, for the seruice that hee serued against it.

‖ He tooke great paines at the siege of Tyrus and his armie was sore handled.

19 Therefore thus sayth the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shall bee the wages for his armie.

‖ Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because they wrought ‖ for me, sayth the Lord God.

‖ Or, in it.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

‖ Or, euill against me.

CHAP. XXX.

The destruction of Egypt, and the exiles thereof.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, & feare shalbe in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 ‖ Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

‖ By Phut and Lud are meant Aphrica and Lybia.

6 Thus sayth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of ‖ Seueneh shall they fall by the sword, sayth the Lord God.

‖ Which was a strong citie of Egypt, chap. 29. 10.

7 And they shalbe desolate in the middes of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth from mee in ships, to make the careleſſe Moores afraid, and feare shall come vpon them as in the day of Egypt: for lo, it commeth.

10 Thus sayth the Lorde God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the lande with the slaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shall be no more a Prince of the land of Egypt, and I will send a feare in the land of Egypt.

‖ Or, Memphis, or Alkaira.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖ Or, Pelusium. ‖ Or, Alexandria.

16 And I will set fire in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shall haue sorowes dayly.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shal fall by the sword: and these cities shall goe into captiuitie.

‖ Or, Heliopolis. ‖ Or, Tahaphnes.

18 At ‖ Tehaphnehes the day ‖ shall restraine his light, when I shal breake there the ‖ barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

‖ Meaning, that there shall be great sorow and affliction.

‖ That is, the strength and force.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the ‖ eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lorde came vnto mee, saying,

‖ Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, ‖ I haue broken the arme of Pharaoh king of Egypt: and lo, it shall not be bound vp to be healed, neither shall they put a roll to binde it, and so make it strong, to hold the sword.

‖ For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Ier.46.2.

22 Therefore thus sayth the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake ‖ his arme, that

‖ His force and power.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shal cast out sighings as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe: and they shall know that I am the Lorde, h when I shall put my sword into the hand of the king of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall knowe, that I am the Lord.

h Hereby wee see that tyrants have no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

1 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

AND in the a eleuenth yeere, in the third moneth, and in the first day of the moneth, the word of the Lord came vnto mee, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, Whome art thou b like in thy greatnesse?

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and of a high stature, and his top was among the thicke boughs.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the d field.

c Many other nations were vnder their dominion.

d Or, countrey.

5 Therefore his height was exalted aboue all the trees of the field, & his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beastes of the field bring foorth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

d Signifying, that there were no greater power in the world then his was.

8 The cedars in the garden e of God could not hide him: no faire tree was like his branches, and the chesnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

e Or, then was last vp.

10 Therefore thus saith the Lord God, Because f he is lift vp on high, and hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

f That is, of Nebuchad-nezzar, who afterward was the monarch and only ruler of the world.

11 I haue therefore deliuered him into the handes of the g mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughs are h broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were couered with sackcloth.

h Hereby is signified the destruction of the power of the Assyrians by the Babylonians,

13 Upon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall bee exalted by their height, neither shal shoot vp their top among the thick boughs, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men, among them that goe downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and i I couered the deepe for him, and I did restraine the floods thereof, & the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

i To cause this destruction of the king of Assyria, to seeme more horrible, he setteth forth other kings and Princes which are dead, as though they reioyced at the fall of such a tyrant,

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall k be comforted in the nether parts of the earth.

i Meaning, that Pharaohs power was nothing so great as his was. Reade Chap. 28.10.

17 They also went downe to hell with him vnto them that bee slaine with the sword, and his arme, and they that dwell vnder his shadow in the midst of the heathen.

18 To whom l art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the midst of the m vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

k That is, peecie, that shall be cast downe: thus Lord giueth Prophets power both to plant & to destroy by sword, read Iere. 10.

l Haue not I kingdoms, m beautifull thou, perishe

m That is, Egypt.

CHAP. XXXII.

1 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the king of Babylon.

AND in the a twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

a Which was the first yeere of the generall captiuity vnder Zedekiah.

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a b lion of the nations, and art as a c dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feete, and stampedst in their riuers.

b Thus the scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.

c Or, whale.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, & they shall make thee come vp into my net.

c Thou preparedst great armies. *Chap.* 12. 13. *and* 17, 20,

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

all the beastes of the field with thee.

5 And I wil lay thy flesh vpon the mountaines, & fil thy valleis [d] with thine height.

6 I will also water with thy blood the land wherein thou [e] swimmest, euen to the mountaines, and the riuers shall bee full of thee.

7 And when I shall [f] put thee out, I wil couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen wil I make darke for thee, and bring [g] darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not knowen.

10 Yea, I will make many people amazed at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe afraid eue[r]y moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lorde God, The sword of the King of Babel shal come vpon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the [h] pompe of Egypt, and all the multitude thereof shall be consumed.

13 I wil destroy also all the beasts thereof from the great water sides, neither shall the foote of man trouble them any more, nor the hoofes of beasts trouble them.

14 Then wil I make [i] their waters deep, and cause their riuers to run like oile, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is therein, shall bee layed waste: when I shall smite all them, which dwel therein, then shal they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere, also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and [k] cast them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that go downe into the pit.

19 Whom doest thou passe [l] in beautie? go downe and sleepe with the vncircumcised.

20 They shal fal in the mids of them that are slaine by the sworde: [m] shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mightie and strong shall speake to [n] him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his company: their graues are about him: al they are slain and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to bee in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: all they are slaine & fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layed in the mids of them that be slaine.

26 There is [q] Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, & haue laid their swords vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layed by them that were slaine by the sword: they shall sleepe with the vncircumcised, & with them that go downe to the pit.

30 There be al the princes of the [s] North, with al the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and be shalbe [t] comforted ouer al his multitude: Pharaoh and all his army shalbe slaine by the sword, saith the Lord God.

32 For I haue caused my [u] feare to bee in the land of the liuing: & he shalbe laid in the mids of the vncircumcised with them that are slaine by the sword, euen Pharaoh and al his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that dispaire, and boldneth them with the promise of mercy. 30 The word of the Lord against the mockers of the Prophet.

AGaine the worde of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

d With heapes of the carkases of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. *Isa.13.10. ioel 2. 31.& 3.15. matth.24.29.*

g By this maner of speech is ment the great sorow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophecie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, read Iere.1. 10.

l Haue not other kingdoms, more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, who the dead shall vse & mauel at him, read Isa. 14.9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce whē see others partakers of their miseries.

u I wil make the Egyptians afrayd of me, as they caused others to feare them.

‖ *Or, of their coastes.*

I bring the sworde vpon a land, if the people of the land take a man ‖from among them, and make him their a watchman,

3 If when he seeth the sworde come vpon the land, he blowe the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, & will not be warned, if the sworde come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sonne of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any person from among them, hee is taken away for his b iniquitie, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou son of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes be vpon vs, and wee are consumed because of them, e how should we then liue?

11 Say vnto them, As I liue, sayeth the Lord God, I f desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you frō your euill wayes, for why will ye die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The g righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fal therin, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall bee no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe when I shal say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and do that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him, because he hath done that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, *Chap.18.25.*
The way of the Lord is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, the way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuity, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Jerusalem, came vnto me, and sayd, The citie is smitten.

22 Now the k hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and sayd,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke & say, m Abraham was but one, and he possessed the land: but we are many, therefore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the n blood, and lift vp your eyes toward your idoles, and shed blood: should yee then possesse the land?

26 Yee leane vpon your o swordes: yee worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God. As I liue, surely they that are in the desolate places, shal fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the p pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I haue layed the land desolate and waste, because of all their abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that q talke of thee by the wals and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make r iestes, and their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a ‖ iesting song of one that hath a pleasant voice, and can sing well: for they heare thy wordes, but

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, & then he wil not obey, he shall deserue double punishment. *Chap.3 17.*

c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spy, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies & murmure. Read Chap. 18. 23.

f Read of this righteousnesse, Chap. 18.22,34.

g Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

i When the prophet was led away captiue with Ieconiah.

k I was indued with the spirit of prophetsie, Chap. 8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage & open their mouthes, Cha.34.27.& 29 21.ephe.6.19.

m Thus the wicked thinke themselues more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood, *Chap.7.24.& 24 21.& 30.6,7.*

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection that we should in all points obey it, els we abuse the word to our own condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

‖ *Or, pleasant, and loue song.*

but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

1 Against the shepheards that despised the flock of Christ, and seeke their owne gaine. 7 The Lord sayeth that he will visit his despersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them. Thus sayeth the Lorde God vnto the shepheards, [a] Woe be vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feed the flocks?

3 Ye eat the [b] fat, and yee cloth you with the wooll: yee kill them that are fed, but yee feed not the sheepe.

4 The [c] weake haue yee not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie, and with rigor haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery high hill: yea, my flocke was scattred thorow all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I liue, sayeth the Lord God, surely because my flocke was spoiled, & my sheepe were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore heare yee the words of the Lord, O ye shepheards.

10 Thus sayeth the Lord God, Beholde, I come against the shepheards, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus sayeth the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the country.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde bee: there shall they lie in a good folde, and in fat pasture shall they feed vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, sayeth the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the [g] strong, and I will feed them with [h] iudgement.

17 Also you my sheepe, Thus sayeth the Lorde God, Beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but ye must tread downe with your feete the residue of your pasture? and to haue dranke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feet, and drinke that which ye haue troubled with your feet.

20 Therefore thus sayeth the Lord God vnto them, Beholde, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pushed all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore wil I helpe my sheepe, and they shal no more be spoiled, and I wil iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shal feed them, euen my seruant [k] Dauid, he shall feede them, and he shall be their shepheard.

24 And I the Lord wil be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall [l] dwel safely in the wildernesse, and sleepe in the woods.

26 And I wil set them, & a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeelde her fruite, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the handes of those that serued themselues of them.

28 And they shall no more bee spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renowme, and they shalbe no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, sayeth the Lord God.

Ieremi. 23.1.

a By the shepheards he meaneth the king, the magistrates, priests, and Prophets,

b Ye seeke to inrich your selues by their commodities, & to spoile their riches and substance.

c He describeth the office and dutie of a good Pastour, who ought to loue and succour his flocke, and not to bee cruell toward them.

d For lacke of good gouernement & doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction & misserie: and this promise is to cōfort the Church in all dangers.

g Meaning such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene good and the bad, and so giue to either as they deserue.

i By good pasture & deepe waters, is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Daniel was a figure, Iere. 30.9. hose. 3.5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church where they should neuer perish.

m The fruits of Gods graces shal appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Iisai, Isa. 11.1.

CHAP. XXXV.

1 The destruction that shall come on mount Seir because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flight by the force of the sworde in the time of their calamitie, when their [b] iniquitie had an end,

6 Therefore as I liue, saieth the Lorde God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hilles, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast sayd, [e] These two nations, and these two countreyes shall bee mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saieth the Lorde God, I will euen do according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your wordes against mee: I haue heard them.

14 Thus saieth the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know, that I am the Lord.

CHAP. XXXVI.

1 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that we may walke in his commandements.

ALso thou sonne of man, prophesie vnto the [*] mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saieth the Lord God, Because the [a] enemie hath sayd against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lorde God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saieth the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with the ioy of all their heart, and with despightfull mindes to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saieth the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because ye haue suffered the [e] shame of the heathen,

7 Therefore thus saieth the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall [g] shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shal be inhabited, and the desolate places shall be builded.

11 And I will multiplie vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your olde estate, and I will bestow benefits vpon you more then [h] at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse you, and ye shalbe their inheritance, and ye shal no more henceforth deprriue them of men.

13 Thus saieth the Lord God, Because they say vnto you, Thou [k] land deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neyther shalt cause thy folke to fall any more, saieth the Lord God.

16 Moze-

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former cruelnie,

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

Chap. 6. 2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, & therfore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue beene a laughing stocke vnto them.

f By making a solemne othe, reade Chap. 20. 5.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

16 ¶ Moreouer the worde of the Lorde came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne wayes, and by their deeds: their way was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherwith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorowe the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 *And when they entred vnto the heathen, whither they went, they polluted my holy Name, when they sayd of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l]Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, thus sayth the Lord God, I doe not this for your sakes, O house of Israel, but for mine [m]holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shal know that I am the Lord, saith the Lord God, when I shall be sanctified in you before [n]their eyes.

24 For I will take you from among the heathen, & gather you out of all countries, and will bring you into your owne land.

25 Then will I powre cleane [o]water vpon you, and ye shal bee cleane: yea from all your filthinesse, and from all your idoles will I cleanse you.

26 *A new heart also will I giue you, and a newe spirite will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirite within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And ye shall dwell in the land, that I gaue to your fathers, and ye shal be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, & I will call for [p]corne, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruite of the trees, and the increase of the fielde, that yee shall beare no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthy to haue bene [r]destroyed for your iniquities, and for your abominations.

32 Be it knowne vnto you that I do not this for your sakes, sayeth the Lorde God: therefore, O ye house of Israel, bee ashamed, and confounded for your owne wayes.

33 Thus sayth the Lorde God, What time as I shal haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shall bee tilled, whereas it lay waste in the sight of all that passed by.

35 For they saide, This waste land was like the garden of Eden, and these waste and desolate & ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall [q]knowe that I the Lorde builde the ruinous places, and plant the desolate places: I the Lorde haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

1 *He propheseth the bringing againe of the people being in captiuitie.* 16 *Hee sheweth the vnion of the ten tribes with the two.*

THe hand of the Lord was vpon mee, and carried me out in the spirit of the Lord, and set me downe in the mids of the [‖]fielde, which was full of [a]bones.

2 And he led mee round about by them, and beholde, there were very many in the open field, and lo, they were very drie.

3 And he sayd vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe hee sayde vnto mee, Propheste vpon these bones and say vnto them, O yee drie bones heare the worde of the Lord.

5 Thus sayeth the Lorde God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, & put breath in you, that ye may liue, and ye shal know that I am the Lord.

7 So I propheSied as I was commanded: and as I propheSied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh growe vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then sayd he vnto me, PropheSie vnto the winde: propheSie, Sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure [b]windes, O breath, and breath vpon these slaine, that they may liue.

10 So I propheSied as hee had commanded me: and the breath came into them, and they lined, and stood vp vpon their feete, an exceeding great armie.

11 Then he sayd vnto me, Sonne of man, these bones are the whole house of Israel, Behold they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheSie, & say vnto them, Thus sayth the Lorde God, Beholde, my people, I will open your graues, and cause

S I will,

you

Ier.32.5. rom.2.24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to reserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

n Or, your.

o That is, his spirite whereby he reformeth the heart and regenereth his. Isai.44.3. Iere.32.39. ezech.11.19.

p Vnder the abundance of temporall benefites, he concludeth the spirituall graces.

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is rich, and abundant, but only to Gods mercies, as his plagues and curses declare when he maketh it barren.

r Or, valley.

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodyes, and raise them vp againe.

b Signifying all parts, wherein the Israelites were scattered: that is, the faithfull shall be brought to the same vnitie of spirit, and doctrine, wheresoeuer they are scattered thorow the world.

you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shal know that I am the Lord
c That is, when I haue brought you out of those places, & townes where you are captiues.
c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my spirite in you, and yee shall liue, and I shall place you in your owne land: then yee shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take d another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.
d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

17 And ioyne them one to another vnto one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Beholde, I will take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.
e That is, the house of Israel.

20 And the pieces of wood, whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Beholde, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande, vpon the mountaines of Israel, *and one king shall be king to them all: and they shall be no more two peoples, neither bee deuided any more hereafoorth into two kingdomes.
*Iohn 10.16.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my* seruant shalbe King ouer them, and they all shall haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.
*Isa. 40.11. Iere. 23.5. ebap. 34.23. dan. 9.24.

25 And they shall dwel in the f land, that I haue giuen vnto Iaakob my seruaunt where your fathers haue dwelt, and they, shall dwel therein, euen they, & their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shalbe their prince for euer.
f Meaning, that the elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan. *Psal. 109.4. and 116.2.

26 Moreouer I will make * a couenant of peace with them: it shal be an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuarie among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will bee their God, and they shall be my people.

28 Thus the heathen shall know that I the Lord do sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

1 He prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against a Gog and against the lande of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him,
a Which was a people that came of Magog the sonne of Iaphet, Gen. 10.2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20.8.

3 And say, Thus saith the Lord God, Beholde, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy lawes, and I will bring thee forth and all thine hoste, both horses, and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers & shields, all b handling swords.
b He sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

5 They of c Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.
c The Persians, Ethiopians, and men of Affrica.

6 d Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.
d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

7 Prepare thy selfe, and make thee readie, both thou, and al thy multitude, that are assembled vnto thee, and bee thou their safegard.

8 After many dayes shalt thou bee visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lyen waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy bandes, and many people with thee.

10 Thus saith the Lorde God, Euen at the same time shall many things come into thy minde, and thou shalt thinke e euill thoughts.
e Signifying, that all the people of the worlde should assemble themselues against the Church and Christ their head.

11 And thou shalt say, I will go vp to the lande that hath no walled towers: f I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,
f *Or, it: meaning the land of Israel.*

12 Thinking to spoyle the praie, & to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middes of the land.
f That is, to molest and destroy the Church.

13 Sheba and Dedan, and the marchants of Tarshish with all the lyons thereof shall say vnto thee, g Art thou come to
g Meaning, Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depende on the prouidence and goodnesse of God.

h One enemie shall enuie another, because euery one shall thinke to haue the spoyle of the Church.

spoyle the praie? hast thou gathered thy multitude to take a booty? to carry away siluer and golde, to take away cattell and goods, and to spoyle a great praye?

14 Therefore sonne of man, prophesie, and say vnto Gog, Thus sayth the Lorde God, In that day when my people of Israel i dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North partes, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the k latter dayes, and I will bring thee vpon my lande, that the heathen may knowe me, when I l shall be sanctified in thee, O Gog, before their eyes.

17 Thus sayth the Lorde God, Art not thou he, of whom I haue spoken in old time, m by the hande of my seruants the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall bee a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the fielde, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountaines shall be ouerthrowen, and the n stayres shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him o throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be p magnified, and sanctified, and knowen in the eyes of many nations, & they shall know, that I am the Lord.

CHAP. XXXIX.

1 Hee foreseeth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall be deuoured of birds and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore thou sonne of man, prophesie against Gog, & say, Thus sayth the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue thee the fift part of thee, and will cause thee to come vp from the North partes, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou q shalt fal vpon the mountaines of Israel, and all thy bands, and the people, that is with thee: for I will giue thee vnto the birdes and to euery feathered fowle and beast of the field to be deuoured.

5 Thou shalt fal vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fire on Magog, and among them that dwell safely in the r iles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lorde, the holy One of Israel.

8 Beholde, s it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwel in the cities of Israel, shall t goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shal robbe those that robbed them, and spoile those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog, u a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the Sea: and it shal cause them that passe by, to stoppe their x noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of y Hamon-gog.

12 z And seuen moneths long shall the house of Israel bee burying of them, that they may cleanse the land.

13 Yea, all the people of the land, shal burie them, and they shall haue a name when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to goe continually thorowe the a lande with them that trauaile, to bury those that remaine vpon the ground, and cleanse it: they shal search to the end of seuen moneths.

15 And the trauelers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-gog.

16 And also the name of the citie shall bee b Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lorde God, Speake vnto euery feathered fowle, and to all the beastes of the field, Assemble your selues, and come: c gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh and drinke blood.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the wethers, of the lambes, and of the goates, and of bullockes, euen of all fatte beastes of Bashan.

19 And yee shall eate fat till you bee full, and

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

k Meaning, in the last age, and from the coming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as chap. 36. 23. and 37. 28.

m Hereby hee declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience, when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog. *Chap. 36. 23. and 37. 28.*

a Or, destroy thee with fiue plagues, as chap. 38. 22.

b Meaning, that by the verue of Gods word the enemie shalbe destroyed wheresoeuer he assayleth his Church.

c That is, among all nations where the enemies of my people, dwell, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsell, and cannot be changed.

e After this destruction the Church shal haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkasses, *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies. *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till yee be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, sayth the Lorde God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and forth.

23 And the heathen shall knowe, that the house of Israel went into captiuity for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hande of their enemies: so fell they all by the sword.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lorde God, Nowe will I bring againe the captiuitie of Iaakob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lorde their God, which caused them to bee led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirite vpon the house of Israel, sayth the Lord God.

CHAP. XL.

The restoring of the Citie and the Temple.

1 IN the fiue and twentieth yeere of our bee-ing in captiuitie, in the * beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hande of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought hee mee by a ‖ a diuine vision, and set mee vpon a very hie mountaine, wherevpon was as the building of a citie, toward the South.

3 And hee brought mee thither, and behold, there was a ᵇ man, whose similitude was to looke to, like brasse, with a linnen thread in his hande, and a reede to measure with: and he stood at the gate.

4 And the man sayd vnto mee, Sonne of man, behold with thine eyes, and heare with thine eares, and lay thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hether: declare al that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house rounde about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reede.

6 Then came hee vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porche of the gate of eight cubites, and the ‖ posts thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubits on that side.

13 Yet measured hee the gate from the roofe of a chamber to the toppe of the gate: the breadth was fiue and twenty cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes were round about within: and vpon the posts were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pauement made for the court rounde about, and thirty chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 ¶ Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastward and Northward.

20 And the gate of the outwarde court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the posts thereof and the arches there-

of

Chap. 36. 23.

‖ The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

* The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ Or, visions of God.

ᵇ Which was an Angel in forme of a man that came to measure vnto this building.

‖ Or, threshold.

‖ Or, vpper poste.

‖ Or, posts.

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breedth fiue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of the gate that looketh toward y East, and the going vp vnto it had seuen steppes, and the arches thereof were before them.

23 And the gate of the inner court stoode euer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and lo, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breedth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought me toward the inner court by the South gate, & he measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof, according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long and fiue and twentie cubits broad.

30 And the arches round about were fiue and twenty cubits long, and fiue cubites broad.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, & the posts thereof, and the arches thereof were according to these measures, and there were windowes therein, and the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breedth fiue and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it, had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, & on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they laid the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an handbroad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was towarde the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he sayd vnto me, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lorde to minister vnto him.

47 So he measured the court, an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple and the other things thereto belonging.*

AFterward, he brought mee to the Temple, and measured the posts, fiue cubites broad on the one side, and fiue cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entry was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twenty cubites.

3 Then went hee in, and measured the

postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seuen cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he sayd vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubits round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wal made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went rounde mounting vpward to the chambers: for the staire of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the midst.

8 I saw also the house hie round about: the foundations of the chambers were a full reed of sixe great cubits.

9 The thicknesse of the wall which was for the chamber without, was sixe cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was sixe cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East, was an hundreth cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundred cubites with the temple within, and the arches of the court.

16 The postes & the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And frō aboue the doore vnder the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made throughout all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The alter of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he sayd vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickes, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there was made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes & palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

THen brought hee me into the vtter court by the way toward the North, and he brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chamber was a gallery of tenne cubites wide, and within was a way of one cubite, and their doores towarde the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the midst of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundreth cubites.

9 And

9 And vnder these chambers was the entrie, on the Eastside, as one goeth into them from the outward court.

10 The chambers were in the thickenes of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then said hee vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approch vnto the Lorde, shall eate the most holy things, there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, & shall put on other garments, and so shall approch to those things, which are for the people.

15 Nowe when hee had made an ende of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rod, fiue hundreth reedes, euen with the measuring reede round about.

17 He measured also the Northside, fiue hundreth reedes, euen with the measuring reed round about.

18 And he measured the South‖ side fiue hundreth reeds with the measuring reed.

‖Or, wind.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reed.

20 Hee measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation betweene the Sanctuary and the prophane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioneth the idolatrie of the children of Israel for the which they were consumed & brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

Chap. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

3 And the vision which I saw was a like the vision, euen as the vision that I saw, whe I came to destroy the citie: and the visions were like the vision that I sawe by the riuer Chebar: and I fell vpon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore. Chap. 10. 4. and 11. 22.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto mee, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwel among the children of Israel for euer, and the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkases of d their kings in their hie places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkases of their kings farre from me, and I will dwel among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the patterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the patterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and do them.

12 This is the ‡ description of the house, It shall bee vpon the toppe of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

‡ Hebr. law.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an hand breadth, euen the bottome shall be a cubite, and the breth a cubite, and the border thereof by the edge thereof, round about shalbe a span: and this shalbe the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shal be two cubites, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breth one cubite.

15 So the altar shalbe fourtie cubites, and from the altar vpwards shalbe foure hornes.

16 And the altar shall bee twelue cubites long, and twelue broad, and foure squart in the foure corners thereof.

17 And the frame shall bee fourteene cubites long, and fourteene broade in the foure square corners thereof, and the border about it shall bee halfe a cubite, and the bottome thereof shall bee a cubite about, and the steps thereof shall bee turned toward the East.

18 ¶ And

18 ¶ And he said vnto me, Sonne of man, thus sayeth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprincle blood thereon.

19 And thou shalt giue to the Priests, & to the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me, sayeth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, & burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shal cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen daies shalt thou prepare euery day an he goat for a sinne offring: they shall also prepare a young bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

† Or, fill his hand

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offrings, and I will accept you, sayeth the Lord God.

CHAP. XLIIII.

He representeth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen he brought mee to ward the gate of the outward Sanctuary, which turneth to ward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe * shut, & shall not be opened, & no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

* Meaning, from the cõmon people, but not from the Priests not the Prince, read Chap. 46.8,9.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee mee to ward the North gate before the House: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto mee, Sonne of man, † marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entring in of the house with euery going forth of the Sanctuary.

† Or, set thine heart.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayeth the Lorde God, O house of Israel, yet haue ynough of all your abominations,

7 Seing, that ye haue brought into my Sanctuary * strangers, vncircumcised in heart, & vncircumcised in flesh, to be in my Sanctuary, to pollute mine House, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.

* For they had brought idolaters, which were of other countreys, to teach them their idolatry, Chap. 23.40.

8 For ye haue not kept the * ordinances of mine holy things: but you your selues haue set other to take the charge of my sanctuary.

* Ye haue not offered vnto mee according to my Law.

9 Thus sayth the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the * Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie,

* The Leuites which had committed idolatrie, were put from their dignity, and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe ‡ doores, read 2. King 23.9

11 And they shall serue in my Sanctuarie, and keepe the gates of the house, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp mine hand against them, sayth the Lorde God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice therof, and for all that shal be done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that * kept the charge of my Sanctuary, when ‡ children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, sayeth the Lord God.

* Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shall come neere to my table to serue me, and they shall keepe my charge.

17 And when they shal enter in at ‡ gates of the inner court, they shall be clothed with linnen garments, & no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loines: they shall not gird themselues in the sweating places.

19 But when they go forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanc-

tifie

tiſie the people with their garments.

f As did the infidels and heathen. *Leuit.* 10. 9.

20 They ſhal not alſo f ſhaue their heads, nor ſuffer their locks to growe long, but round their heads.

21 * Neither ſhal any Prieſt drinke wine when they enter into the inner court.

Leuit. 21. 13, 14.

22 Neither ſhall they take for their * wiues a widowe, or her that is diuorced: but they ſhal take maidens of the ſeede of the houſe of Iſrael, or a widow that hath bene the wiuow of a Prieſt.

23 And they ſhal teach my people the difference betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtande to iudge, and they ſhall iudge it according to my iudgements: and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

Leuit. 21. 1, 3, 11. 25 * And they ſhall come at no dead perſon to defile themſelues, except at their father, or mother, or ſonne, or daughter, brother or ſiſter, that hath had yet none huſband: in theſe may they g be defiled.

g They may be at their burial, which was a defiling.

26 And when he is cleanſed, they ſhal reckon vnto him ſeuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to miniſter in the Sanctuarie, he ſhall offer his ſinne offering, ſayth the Lord God.

Deut. 18. 1. *num.* 18. 20. 28 * And the Prieſthood ſhall bee their inheritance, yea, I am their inheritance: therefore ſhall yee giue them no poſſeſſion in Iſrael, for I am their poſſeſſion.

29 They ſhall eate the meate offering, and the ſinne offering, and the treſpaſſe offering, and euery dedicate thing in Iſrael ſhal be theirs.

Exod. 13. 2. *and* 22. 29. *and* 34. 19. *numb.* 3. 13. 30 * And all the firſt of all the firſt borne, and euery oblation, euen all of euery ſort of your oblations ſhalbe the Prieſts. Yee ſhall alſo giue vnto the Prieſtes the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

Exod. 22, 31. *Leuit.* 22. 8. 31 The Prieſts ſhal not eate of any thing, that is * dead, or torne, whether it be foule or beaſt.

CHAP. XLV.

1 Out of the land of promiſe are three ſeperate foure portions, of which the firſt is giuē to the prieſt: and to the Temple, the ſecond to the Leuites, the third to the city, the fourth to the prince. 9 An exhortation vnto the heads of Iſrael. 10 Of iuſt weights and meaſures. 13 Of the firſt fruits, &c.

MOreouer when ye ſhall diuide the land for inheritance, ye ſhall offer an oblation vnto the Lorde an * holy portion of the land, fiue and twentie thouſand reedes long, and ten thouſand broad: this ſhall bee holy in all the borders thereof round about.

h Of all the land of Iſrael the Lord onely requireth this portion for the Temple and for the Prieſts, for the citie and for the Prince.

2 Of this there ſhall be for the Sanctuarie fiue hundreth in length, with fiue hundreth in breadth, all ſquare round about, and fiftie cubites round about for the ſuburbes thereof.

3 And of this meaſure ſhalt thou meaſure the length of fiue and twentie thouſand, and the breadth of ten thouſand: and in it ſhall bee the Sanctuarie, and the moſt holy place.

4 The holy portion of the land ſhall be the prieſts, which miniſter in the Sanctuarie, which came neere to ſerue the Lord: and it ſhalbe a place for their houſes, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thouſand of length, and the ten thouſand of breadth ſhall the Leuites that miniſter in the houſe, haue their poſſeſſion for twentie chambers.

6 Alſo ye ſhal appoint the poſſeſſion of the citie, fiue thouſand broad, and fiue & twentie thouſand long ouer againſt the oblation of the holy portion: it ſhalbe for the whole houſe of Iſrael.

7 And a portion ſhall be for the prince on the one ſide, and on that ſide of the oblation of the holy portion, and of the poſſeſſion of the citie, euen before the oblation of the holy portion, and before the poſſeſſion of the citie from the Weſt corner Weſtward, and from the Eaſt corner Eaſtward, and the length ſhalbe by one of the portions from the Weſt border vnto the Eaſt border.

8 In this land ſhall bee his poſſeſſion in Iſrael: and my princes ſhall no more oppreſſe my people, and the reſt of the land ſhall they giue to the houſe of Iſrael, according to their tribes.

9 Thus ſaith the Lord God, Let it b ſuffice you, O princes of Iſrael: leaue off crueltie & oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſayth the Lord God.

b The Prophet ſheweth that the heads muſt be firſt reformed, afore any good order can be eſtabliſhed among the people.

10 Ye ſhall haue iuſt balances, and a true * Ephah, and a true Bath.

c Ephah and Bath were both of one quantitie, ſaue that Ephah conteined in dry things, that which Bath did in liquor, Leuit. 5. 12. 1. King. 5. 11. *Exod.* 30. 13. *leuit.* 27. 25. *num.* 3. 47.

11 The Ephah and the Bath ſhall bee equall: a Bath ſhall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof ſhall be after the Homer.

12 * And the ſhekel ſhalbe twenty gerahs, and twenty ſhekels, and d fiue and twentie ſhekels and fifteene ſhekels ſhall be your Maneh.

d That is, threeſcore ſhekels make a weight called Mina: for he ioyneth theſe three parts to a Mina.

13 ¶ This is the oblation that ye ſhall offer, the firſt part of an Ephah of an Homer of wheate, and ye ſhall giue the firſt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee ſhall offer the tenth part of a Bath out of the Coz, (tenne Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat paſtures of Iſrael for a meate offering, and for a burnt offering & for peace offerings, to make reconciliation for them, ſaieth the Lord God.

16 All the people of the land ſhal giue this oblation for the prince in Iſrael.

17 And it ſhall be the princes part to giue burnt offrings, & meate offrings, and drinke offrings in the ſolemne feaſts, & in the newe moones, and in the Sabbaths, and in all the high feaſts of the houſe of Iſrael: he ſhal prepare the ſinne offring, and the meat offring, and the burnt offering, and the peace offerings to make reconciliation for the houſe of Iſrael.

e Which was Nilan, conteining part of March and part of April.

18 ¶ Thus ſaith the Lord God, In the firſt moneth, in the firſt day of * the monath, thou ſhalt

shall take a yong bullocke without blemish, and clense the Sanctuarie.

19 And the Priest shall take of the bloode of the sinne offering, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖Or, Court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, and yet shall eate vnleauened bread,

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullocks, & seuen rammes without blemish dayly for seuen dayes, and an hee goat dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an † Hin of oyle for an Ephah.

† Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he do the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones. 8 Thorow which doores they must goe in, or come out of the Temple, &c.

THus sayth the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall bee opened, and in the day of the newe moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not bee shut till the euening.

3 Likewise the people of the lande shall worship at the entrie of this gate before the Lorde on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince shall offer vnto the Lorde on the Sabbath day, shalbe sixe lambes without blemish, and a ramme without blemish.

5 And the meat offering shalbe an Ephah for a ramme: and the meate offering for the lambes * a gift of his hand, and an Hin of oyle to an Ephah.

* That is, as much as he will.

6 And in the day of the newe moone it shalbe a yong bullocke without blemish, and sixe lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offering, euen an Ephah for a bullock, and an Ephah for a ramme, and for the lambes ‖ according as his hand shall bring, and an Hin of oyle to an Ephah.

‖ Meaning, as he shall thinke good.

8 And when the prince shal enter, he shal goe in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, hee that entereth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall goe foorth by the way of the North gate: hee shall not returne by the way of the gate whereby he came in, but they shall goe foorth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they go in, and when they goe foorth, they shall goe foorth together.

11 And in the feasts, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lorde, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the first part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flower: this meate offering shal be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lorde God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shal be his sonnes, and it shal be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall bee his to the † yeere of liberties: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

† Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shall not ‡ take of the peoples inheritance, nor thrust them out of their possession: but hee shall take his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

‡ But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and beholde, there was a place at the west side of them.

20 Then sayd he vnto me, This is the place where the priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused mee to goe by the foure corners

e That the people should not haue to do with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about these foure, and kitchins were made vnder the walles round about.

24 Then he sayde vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coastes of the land of promise, and the deuision thereof by tribes.

AFterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stoode toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then he brought me out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Againe he measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.

6 And he sayd vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused mee to returne to the brinke of the riuer.

7 Now when I returned, behold at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, wheresoeuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto En-eglaim, they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises therof shall not be wholesome: they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall growe all ‖ fruitfull trees, whose leafe shall not fade, neither shal the fruit thereof faile: it shall bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shall be for ‖ medicine.

‖ Or, tree for meate.

‖ Or, for bruises and sores.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions. * Gen.48.22.

14 And ye shall inherite it, one as well as an other: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance. * Gen.12.7.& 13.15.& 15.18. and 26.4. deut.34.4.

15 And this shall bee the border [k] of the land toward the Northside, from the maine sea toward Hethlon as men go to Zedadah: k By the land of promise he signifieth the spirituall land, whereof this was a figure

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the lande of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall bee towarde Teman from Tamar to the waters of ‖ Merrhoth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman. ‖ Or, strife.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel. l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, and they shall beget children among you, and they shall bee vnto you as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes: From the Northside, to the coast towarde Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shall bee a portion for Dan. a The tribes, after that they entred into the land vnder Iosh. diuided the land somewhat otherwise then is here set foorth by this vision.

2 And by the border of Dan from the East side vnto the West side, a portion for Aser.

3 And by the border of Dan from the East part euen vnto the West part, a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.
b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.
c Meaning, the multitude of the that should be refreshed by the spirituall waters.
d Shewing that the abundance of these graces should be so great, that all the world should be full therof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zec.14.8.
e The waters) which of nature are salt and vnholsome, shalbe made sweete and comfortable.
f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked & reprobate,

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East part vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall bee the offering which they shall offer of fiue and twentie thousande reeden broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the midst of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the Lorde, shall bee of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West ten thousand broade, and toward the East ten thousand broade, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the midst thereof.

11 It shall be for the Priests that are sanctified of the sonnes of [a] Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

a Chap. 44.15.

12 Therefore this oblation of the lande that is offered, shall bee theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broade: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall bee a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousande, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shall bee toward the North two hundreth and fiftie, and towarde the South two hundreth and fiftie, and towarde the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousande Westward: and it shall bee ouer against the oblation of the holy portion, and the encrease thereof shall bee for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twenty thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation towarde the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shalbe the princes.

e So that Iudah was on the North side of the princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shalbe euen from Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho, the citie of Palme trees.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, sayth the Lord God.

30 And these are the bounds of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eightene thousand measures, and the name of the citie from that day shalbe, ‡ The Lord is there.

‡ Ebr. Iehouah shammah.

¶ Daniel

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his ſingular mercy toward his Church are moſt liuely heere ſet forth, who neuer leaueth his deſtitute, but now in their greateſt miſeries & afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch gracts of his holy Spirite, that Daniel aboue all other had moſt ſpecial reuelation of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt end of the world, and to the generall reſurrection, as of the foure monarchies and empiers of all the world, to wit, of the Babylonians, Perſians, Grecians and Romans. Alſo of the certaine number of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreouer he ſheweth Chriſtes office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from ? beginning God euer exerciſed his people vnder the croſſe, ſo he teacheth here, that after that Chriſt is offered, hee will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuſeth certaine yong men of the Iewes to learne his lawe. 5 They haue the kings ordinary appointed, 8 but they abſtaine from it.

a Read 2. Kings 24.1. and Iere. 25.1.

IN the a third yere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ieruſalem, and beſieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hande, with part of the veſſels of the houſe of God, which he carried into the land of b Shinar, to the houſe of his god, and hee brought the veſſels into his gods treaſurie.

3 And the King ſpake vnto c Aſhpenaz the maſter of his d Eunuches, that hee ſhoulde bring certaine of the children of Iſrael, of the e Kings ſeede, and of the princes:

4 Children in whome was no blemiſh, but well f fauoured, and inſtruct in all wiſedome, and well ſeene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the g learning, and the tongue of the Caldeans.

5 And the king appointed them h proviſion euery day of a i portion of the kings meate, and of the wine which hee dranke, to nourthing them k three yere, that at the end therof, they might ſtand l before the king.

6 Now among theſe were certaine of the children of Iudah, Daniel, Hananiah, Miſhael, and Azariah.

7 Vnto whom the chiefe of the eunuches gaue other names: for hee called Daniel, Belteſhezzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that hee would not m defile himſelfe with the portion of the kings meat, nor with the wine which hee dranke: therefore he required the cheife of the Eunuches that he might not defile himſelfe.

9 (Now God had brought Daniel into fauour, and tender loue with the cheife of the Eunuches)

10 And the cheife of the Eunuches ſayd vnto Daniel, n I feare my lorde the king, who hath appointed your meate and your drinke: therefore if he ſee your faces worſe liking then the other children, which are of your ſort, then ſhall ye make mee loſe mine head vnto the king.

11 Then ſayd Daniel to Melzar, whom the cheife of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael and Azariah.

12 Proue thy ſeruants, I beſeech thee, o ten dayes, and let them giue vs p pulſe to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was as maſter of the wards.

d He calleth them eunuches whom the King nouriſhed and brought vp to be rulers of other countreys afterward.

e His purpoſe was to keepe them as hoſtages, and that he might ſhew himſelfe victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and ſo to bee able to ſerue him as gouernours in their land: moreouer by this meanes the Iewes might bee better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

f The King required three things, that they ſhould bee of noble birth, that they ſhould bee wittie and learned, and that they ſhould bee of a ſtrong and comely nature, that they might doe him better ſeruice: this hee did for his owne commoditie, therefore it is not to praiſe his liberalitie: yet in this hee is worthy prayſe, that hee eſteemed learning, and knewe that it was a neceſſary meane to gouerne by.

g That they might forget their owne religion and countrey faſhions, to ſerue him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refuſed the abuſe of things and ſuperſtition, inſomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainement, they might learne to forget the mediocritie of their owne people,

i To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

k As well to ſerue at the table, as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great tentation and a ſigne of ſeruitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but becauſe the King ſhould not entiſe him by this ſweete poyſon, to forget his religion and accuſtomed ſobrietie, and that in his meate and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet.

n He ſuppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he repreſenteth them which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this ſpace hee might haue the triall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being moued by the Spirite of God.

p Not that it was a thing abominable to eate daintie meates and drinke wine, as before and after they did, but if they ſhould haue hereby beene wonne to the King, and haue refuſed their owne religion, that meat and drinke had bene accurſed.

the kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them tenne dayes.

15 And at the end of tenne dayes, their [q] countenances appeared fairer, and in better liking then all the children, which did eat the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning [r] and wisedome: also hee gaue Daniel vnderstanding of all [s] visions and dreames.

18 Nowe when the time was [t] expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mithael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, he found them ten times better then all the inchanters & astrologians, that were in all his realme.

21 And Daniel was vnto [u] the first yeere of King Cyrus.

q This bare feeding and that also of Moses, whē he fled from the court of Egypt, declareth that we must liue in such sobriety as God doth call vs vnto, seeing he will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

† *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and natural knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11.

s So that he only was a Prophet & none of the other: for by dreames and visions God appeared to his Prophets, Numb. 16. 6. t Of the three yeeres aboue mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 *The dreame of Nebuchadnezzar.* 13 *The king commaudeth al the wise men of Babylon to be slaine, because they could not interprete his dream.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof.* 44 *Of the euerlasting kingdom of Christ.*

AND in the second yeere of the raigne of [a] Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians & the sorcerers, and the [e] Caldeans for to shewe the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Aramites language, O king liue for euer: shew thy seruants thy dreame, and we shall shew the interpretation.

a The father and the sonne were both called by this name. So that this is meant of the sonne, when he reigned alone: for he reigned also after a sort w his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare & strange a dreame that he had not had the like.

d He was so heauy with sleepe, that he began to sleep a gaine. Some read, & his sleep was broken from him.

e For all these astrologers and sorcerers called themselues by this name of honour, as though all the wisdome and knowledge of the countrey depended vpon them, and that all other countreys were voyd of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therfore the learned vsed to speake it: as the Iewish writers doe this day.

5 And the King answered and said to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be drawen in pieces, & your houses shalbe made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shewe [h] his seruantes the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayde, I know certainely that yee [i] would gaine the time, because yee see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to speake before me til the time be changed: therefore tell mee the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayde, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king nor prince nor lord that asked such thinges at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsel and wisedome to Arioch the Kings [k] chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the Kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue [l] leasure, and that hee would shew the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mithael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secrete reuealed vnto Daniel in a vision by night: therefore Daniel prayed the God of heauen.

20 And Daniel answered and said, [m] The Name of God be prayed for euer and euer: for wisedom and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: hee setteth vp kings: hee giueth wisedome vnto the wise, and

g This is a iust reward of their arrogancy (which vanted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetual shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge whereas but mere ignorance, & so as deluders of the people, they were worthy to dye.

† *Eb. redeeme the time.*

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

k *Or, the captaine of the gard.*

Psalme 113. 2. and 115. 18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13 and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding only thereof must come of God: whereby he smiteth the king with a certaine feare & reuerence of God, that he might be the more apt to receiue the high mysteries that should bee reuciled.

p Because he had said that God onely must reueile the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set foorth his glory.

q By golde, siluer, brasse and yron, are meant the Caldean Persian, Macedonian & Romane kingdome, which should successiuely rule all the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the end of this fourth Monarchie.

and vnderstãding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darknes, and the n light dwelleth with him.

23 I thanke thee and prayse thee, O thou God of my l fathers, that thou hast giuen me wisedome and m strength, and hast shewed me nowe the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniel went vnto Arioch, whome the King had ordained to destroy the wisedome of Babel: he went and sayd thus vnto him, Destroy not n the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the king the interpretation.

26 Then answered the king and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and sayd, The secrete which the king hath demaunded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in o heauen that reuealeth secrets, and sheweth the King Nebuchad nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, reuealeth thee what shall come.

30 As for mee, the secret is not shewed mee for any wisedome that I haue, more then any other liuing, but only to shewe the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine q gold, his breast and his armes of siluer, his belly and his thighs of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken altogether, and became like the chaffe of the Summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 O King, thou art a king of kings, for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art r this head of golde.

39 And after thee shall rise another kingdome, s inferiour to thee, of siluer, and another t third kingdome shall be of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron u burieth all these things, so shall it breake in v pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall bee w diuided, but there shall bee in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselues with x the seed of men: but they shall not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which y shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the z stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde: so the great God hath shewed the king what shall come hereafter: the dreame is certaine, and the interpretation thereof faithfull.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonians, both because it was not a Monarchie and generall empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among their wonderfull alterations: and he calleth the Babylonians kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse touching ambition, cruelty, and all kinde of vice: shewing, that the world should growe worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to the hardnesse thereof, but the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill warres, and continuall discords among themselues.

y They shall by marriages and affinities, thinke to make themselues strong, yet shall they neuer be ioyned in hearts.

z His purpose is to shew that all the kingdoms of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning shoulde be small and without beautie to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be as small: for the spirite that is in them, is like as small, Rom. 8. 10.

the great God hath shewed the king what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and sayd, I know of a trueth that your [c] God is a God of gods, and the Lord of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the King, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeareth soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuity, and also he receiue them, lest he should offend this cruell king, which willingly gaue them. e He did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue some release & ease by this benefit. f Meaning, that either he was a Iudge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they disposed the Kings commaundement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzer confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the king made [a] an image of golde, whose height was three score cubites, and the breadth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent [b] to gather together the nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the [b] image, which Nebuchad-nezzar the [c] King had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the middes of a hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harp, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image.

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, [f] What diligence? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harp, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made? for if ye worship it not, ye shall be cast immediatly into the mids of an hote fierie fornace: for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and sayde to the king, O Nebuchad-nezzar, wee are not carefull to answere thee in this matter.

17 Beholde our God whom wee serue, is able

a Vnder pretence of religion and holinesse, in making an image to his idole Bel, he sought his owne ambition & vaine glorie: and this declareth, that he was not touched with [g] true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his works. The Greeke interpreters write that this was done eighteene yeeres after the dreame and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glorie.

b Shewing that the idole is not knowen for an idole so long as he is with the workeman: but when the ceremonies and customes are recited & vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approoue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the crueltie of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that the more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruel punishments, the more is God glorified by his seruants to whom he giueth patience & constancie to abide the crueltie of their punishment: for either he deliuereth them frō death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whom God sent to comfort his in their great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was moued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to content men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

h able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, bee it knowen to thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fierie fornace.

21 So these men were bounde in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hote fierie fornace.

22 Therefore because the kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and said vnto his counsellers, Did not we cast three men bound into the midst of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and saide, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe foorth and come hither: so Shadrach, Meshach, and Abednego l came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: so not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and saide, m Blessed bee the God of Shadrach Meshach, and Abednego, who hath sent his Angel, and deliuered his seruaunts, that put their trust in him, and haue changed the Kings commandement, and perished their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any n blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawen in pieces, and their houses shall be made a iakes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and woonders, that the high God hath wrought toward me.

33 Howe great are his signes, and how mighty are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

i suffer double punishment. o Meaning so farre as he is extended. p Reade Chap. 2 44.

CHAP. IIII.

a Another dreame of Nebuchad-nezzar which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a b dreame, which made mee afrayd, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore I made a decree, that they should bring all the wise men of Babel before me, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but c they could not shew me the interpretation thereof,

5 Til at the last Daniel came before me, (whose name was d Belteshazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, e chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I saw a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the field, and the

n If this heathen king inclosed by Gods spirit would not see blasphemie vnpunished, but made a law, and set a punishment to such transgressours, much more ought all they that professe religion, to take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which hee saw of the foure empires for Daniel both declared what that dreame was, and what it meant: and here he only expounded the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and lest Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they seare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be numbred among the sorcerers, and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and beholde, a g watchman, and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches, shake off his leaues, & scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheleſſe leaue the ſtumpe of his rootes in the earth, and with a band of iron and braſſe bind it among the graſſe of ỹ field, and let it bee wet with the dewe of heauen, and let his portion be with the beasts among the graſſe of the field.

13 h Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let ſeuen times be paſſed ouer him.

14 i The ſentence is according to the decree of the watchmen, and according to the word of ỹ holy ones: the demand was anſwered, to the intent that liuing men may know, that the moſt High hath power ouer the kingdome of men, and giueth it to whomſoeuer he will, and appointeth ouer it the moſt abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue ſeene: therefore thou, O Belteſhazzar, declare the interpretation thereof: for all the wiſe men of my kingdome are not able to ſhew mee the interpretation: but thou art able, for the ſpirit of the holy gods is in thee.

16 ¶ Then Daniel (whoſe name was Belteſhazzar) held his k peace by the ſpace of one houre, and his thoughts troubled him, and the King ſpake and ſayd, Belteſhazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou ſaweſt, which was great and mighty, whoſe height reached vnto the heauen, and the ſight thereof through all the world,

18 Whoſe leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beaſtes of the fielde dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, O king, that art great and mightie: for thy greatneſſe is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king ſaw a watchman, and an holy one, that came downe from heauen, and ſayde, Hewe downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a bande of yron and braſſe binde it among the graſſe of the fielde, and let it bee wet with the dewe of heauen, and let his portion bee with the beaſtes of the fielde, l till ſeuen times paſſe ouer him,

21 This is the interpretation, O King, and it is the decree of the moſt High, which is come vpon my lord the King,

22 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the m oxen, and they ſhall wet thee with the dewe of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that n the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

23 Whereas they ſayde, that one ſhoulde leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine vnto thee: after that, thou ſhalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counſell be acceptable vnto thee, and o breake off thy ſinnes by righteouſnes, and thine iniquities by mercy toward the poore: loe, let there be an p healing of thine errour.

25 All theſe things ſhall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue q moneths, he walked in the royall palace of Babel.

27 And the king ſpake and ſayd, Is not this great Babel, that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

28 While the worde was in the Kings mouth, a voice came downe from heauen, ſaying, O king Nebuchad-nezzar, to thee he it ſpoken, Thy kingdome is departed from thee,

29 And they ſhall driue thee from men, and thy dwelling ſhall bee with the beaſts of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdome of men, and giueth it vnto whomſoeuer he will.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Egles feathers, and his nailes like birdes clawes.

31 And at the ende of theſe r dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt High, and I praiſed and honoured him that liueth for euer, s whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: t according to his will he worketh in the army of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto mee, and I returned to the honour of my kingdome: my glory and my beautie was reſtored vnto mee, and my counſellers u and my princes ſought vnto mee, and I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

34 Nowe therefore, I Nebuchad-nezzar to ſtand content therewith, and giue him the glory. t By whom it ſeemeth that he had bene put from his kingdome before.

u praiſe

g Meaning, the Angel of God, which neither eateth nor ſleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commaundeth to cut downe this tree, he knew ỹ it ſhould not be cut downe by man, but by God.

h Hereby he meaneth ỹ Nebuchad-nezzar ſhould not onely for a time loſe his kingdome, but be like a beaſt.

i God hath decreed his iudgement, and the whole armie of heauen haue as it were ſubſcribed vnto it, like as alſo they deſire the execution of his decree againſt all them that lift vp themſelues againſt God.

k He was troubled for the great iudgement of God which he ſaw ordeined againſt the king: and ſo the Prophets vſed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compaſſion vpō man, and alſo to conſider that they ſhould be ſubiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long ſpace, as ſeuen yeeres. Some interprete ſeuen moneths, and others ſeuen weekes: but it ſeemeth he ment of yeeres.

m Not that his ſhape or forme was changed into a beaſt, but that he was either ſtriken mad, and ſo auoided mans company, or was caſt out for his tyranny, and ſo wandred among ỹ beaſts, and ate herbes and graſſe.

n Daniel ſheweth the cauſe why God thus puniſhed him.

o Ceaſe from prouoking God to anger any longer by thy ſinnes, that hee may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

p Suffer the errours of thy former life to be redreſſed.

q After that Daniel had declared this viſion: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, ſeeing that theſe terrible threatnings could not moue him to repent.

r When the terme of theſe ſeuen yeres was accompliſhed, *Chap. 7. 14. micah. 4. 7. Iuke 1. 33.*

s He confeſſeth Gods will to be the rule of all iuſtice, & a moſt perfit law whereby he gouerneth both man and Angels and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely

praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgment, and those that walke in pride, he is able to abase.

a He doth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

a Daniel reciteth this history of king Belshazzar Euil merodachs sonne, to shew Gods iudgments against the wicked, for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

b The kings of the East parties then vsed to sit alone commōly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banker, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

2 And Belshazzar ‖ whiles hee tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

‖Or, *ouercome with wine.*

c Meaning, his grandfather.

3 Then were brought the golden vessels, that were taken out of the Temple of the d Gods house at Ierusalem, and the king and his princes, his wiues, and his concubines dranke in them.

d In contempt of the true God they prayed their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them to do them good, which is also the opinion of all idolaters. e That it might the better be seene. f So hee that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

4 They dranke wine and prayed the d gods of golde and of siluer, of brasse, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the kings palace, e the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the King cryed loude, that they should bring g the Astrologians, the Caldeans & the soothsayers. And the king spake and sayde to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation therof, shall bee clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the thirde ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the h Queene by reason of the talke of the King and his Princes, came into the banket house, and the Queene spake, and sayd, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirite of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was founde in him: whom the king Nebuchad-nezzar thy father the king, I say, thy father, made chiefe of the i Inchanters, Astrologians, Caldeans, and Soothsayers,

12 Because a more excellent spirite, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were founde in him, euen in Daniel, whom the king named Beltheshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

14 Now I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisedome is founden thee.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

15 Nowe therefore, wise men, and Astrologians haue bene brought before mee, that they shoulde reade this writing, and shewe mee the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, that thou coulde set the interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and saide before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O King, heare thou, the most High God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie, and honour and glory.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: hee put to death whom he would: he smote whom he would: whom hee would hee let vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till hee knew that the most High God bare rule ouer the kingdome of men, and that hee appointeth ouer it whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue dronke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstande: and the God in whose hande thy breath is and all thy waies, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

24 m Then was the palme of the hande sent from him, & hath written this writing.

25 And this is the writing that hee hath written, n MENE, MENE, TEKEL VPHARSIN.

n This word is twise written for the certaintie of the thing shewing that God had most surely counted, signifying also that God hath appointed a terme for all kingdomes, and that a miserable ende shall come on all that raise themselues against him.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found ‖ too light.

‖ Or, wanting.

28 PERES, thy kingdom is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius ° of the Medes tooke the kingdome, being threescore & two yeere old.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a den of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome a an hundreth and twenty gouernours, which should bee ouer the whole kingdome,

a Reade Esther, Chap. 1. 1.

2 And ouer these three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should haue no damage.

‖ Or, not be troubled.

3 Nowe this Daniel b was preferred aboue the rulers and gouernours, because the spirite was excellent in him, and the King thought to set him ouer the whole realme.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and gouernours ° sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walk vprightly in the feare of God, and to haue a good conscience.

5 Then sayde these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the denne of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius d sealed the writing and the decree.

d Herein is condemned the wickednes of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

10 ¶ Nowe when Daniel vnderstoode that he had sealed the writing, hee went into his house, and his ° windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whe they should pray toward that Temple, and also that others might see, that hee would neither consent in heart nor deed for these fewe dayes to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirty dayes, saue to thee, O King, shall bee cast into the denne of lions? The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayd vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniell, to deliuer him: and he laboured till the Sunne went downe to deliuer him.

15 Then these men assembled vnto the king, and sayd vnto the king, Vnderstand, O King, that the Law of the Medes and Persians is, that no decree nor statute which the King confirmeth, may bee ‖ altered.

‖ Thus the wicked maintaine euill lawes by constancie and authoritie, which is oftentimes either lightnesse, or stubbornesse, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the den of lions.

20 And when hee came to the denne, hee cried with a lamentable voice vnto Daniel: and

and the king ſpake, and ſayd to Daniel, O Daniel, the ſeruant of the liuing God, is not thy God (whom thou alway ſerueſt) able to deliuer thee from the lyons?

g This declareth that Darius was not touched with the true knowledged of God, becauſe he doubted of his power.

21 Then ſayd Daniel vnto the king, O king, liue for euer.

22 My God hath ſent his Angel, & hath ſhut the lyons mouthes, that they haue not hurt me: for my h iuſtice was found out before him: and vnto thee, O King, I haue done i no hurt.

h My iuſt cauſe and vprightneſſe in this thing, wherein I was charged, is approued of God.

23 Then was the king exceeding glad for him, and commaunded that they ſhould take Daniel out of the den: ſo Daniel was brought out of the denne, and no maner of hurt was found vpon him, becauſe he k beleeued in his God.

i For he did diſobey the kings wicked commandement to obey God, and ſo did no iniurie to the king, who ought to command nothing, whereby God ſhould be diſhonoured.

24 And by the commaundement of the king, theſe men which had accuſed Daniel, were brought, and were l caſt into the denne of lions, euen they, their children, and their wiues: and the lyons had the maſterie of them, and brake all their bones in pieces, or euer they came at the ground of the denne.

k Becauſe hee committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Heb. 11. 33.

25 ¶ Afterwarde king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare m before the God of Daniel: for hee is the a liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion ſhalbe euerlaſting.

l This is a terrible example againſt all the wicked, which doe againſt their conſciences make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch, when their wickednes is come to light: though not in euery point, or with like circumſtances, yet to execute true iuſtice vpon them.

27 He reſcueth & deliuereth, and he worketh ſignes and woonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

m This prooueth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroied all ſuperſtition and idolatry, and not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. 8 The ten hornes of the fourth beaſt. 27 Of the euerlaſting kingdom of Chriſt.

IN the firſt yere of Belſhazzar king of Babel, Daniel ſaw a dreame, and there were viſions in his head, vpon his bed: a then he wrote the dreame, & declared the ſumme of the matter.

a Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeuentie yeeres, as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Meſſiah bee vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance, and all the promiſes fulfilled: whereof they ſhould haue a certaine token in the deſtruction of the Babylonicall kingdom.

2 Daniel ſpake, and ſayd, I ſawe in my viſion by night, and beholde, the foure winds of the heauen ſtrene vpon b the great ſea:

b Which ſignified that there ſhould be horrible troubles and afflictions in the world in all corners of the world, and at ſundry times.

3 And foure great beaſts came vp from the ſea, one diuers from another.

4 The firſt was as a c lion, and had egles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon his feete as a man, and a mans heart was giuen him.

c Meaning the Aſſyrian & Caldean Empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by mans heart.

5 And behold, another beaſt which was the ſecond, was like a d beare, and ſtood vpon the e one ſide: and he had three ribbes in his f mouth betweene his teeth, & they ſayd thus vnto him, Ariſe, and deuoure much fleſh.

d Meaning the Perſians which were barbarous and cruell.

6 After this, I beheld, and loe, there was another like a g leopard, which had vpon his backe h foure wings of a fowle: the beaſt had alſo foure heads, and i dominion was giuen him.

e They were ſmall in the beginning, and were ſhut vp in their mountaines and had no breit.

7 After this, I ſawe in the viſions by night, and beholde, the k fourth beaſt was fearefull, and terrible, and very ſtrong, It had great l yron teeth: it deuoured, and brake in pieces, and ſtamped m the reſidue vnder his feete: and it was vnlike to the beaſts that were before it: for it had n tenne hornes.

f That is, deſtroyed many kingdoms, and was inſatiable.

8 As I conſidered the hornes, beholde, there came vp among them another little o horne, before whom there were three of

g To wit, the Angels by Gods commandement, who by this meanes publiſhed the ingratitude of the world.

h Meaning, Alexander the king of Macedonie.

i That is, his foure chiefe captaines, which had the Empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonie, and Ptolemeus had Egypt.

k It was not of himſelfe, nor of his owne power, that hee gate all theſe countreys: for his armie conteined but three thouſand men, and he ouercame in one battel Darius, which had tenne hundred thouſand, when he was ſo beaſtie with ſleepe, that his eyes were ſeaſe open, as the ſtories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was as a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

m Signifying the tyrranny and greedineſſe of the Romanes.

n That which the Romanes could not quietly inioy in other countreys, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is heere called the ſtamping of the reſt vnder the feet.

o That is, ſundry and diuers prouinces, which were gouerned by the Deputies and Proconſuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot bee applyed vnto them. And alſo in this propheſie the Prophets ſpirit is chiefly to comfort the Iewes vnto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a parte from the whole eſtate was plucke away. For Auguſtus tooke from the Senate the libertie of chuſing the Deputies to ſend into the prouinces, and tooke the gouernment of certaine countreys to himſelfe,

the

the first hornes pluckt away: and beholde, in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of dayes did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

10 A fierie streame issued, and came foorth from before him, thousande thousands ministred vnto him, and tenne thousande [u] thoulands stoode before him: the iudgement was set, and the bookes opened.

11 Then I beheld, [v] because of the voyce of the presumptuous wordes, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As [w] concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, beholde, [x] one like the sonne of man came in the cloudes of heauen, and [y] approched vnto the Ancient of dayes, and they brought him before him,

14 And he gaue him [z] dominion, and honour, and a kingdome, that all people, nations, and languages, should serue him: his dominion is an euerlasting dominion, which shal neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [a] troubled in my spirite in the middes of my bodie, and the visions of mine head made me afrayd.

16 Therefore I came vnto [b] one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shall take the [c] kingdom of the Saints of the [d] most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would know the trueth of the fourth beast, which was so [e] vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the [f] residue vnder his feet.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [g] looke was more stout then his fellowes.

21 I beheld, and the same [h] horne made battell against the Saints, yea, and preuailed against them,

22 Until [i] the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, & shal tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: & another shall rise after them, and he shalbe vnlike to the first, and he shall subdue [k] three kings,

25 And shall speake wordes against [l] the most High, and shall consume the Saints of the most High, and thinke that hee may [m] change times and lawes, and they shall be giuen into his hand, vntill a [n] time, and times, and the diuiding of time.

26 But the [o] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [p] kingdome, and dominion,

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r These Romane Emperours at the first vsed a certeine humanitie, and gentlenesse, and were content that others, as the Consuls & Senate should beare the name of dignity, so that they might haue the profit, and therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning the places where God and his Angels should come to iudge these Monarchies, which iudgment should beginne at the first comming of Christ.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the first comming of Christ, when as the will of God was plainly reuealed by his Gospell.

y Meaning, that hee was astonied, when he sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.

z As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promise.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesthe, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being seperate from the common sort of men by the manifest signes of his diuinitie.

b To wit, when he ascended into the heauens, and his diuine Maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour.

c This is meant of the beginning of Christes kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdom thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a king, and the Romane Empire by consuls: the Romans changed their gouernours yeerely, and the other monarchies

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reteined them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet amongst themselues.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperors, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, and were called the Church of God, or the kingdom of God.

n Reade the exposition hereof ver. 8.

o That is, shall make wicked decrees & proclamations against Gods word, and send thorowout all their dominion, to destroy all that did professe it.

p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles, and shorten the times for his elects sake, Matth. 24.22. which is heere meant by the diuiding of time.

r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe.

s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes, *Vnder the heauen*: and therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and the greatnes of the kingdom vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdom, and all[s] powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many [t] cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

s That is, some of euery sort that bare rule.

t Though hee had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

1 A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

[a] IN the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, [b] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [c] of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before [d] the riuer a [e] ramme, which had two hornes: and these two hornes were hie: but one was [f] higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no [g] beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, [h] a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an [i] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, hee [k] smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [l] horne was broken: and for it came vp foure that [m] appeared toward the foure windes of the heauen.

9 And out of one of them came forth a [n] little horne, which waxed very great toward the [o] South, and toward the [p] East, and toward the [q] pleasant land.

10 Yea, it grewe vp vnto the [r] hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,

11 And [s] exalted himself against [t] the prince of the hoste from whom the [u] daily sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And [x] a time shall bee giuen him ouer the daily sacrifice for [y] the iniquitie: and it shall [z] cast downe the truth to the ground, & thus shall it do, and prosper.

13 Then I heard one of the [a] Saintes speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the [b] desolation to tread both the Sanctuary and the [c] armie vnder foote?

14 And [d] he answered me, Vnto the [e] euening, and the morning, two thousand & three hundreth: then shall the Sanctuary bee cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before me [f] like the similitude of a man.

16 And I heard a mans voice betweene the bankes of Ulai, which called and sayde, Gabriel, [g] make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he sayd vnto me, Vnderstand, O sonne of man: for [h] in the last time shalbe the vision.

18 Now as he was speaking vnto mee, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he sayd, Behold, I will shew thee what shall bee in the last [i] wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of [k] Mede and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdoms, which shal stand vp [l] of that nation, but not in his strength.

23 And in the ende of their kingdom, when the rebellious shalbe consumed, a king of [m] fierce countenance, and vnderstanding

a After the generall vision he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdom of the Persians and Medes which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians.

i Alexanders great power was broken for when he had ouercome all the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so died by the way.

k That is, which were famous: for almost in the space of fifteen yere, there were fifteen diuers successors before this monarchy was deuided to these foure, whereof Cassander had Macedonia. Seleucus, Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other between him & the kingdome, & therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

m That is, toward Egypt.

n Where by he meaneth Prole-mais.

o That is, Iudea.

p Antiochus raged against the elect of God, and trode his precious starres vnder feet, which are so called, because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.

t This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels: a king this question of Christ, whom he calleth a certaine one, or a secret one, or a marueilous one.

x That is, the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religion, and his people.

z Christ answered mee for the comfort of the Church.

a That is, vntill so many naturall dayes be past, which make fiue yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the old fathers how he would be God manifested in the flesh.

c This power to command the Angel declared that he was God.

d The effect of this vision shal not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shew against the Church.

f That is, out of Grecia,

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent, and cruel, and also crafty that he could not be deceiued.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder preience of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Reade verse 24.
q For feare and astonishment.

barke sentences shall stand vp.
24 And his power shall be mighty, but not in i his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mighty, and the holy people.
25 And through his l policie also, he shall cause craft to prosper in his hand, & hee shall extoll himselfe in his heart, and by m peace shall destroy many: he shall also stand vp against the n Prince of princes, but he shall be broken downe o without hand.
26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.
27 And I Daniel was striken and sicke q certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstoode it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuenty weekes. 24 The anoynting of Christ. 25 The building again of Ierusalem. 26 The death of Christ.

a Who was also called Assyages.
b For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Propher, yet he daily increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which hee vsed in his house thrise a day, but of a rare and vehement prayer, lest their sinnes should cause God to delay the time of their deliverance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee. ‡ *Ebr. him.*
f Hee sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why hee should so intreat them. ‡ *Ebr. confusion of face,*

IN the first yeere of Darius the sonne of a Ahasuerosh, of the seed of the Medes, which was made king ouer the b realme of the Caldeans,
2 Euen in the first yeere of his reigne, I Daniel vnderstood by c bookes the nimber of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lorde God, and d sought by prayer and supplications with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lorde God, which art e great and fearefull, and keepest couenant & mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,
5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.
6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.
7 O Lord, f righteousnes belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.
8 O Lorde, vnto vs appertaineth open shame to our g Kings, to our princes, and to our fathers, because wee haue sinned against thee.
9 Yet compassion and forgiuenes is in the Lorde our God, albeit wee haue rebelled against him.
10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which he had laid before vs by the ministery of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the i curse is powred vpon vs, and the othe that is written in the lawe of Moses the seruant of God, because wee haue sinned against him.
12 And hee hath confirmed his wordes, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath beene brought vpon Ierusalem.
13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the LORD our God, that wee might turne from our iniquities, and vnderstand thy trueth.
14 Therefore hath the Lord ‡ made readie the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which he doeth: for wee would not heare his voyce.
15 * And nowe, O Lorde our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowme, as appeareth this day, wee haue sinned, we haue done wickedly.
16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.
17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuary, that lieth waste for the m Lords sake.
18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousnes, but for thy great o mercies.
19 O Lord, heare, O Lord forgiue, O Lord p consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.
20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

g He doeth not excuse the Kings because of their authority, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i As Deut. 27. 15 or the curse confirmed by an othe.
‖ *Or, governed vs.*
‡ *Ebr. watched vpon the euil, Exod. 14. 28, haruc. 2. 11.*
k That is, according to all thy promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake, in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of words: for hee was so led with a feruent zeale, considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glory,

Chap.8.16.

p He alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should seuenfold exceede his iudgement which should be foure hundred & ninetie yeres, euen to the comming of Christ, and so then it should cõtinue for euer.

q Meaning, Daniels nation, ouer whome he was carefull,

r To shew mercie, and to put sinne out of remembrance.

s That is, from the time that Cyrus gaue them leaue to depart.

t These weekes make 49. yeere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the first yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434. yeeres, which comprehend the time from the building of the Temple, vnto the Baptisme of Christ. † *Ebr. In streites of time.*

x In this last weeke of the seuentie, shall Christ come and preach and suffer death.

y He shall seeme to haue no beautie, nor to be of any estimation, as Isa.52.2.

z Meaning, Titus Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouery.

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, & after † to Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning that Ierusalem & the Sanctuary should be vtterly destroyed for their rebellion against God, & their idolatry: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

the holy † foundation of my God,

21 Yea, while I was speaking in prayer, euen the man [c] Gabriel whome I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And hee informed mee, and talked with me, and sayde, O Daniel, I am now come foorth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came foorth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie [p] weekes are determined vpon [q] thy people, and vpon thine holy citie to finish the wickednesse, and to seale vp the [r] sinnes, & to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophetie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the [s] going forth of the commandement to bring againe the people, and to build Ierusalem, vnto [t] Messiah the prince, shall bee seuen [u] weekes, and [x] threescore and two weekes, and the streete shall be built againe, and the wall euen in a † troublous time.

26 And after threescore & two [x] weekes, shall Messiah be slaine, and shall [y] haue nothing, and the people of [z] the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall bee with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And he shall [a] confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to [b] cease, [c] and for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

In the [a] third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Beltesshazzar) and the word was true, but the time appointed was [b] long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in [d] heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the fourt and twentieth day of the [e] first moneth, as I [f] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man [g] clothed in linnen, whose loynes were girded with fine golde of † Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eies as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, & there remained no strength in me: for my [h] strength was turned in mee into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face: and my face was towarde the ground.

10 And behold, an hand [i] touched mee, which set mee vp vpon my knees and vpon the palmes of my handes,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had sayd this word vnto mee, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy words.

13 But the [k] prince of the kingdome of Persia withstood me one and twenty dayes: but loe, [l] Michael one of the chiefe princes, came to helpe mee, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the [k] vision is for many dayes.

15 And when he spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and sayd vnto him that stood before me, O my Lorde, [m] by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For howe can the seruant of this my Lord talke with my Lorde being such one? for as for mee, streightway there remained no strength in mee, neither is there breath left in me.

c Called Abib, which contayneth part of March, and part of April.

d Being caryed by the spirit of prophesie to haue the light of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth, *Iere.10.9.*

f The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformitie.

g Which declareth that when we are striken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy al the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorow, when I saw the vision,

18 Then

n He declareth hereby that God would be merciful vnto the people of Israel.

o Which declareth that when God smiteth downe his children, he doth not immediatly lift them vp at once (for now the Angel had touched him twise) but by litle and litle.

p Meaning, that he would not only himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloued, feare not: n peace bee vnto thee: bee strong and of good courage. And when hee had spoken vnto me, o I was strengthened, and sayde, Let my Lorde speake: for thou hast strengthened me.

20 Then sayde he, Knowest thou wherefore I am come vnto thee? but nowe will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the p prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of truth: q and there is none that holdeth with mee in these things, but Michael your prince.

q For this Angell was appoinred for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdomes which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 2 8 Of Syria, 36 And of the Romans.

ALso I, in the first yeere of Darius of the Medes, euen I, a stood to encourage and to strengthen him.

a The Angel affireth Daniel that God hath given him power to perfourme these things, seeing he appointed him to assist Darius when he ouercame the Caldeans.

2 And now will I shew thee the trueth. Beholde, there shall stande vp yet b three Kings in Persia, and the fourth shall bee farre richer then they all: c by his strength, and by his riches he shal stirre vp all against the realme of Grecia.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stoode against them.

3 But a d mightie King shall stande vp, that shall rule with great dominion, and do according to his pleasure.

c For he raised vp all the East countries to fight against the Grecians: and albeit hee had in his armie nine hundred thousand man, yet in foure battels hee was discomfited and fled away with shame.

4 And when hee shall stande vp, e his kingdome shall be broken, f and shall bee diuided toward the e foure windes of heauen: and not to his g posteritie, nor according to h his dominion, which he ruled: for his kingdome shal be pluckt vp, euen to be for others beside i theirs.

d That is, Alexander the great.

e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poisoned by Cassander.

f For his twelue chiefe princes first diuided his kingdome among themselues.

g After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition and crueltie, in causing his posteritie to be murthered, partly of the fathers chiefe friends, and partly one of another.

i None of these foure shalbe able to be compared to the power of Alexander.

5 And the k King of the South shall bee mightie, and one of l his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

k That is, his posteritie hauing no part thereof.

l To wit, Ptolemeus king of Egypt.

6 And in the end of yeres they shalbe ioyned together: for the kings m daughter of the South shall come to the King of the North to make an agreement, but thee shall not retaine the power of the n arme, neither shall o hee continue, nor his p arme: but thee shalbe deliuered to death, q they that brought her, and r hee that begate her, and he that confforted her in these times.

m That is, Berenice the daughter of Ptolemeus Philadelphus shall bee giuen in mariage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

n That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

o Neither Ptolemeus, nor Antiochus,

p Some reade, seede, meaning the childe begotten of Berenice.

q Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeede in the kingdome, being of the same stocke that Berenice was.

r Some reade, shee that begate her, and thereby vnderstand her nurse, which brought her vp

7 But out of the bande of her s rootes shall one stande vp in his stead, t which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he list, and shall preuaile.

s To reuenge his sisters death against Antiochus Calinicus king of Syria.

8 And shall also carry captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and he shall continue u moe yeeres then the king of the North.

t For this Ptolemeus reigned fiue and fortie yeeres.

9 So the king of the South shall come into his kingdome, and shal returne into his owne land.

10 Wherefore his x sonnes shal be stirred vp, and shal assemble a mightie great army: and one y shall come and ouerflow, and passe thorow: then shall z he returne, and be stirred vp at his fortresse.

u Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus.

x For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

y That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

z For Antiochus had fiue thousande horsemen and threescore thousande footemen.

11 And the King of the South shall bee angrie, and shall come forth, and fight with him, euen with the King of the North: for hee shall set forth a great a multitude, and the multitude shall bee giuen into his hand.

a After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

12 Then the multitude shall be proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but he shall not still preuaile.

13 For the King of the North b shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty armie, and great riches.

b Neither Ptolemeus nor Antiochus,

14 And at the same time there shall c many stand vp against the King of the South: also the rebellious children of thy d people shall exalt themselues to stablish the vision, but they shall fall.

c Some reade, shee that begate her, and thereby vnderstand her nurse, which brought her vp so that all they that were occasion of this mariage, were destroyed.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall e not resist, neither his chosen people, neither shall there bee any strength to withstand.

d Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeede in the kingdome, being of the same stocke that Berenice was.

e To reuenge his sisters death against Antiochus Calinicus king of Syria.

16 But hee that shall come, shall doe with to him as he list, and none shall stande a-

f Which was occasion of Seleucus flattering many men, and thereby to get the kingdom, and

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shall loue her husband, as her duety requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum: for the Iewes called all countreys yles, which were diuided from them by sea.

m For whereas Antiochus was woont to contemne the Romans, and put their ambassadours to shame in all places, Attilius the Consull, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romans he shall flee to his holdes.

p For when as vnder the pretence of powrtie hee would haue robbed the Temple of Iupiter Dodonæus, the countrey men slewe him.

q That is, Seleucus shall succeed his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, and defrauded his brothers sonne of the kingdom, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great forraine power shall come to helpe the yoong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is heere called the prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For hee came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a He will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b He shall be ouercome with treason.

against him: and he shall stand in the f pleasant land, which by his hand shall bee consumed.

17 Againe hee shall s set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he do, and hee shall giue him the h daughter of women, to destroy i her: but k she shal not stand on his side, neither be for him.

18 After this shall hee turne his face vnto the l yles, and shall take many: but a prince m shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon m himselfe.

19 For he shall turne his face toward the fortes of his o owne land: but he shalbe ouerthrowen and fall, and be no more p found.

20 q Then shall stand vp in his place in the glory of the kingdome, one that shall raise taxes: but after fewe dayes hee shall bee destroyed, neither in r wrath, nor in battell.

21 And in his place shall stand vp a f vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the s armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the t couenant.

23 And after x the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a y small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers z haue not done, nor his fathers fathers: he shall diuide among them the pray and the spoile, and the substance, yea, and hee shall forecast his deuises against the strong holdes, euen for a a time.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and the king of the South shal be stirred vp to battell with a very great and mighty armie: but he shall not b stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of c his meat, shall destroy him: and his armie d shall ouer flow: and many shall fall, and be slaine.

27 And both these kings hearts shall be to doe e mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for f yet the ende shall bee at the time appointed.

28 Then shall hee returne into his land with great g substance: for his heart shall be against the holy couenant: so shall he do and returne to his owne land.

29 At the time appointed he shal returne, and come towarde the South: but the last shall not be as the first.

30 For the ships h of Chittim shall come against him: therefore he shalbe sory and returne, and fret against the holy couenant: so shall he doe, he shall euen returne i and haue intelligence with them that forsake the holy couenant.

31 And armes k shall stande on his part, and they shall pollute the Sanctuarie l of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly m breake the couenant, shall hee cause to sinne by flatterie: but the people that do know their God, shal prouaile and prosper.

33 And they that vnderstand among n the people, shall instruct many: o yet they shall fall by sword, and by flame, by captiuitie and by spoyle, many dayes.

34 Nowe when they shall fall, they shall be holpen with a p little helpe: but many shal cleaue vnto them q fainedly.

35 And some of them r of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

c Signifying his princes and the chiefe about him.

d Declaring that his soulders shall burst out & venture their life to slay and to bee slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they can not do what they list themselues.

g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is toldo them before, to moouе them to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romans name: to which thing he obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high Prieft, and this second time by Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet wil he not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees, whereof he here prophesieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

f Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romans, which he noteth by the name of a king, who were without all religion, and contemned the true God,

t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romans shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them, and prefer themselues to their gods.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.

36 And the f king shall do what him list: he shal exalt him selfe, and magnifie him selfe against all, that is God, and shall speake marueilous things against the God of gods, and shall prosper till the wrath t be accomplished: for the determination is made.

37 Neither shall hee regard the u God of his fathers, nor the desires x of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the y god Mauzzim, and the god whom his fathers knew not, shall he honour with x gold and with siluer, and with precious stones, and with pleasant things.

39 Thus shall hee doe in the z holdes of Mauzzim with a strange god whom he shall acknowledge, he shall encrease his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the king of the a South push at him, and the king of the North shall come against him like a whirlewinde, with charrets, and with horsemen, and with many shippes, and hee shall enter into the countreyes, and shall ouerflow and passe thorow.

41 Hee shall enter also into the b pleasant land, and many countreyes shall bee ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his handes also vpon the countreyes, and the land of Egypt shall not escape.

43 But he shal haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Boyes where hee shall passe.

44 But the tidings out of the East and the North shall c trouble him: therefore he shall goe forth d with great wrath to destroy and root out many.

45 And he shall plant the tabernacles e of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romans. b That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shalbe ouercome. c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them. d Hearing that Crassus was slaine, and Antiochus discomfited. e For Augustus ouercame the Parthians, and recouered that which Antonius had lost. f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelnie God shall destroy them

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

AND at that a time shall Michael stand vp, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, such as neuer was since there beganne to be a nation vnto that same time: and at that time thy people shalbe deliuered, euery one that shall be found written in the booke.

2 And many b of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame & perpetuall contempt.

3 And they that be c wise, shall shine, as the brightnesse of the firmament: and they that d turne many to righteousnes, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, e shut vp the wordes, and seale the booke f till the end of the time: many shall runne to and fro, and knowledge shall be encreased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the g riuer, and the other on that side of the brinke of the riuer.

6 And one sayd vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his h right hand and his left hand vnto heauen, and I ware by him that liueth for euer, that it shall cary for a i time, two times and an halfe: and when he shall haue accomplished k to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstood it not: then sayd I, O my Lord, what shall be the end of these things?

9 And he sayd, Go thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l dayly sacrifice shall be taken away, & the abominable desolation set vp, there m shall be a thousand two hundreth and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand three hundreth and n fiue and thirtie dayes.

13 But go o thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angell here noteth two things: first that the Church shall be in great affliction & trouble at Christs comming, & next that God will send his Angel to deliuer it whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel,

b Meaning, all shall rise at the generall resurrectiō, which thing hee here name.h, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort,

c Who haue kept the true feare of God and his religion,

d He chiefly meaneth the ministers of Gods word, & next all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obteine now by the light of the Gospel,

g Which was Tigris. h Which was as it were a double othe, and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: Signifying that their troubles should haue an end. k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to bee discouraged, though it be deferred. n In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

THE ARGVMENT.

After that the tenne tribes had fallen away from God by the wicked and subtill counsell of Ieroboam the sonne of Nebar, and in stead of his true seruice commaunded by his worde, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefits. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioath, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of fiuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law contein these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes of [a] Azzi-ah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the lande hath committed great whoredom, departing from the Lord.

3 So hee went, and tooke [d] Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a little, and I will visit the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God said vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly [i] take them away.

7 But I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lorde their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.

8 Nowe when she had weined Lo-ruhamah, she conceiued, and bare a sonne.

9 Then sayd God, Call his name [l] Loammi: for yee are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot bee measured nor tolde: and in the place where it was sayd vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel bee [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper, was deposed from his kingdome.

b So that it may be gathered by the reigne of these foure kings, that he preached aboue three score yeeres.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but bee saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges.

e Meaning, that they shoulde bee no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kings 10. 8, 11.

f I will be reuenged vpon Iehu for the blood that hee shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for he built vp that idolatrie, which he had destroyed.

g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

h That is, not obteining mercy: whereby he signifieth, that Gods fauor was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1. 1.

l That is, not my people.

m Because they thought that God could not haue bene true in his promise, except he had preserued them, he declareth that though they were destroyed, yet the true Israelites, which are the seants of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatrie and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah.

2 Plead with your [b] mother: plead

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercy.

b God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forsoke them, Isa. 50. 1.

with

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries from betweene her breasts,

3 d Lest I strip her naked, and set her as in the day that shee was borne, and make her as a wildernes, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the f children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for she said, I will goe after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stop h thy way with thornes, and make an hedge, that she shall not finde her paths.

7 Though shee follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall she not finde them: then shall she say, i I will goe and returne to my first husband: for at that time was I better then now.

8 Nowe she did not know that I k gaue her corne, and wine, and oile, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wool and my flaxe lene to couer her shame.

10 And nowe will I discouer her m lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And n I will destroy her vines and her figtrees, whereof she hath saide, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and shee decked her selfe with her earings and her iewels, and shee followed her louers, and forgate me, saith the Lord.

14 Therefore, beholde, I wil allure her, and bring her into the wildernes, & speake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley of Achor for the doore of hope, and she shall sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call mee p Ishi, and shalt call mee no more q Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their names.

18 And in that day will I make a couenant for them, with the wilde beastes, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteousnesse, and in iudgement, and in mercie, and in compassion.

20 I will euen marry thee vnto mee in r faithfulnes, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I will euen heare s the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oile, and they shall heare Iezreel.

23 And I will sowe her vnto mee in the earth, and I will haue mercy vpon her, that was not pitied, & I will say to them which were not my people, t Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall bee cast off for their idolatrie. 5 Afterward they shall returne to the Lord.

Then sayd the Lord to me, a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to mee for fifteene pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with d mee many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall e remain many dayes without a king, and without a f prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lorde their God, and g Dauid their King, & shall feare the Lord, and his goodnesse in the latter dayes.

c Meaning, that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 16.25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowry & certaine signes of his fauour, but if they continued still, he would vtterly destroy them.

e When I brought her out of Egypt, Ezek. 16.4.

f That is, bastards, and begotten in adulterie.

g Meaning, the idols which they serued and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faithfull which are truely conuerted, and also sheweth the vse and profite of Gods rods.

k This declareth that idolaters defraud God of his honor, when they attribute his benefits to their idoles.

l Signifying, that God wil take away his benefits when man by his ingratitude doeth abuse them.

m That is, all her seruice, ceremonies, and inuentions whereby shee worshipped her idols.

n I will punish her for her idolatrie.

o By shewing how harlots trim themselues to please others, hee declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes.

p By my benefits in offering her great grace and mercie, euen in that place where shee shall thinke her selfe destitute of all helpe and comfort.

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh 7.26. and is called the doore of hope, because it was a departing from death, and an entrie into life.

r Shee shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my master: which name was applied to their idoles.

u No idolatrie shall once come into their mouth, but they shall serue me purely according to my word.

x Meaning, that he will so bless them, that all creatures shall fauour them.

y With a couenant that neuer shalbe broken.

z Then shall the heauen desire raine for y earth, which shall bring forth for the vse of man.

Rom. 9.25. 1. Pet. 2.10.

a Heerein the Prophet representeth the person of God, which loued his Church before hee called her, and did not withdraw the same when she gaue herselfe to idoles.

b That is, gaue themselues wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her, and payed a small portion for her, lest she perceiuing the greatnesse of my loue, should haue abused me and not bene vnder duety: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21.32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.

g This is meant of Christes kingdome, which was promised vnto Dauid to be eternall, Psal. 72.17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Heare

HEare the word of the Lord, yee children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore will I change their glory into shame.

8 [i] They eat vp the sinnes of my people, and lift vp their minds in their iniquitie.

9 And there shall be like people, like [k] priest: for I will visite their wayes vpon them, and reward them their deeds.

10 For they shall eate, and not haue enough: they shall [l] commit aduoutrie, & shall not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [p] harlots, and your spouses shalbe whores.

14 I will not [q] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not ye vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. How the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God against whome they chiefely offended, Ier.7.13, Micah.6.1,2. Zech.12.10.

b In euery place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut.33.3. Mal.2.7.

g Meaning, the whole body of the people which were weary with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priestes seeke to eate the peoples offerings, and flatter them in their sinnes.

k Signifying that as they haue sinned together, so shall they be punished together.

l Shewing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope.

m In giuing themselues to pleasures, they become like brute beasts.

n That hee speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stickes,

o They are carried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom.1.28.

q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation,

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time,

s For albeit the Lord had honoured this place in time past by his presence yet because it was abused by their idolatrie, hee would not that his people should resort thither.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them, that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.

y To carie them suddenly away.

CHAP. V.

1 Against the Priests and Rulers of Israel. 13 The helpe of man is in vaine.

OYe Priests, heare this, and hearken ye, O house of Israel, and giue yee care, O house of the King: for iudgement is toward you, because ye haue beene a [a] snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue beene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the midst of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [f] strange children: now shall a moneth deuour them with their portions.

8 Blow yee the trumpet in Gibeah, and the shawme in Ramah: crie out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the truetth.

10 The princes of Iudah were like them that [k] remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priestes and Princes catched the poore people in their snares, as the fowlers did the birds, in these two high mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished thē continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should punish them from place to place, till they were destroyed.

i By the successe they shall know that I haue surely determined this.

k They haue turned vpside downe all politike order, and all maner of religion.

judgement, because he willingly walked after the [l] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sickenesse, and Iudah his wound, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoile, and go away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priests.*

[a] COme, and let vs [b] returne to the Lord: for hee hath spoiled, and hee will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeuoure our selues to knowe the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vpon the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for [c] your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the company of Priests murder in the way by consent: for they worke mischiefe.

10 I haue seene vilanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

[l] To wit, after king Ieroboams commandement, and did not rather follow God.

[m] In sted of seeking for remedy at Gods hand.

[n] Who was king of the Assyrians.

[a] He sheweth the people how they ought to turne to the Lord that he might call backe his plagues.

[b] Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

[c] You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloud.

[d] I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my worde was not meete to feede them, but a sword to slay them.

[e] My doctrine which I taught thee, was most euident.

[f] He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. [g] That is, like light and weake persons. [h] Which was the place where the Priests dwelt, & which should haue bene best instructed in my word. [i] That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the [a] theefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a [h] doue deceiuable, without [h] heart: they call to Egypt: they go to Ashur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the foules of the heauen: I will chastice them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shal be vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue cried vnto me with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sworde, for the rage [n] of their tongues: this shall be their derision in the land of Egypt.

[a] Meaning that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

[b] They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

[c] He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.

[d] They vsed all riot and excesse in their feasts and solemnities wherby their king was ouercome with surfet, & brought into diseases, and delighted in flatteries.

[e] By their occasion God hath depriued them of all good rulers.

[f] That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hote nor through cold, but partly a Iewe and partly a Gentile.

[g] Which are a token of his manifold afflictions.

[h] That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

[i] According to my curses made to the whole congregation of Israel. [k] That is, diuers times redeemed them, and deliuered them from death. [l] When they were in affliction, & cried out for paine, they sought not vnto me for helpe. [m] They onely seeke their owne commodity and wealth, and passe not for me their God. [n] Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 *The destruction of Iudah and Israel, because of their idolatrie,*

Ser

a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.

b They shall cry like hypocrites, but not from the heart, as their deedes declare.

c That is, Ieroboam by whom they sought their owne libertie, and not to obey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernes.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but runne to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.

i Thus the idolaters count the worde of God as strange in respect of their owne inuentions. k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

SEt the trumpet to thy mouth: he shal come as an Egle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

2 Israel shall [b] cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a [c] king, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie?

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

7 For they haue [f] sowen the wind, & they shal reape the whirlewinde: it hath no stalke: the bud shal bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Assur: they are as a [g] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, nowe will I gather them, and they shall sorow a litle, for the [h] burthen of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Lawe: but they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but [k] the Lord accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will sende a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

a For although all other people should escape, yet thou shalt be punished.

b Thou hast commited idolatrie in hope of reward, and to haue thy barnes filled, Ier. 44. 17.

REioyce not, O Israel, for ioy, [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore, & the wine presse shall not feed them, & the new wine shall faile in her.

3 They wil not dwel in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Assur.

4 They shall not offer [d] wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What will ye doe [f] then in the solemne day, and in the day of the feast of the Lorde?

6 For loe, they are gone from [g] destruction: but Egypt shal gather them vp, & Memphis shall bury them: the nettle shal possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: [h] the prophete is a foole: the spirituall man is madne, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They [k] are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he will visite their sinnes.

10 I founde Israel like [l] grapes in the wilderne: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselues vnto that shame, and their abominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a birde: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue them? giue them a barren wombe and dry breastes.

15 All their wickednes is in [p] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no frute: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

c The meate offering which they offered for themselues.

d When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God.

e Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

f Then they shall know that they were deluded by them who challenged to themselues to be their Prophets and spirituall men.

g The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.

h This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19. 22.

i Meaning, that he so esteemed them and delited in them.

k They were so abominable vnto me, as their louers destroy their children by these sundry meanes, and so consume them by little and litle.

l As they kept tender plants in their houses in Tyrus, to preserue them from the coldeaire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

m The Prophet seing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then this great slaughter should come vpon their children.

n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and litle.

o As they kept tender plants in their houses in Tyrus, to preserue them from the coldeaire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then this great slaughter should come vpon their children.

q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

c These outward things that they seeke, shall be taken from thee. d All their doings both touching policie and religion, shall be reiected as things polluted.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael is an a emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the b goodnesse of their lande they haue made faire images.

2 Their heart is c diuided: now shal they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, d We haue no king because we feared not the Lord: and what should a king do to vs?

4 They haue spoken wordes, swearing falsly in making a e couenant: thus f iudgement groweth as wormwood in the furrowes of the field.

5 The inhabitants of Samaria shall g feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the h Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Ashur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the some vpon the water.

8 The hie places also of i Auen shalbe destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shal say to the mountaines, k Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast l sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire that I should chastice them, and the people shall bee gathered against them, when they shall gather themselues in their two n furrowes.

11 And Ephraim is as an heifer vsed to delite o in threshing: but I will passe by her q faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his clods.

12 Sow to your selues in righteousnes: reape after the measure of mercie: r breake vp your fallow ground: for it is time to seeke the Lorde, till he come ſ raine righteousnes vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten ſ fruit of lyes: because thou didst trust in thine owne waies, & in the multitude of thy strong mē,

14 Therefore shall a tumult rise among thy people, and all thy munitions shall bee destroyed, as t Shalman destroyed Betharbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lorde towarde Israel. 5 Their ingratitude against him.

WHen Israel a was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but b they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes c of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no moze returne into the land of Egypt: but Ashur shal be his d king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though e they called them to the most High, yet none at all would exalt him.

8 f How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shal I make thee, as g Admah? how shall I set thee as Zeboim? mine heart is turned within me: h my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not enter into the citie.

10 They shall walke after the Lord: he shall roare like a lyon: when he shall roare, then the children of the West shall feare.

11 i They shall feare as a sparrow out of Egypt, and as a doue out of the land of Ashur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth k with God, and is faithfull with the Saints.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God and not in men.

EPhraim is fed a with the winde, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Ashur, and b oyle is caried into Egypt.

2 The Lorde hath also a controuersie with c Iudah, and will visite Iaakob, according to his wayes, according to his workes will he recompense him.

3 He

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a Whereof though § grapes were gathered, yet euer as it gathered newe streaught, it encreased new wickednes, so that the correction which should haue brought them to obedience, did but vtter their stubburnnes.

b As they were rich and had aboundance.

c To wit, from God.

d The day shall come that God shall take away their king, and then they shall feele the fruite of their sinnes and how they trusted in him in vaine, 2. King. 17. 6. 7.

e In promising to be faithfull toward God,

f Thus their incorrigible and fidelitie which they pretended, was nothing but bitternesse and griefe.

g When the calfe shall be caried away.

h Chemarims were certaine idolatrous priestes which did weare blacke apparel in their sacrifices, and cryed with a loude voyce: which superstition Eliah derided, 1. King. 18. 27. reade 2. Kings 23. 5.

i This he speaketh in contempt of Beth el reade Chap. 4. 15. *Isa.* 2. 19. *Iake* 23. 30. *reuel.* 6. 16. *and* 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declareth: for thy zeale coulde not be good in executing Gods iudgements, seeing thine own deedes were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubburnnesse from that time.

m The Israelites were not mooued by their example to cease from their sinnes.

n Because they are so desperate, I will delite to destroy them.

o That is when they haue gathered all their strength together.

p Wherein is pleasure, as in plowing is labour & paine.

q I will lay my yoke vpon her fat necke.

r Reade Ierem. 4. 4.

ſ That is, Shalmanazzar in the destruction of that city spared neither kinde nor age.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude,

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly and not as beasts or slaues.

d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria.

e To wit, the Prophets.

f God confidereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodome, Deut. 29. 23.

h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercie towarde his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yeeld and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord,

k The Egyptians and assyrians shal be afraid when the Lorde maintaineth his people.

l Gouerneth their state according to Gods word, and doth not degenerate.

a That is, flatereth himself with vaine confidence.

b Meaning, presents to get friendship.

c Which in these points was like to Ephraim, but not in idolatries.

d Seeing that God did thus preserue Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gen. 32.31.
f God found Iaakob as he lay sleeping in Beth-el, Gene. 28.12. and so spake with him there, that the fruite of that speech appertained to the whole body of the people, whereof wee are.
g As for Ephraim, he is more like the wicked Canaanites then Godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, ye seeme to reproch your father who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

3 Yet tooke his brother by the heele in the wombe, and by his strength hee had d power with God,
4 And had e power ouer the Angel, and preuailed: hee wept and prayed vnto him: f he found him in Beth-el, and there he spake with vs.
5 Yea, the Lord God of hostes, the Lord is humielie his memoriall.
6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope still in thy God.
7 He is g Canaan: the balances of deceite are in his hand: he loueth to oppresse.
8 And Ephraim said, Notwithstanding, I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, h that were wickednes.
9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.
10 I haue also spoken by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministery of the Prophets.
11 Is there k iniquitie in Gilead? surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.
12 l And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.
13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was he preserued.
14 But Ephraim prouoked him with his places: therefore shall his blood bee powred vpon him, and his reproch shall his Lord reward him.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

a Hee sheweth the excellencie and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authority.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and to worship these calues which were their idoles.

WHen Ephraim spake, there was a trembling: he b exalted himselfe in Israel, but he hath sinned in Baal, c and is dead.
2 And nowe they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a d man, Let them kisse the calues.
3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.
4 Yet I am the Lorde thy God e from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside me.
5 I did knowe thee in the wildernesse, in the land of drought.
6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.
7 And I will be vnto them as a beare lyon, and as a leopard in the way of Asshur.
8 I will meete them as a beare that is robbed of her whelps, and I will breake the hall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.
9 O Israel, thee f hath destroyed thee, but in me is thy helpe.
10 g I am: h where is thy King, that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Giue mee a king, and princes?
11 I gaue thee a king in mine anger, and I tooke him away in my wrath.
12 The iniquitie of Ephraim is i bound vp: his sinne is hid.
13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the i breaking foorth of the children.
14 I will redeeme them from the power of the graue: I will deliuer them from death: O k death, I will be thy death: O graue, I will bee thy destruction: l repentance is hid from mine eyes.
15 Though hee grewe vp among his brethren, an East winde shall come, euen the winde of the Lorde shall come vp from the wildernesse, and dry vp his veine, and his fountaine shall bee dried vp: hee shall spoyle the treasure of all pleasant vessels.

e He calleth them to repentance, and reproueth their ingratitude.
f Thy destruction is certaine, and my benefites toward thee declare that it commeth not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needes be the cause thereof.
g I am all one, Iames 1.17.
h It is surely laid vp to be punished, as Ier. 17.1.
i But would come out of the wombe, that is, out of this danger, wherein he is, and not tary to be stifeled.
k Meaning, that no power shal resist God when he will deliuer his, but euen in death will he giue them life.
l Because they will not turne to me, I will not change my purpose.

CHAP. XIIII.

1 The destruction of Samaria, 2 He exhorteth Israel to turne to God, who requireth praise and thankes.

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the sworde: their infants shall be dashed in pieces, and their women with childe shalbe ript.
2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquity.
3 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue vs graciously: so will we render the calues of our c lippes.
4 Asshur shall d not saue vs, neither will we ryde vpon horses, neither will wee say any more to the worke of our handes, Yee are our Gods: for in thee the fatherlesse findeth mercie.
5 e I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.
6 I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his

a He exhorteth them to repentance, to auoid all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.
c Declaring, that this is the true sacrifice that the faithfull can offer, euen thankes and praise, Heb. 13.15.
d We will leaue off all vaine confidence and pride.
e He declareth how ready God is to receiue them that doe repent.

places as the wyes of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smel as Lebanon.

8 They that dwell under his f shadowe shall returne: they shall revive as the corne, and flourish as the vine: the sented thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What have I to doe any more with idoles? I a have heard him, and looked vpon him: I am like a greene fyrre tree: vpon mee is thy fruite found.

10 Who is b wise, & he shall understand these things? and prudent, and hee shall knowe them? for the wayes of the Lorde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

f Whosoeuer loyne themselues to this people, shall be blessed

g God sheweth how prompt hee is to heare his, when they repēt, and to offer him selfe as a protection and saueguard vnto them, as a most sufficient fruit and profit.

h Signifying, that the true wisedom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine remaine still obstinate. Secondly, he threatneth greater plagues, because they grew dayly to a more hatdnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly hee exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 Hee exhorteth the people to prayer and fasting, for the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken all yee inhabitants of the lande, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shewe to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the catterpiller eaten.

5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall bee pulled from your mouth.

6 For, d a nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lyon, and hee hath the fawes of a great lyon.

7 He maketh my vine waste, and pilleth off the barke of the figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the e husband of her youth.

9 The meate offring, and the drinke offring is f cut off from the house of the Lorde: the Priestes the Lords ministers mourne.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: & the newe wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barley, because the haruest of the fielde is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 g Girde your selues and lament, yee Priestes, howle yee ministers of the altar: come, and lie all night in sackecloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the lande into the House of the Lord your God, and crie vnto the Lord.

15 Alas: for the day, for the h day of the Lord is at hand, and it commeth as a destruction from the Almighty.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe doth the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I crie: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field cry also vnto thee: for the riuers of waters are dried vp, and the i fire hath deuoured the pastures of the wildernes.

CHAP. II.

1 How prophesieth of the comming and cruelty of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLowe k the trumpet in Sion, and shoute in mine holy mountaine: let all the inhabitants of the lande tremble: for the day of the Lord is come: for it is at hand.

2 A l day of darkenesse, and of blackenesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a m great people, and a mighty: there was none like it from the beginning, neither shal be any more after it, vnto the yeres of many generations.

f Signifying the Princes, the Priestes, and the Gouernours.

b He calleth the Iewes to the consideration of Gods iudgments, who had nowe plagued the frutes of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

c Meaning, that the occasion of the excesse and drunkennesse, was taken away.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

e Mourne grieuously as a woman which hath lost her husband, to whom shee hath beene married in her youth.

f The tokens of Gods wrath in his Temple, in so much as Gods seruice was left off.

g All comfort and substance for nourishment is taken away.

h He sheweth that the onely meanes to auoyd Gods wrath, and to haue all things restored is vnfained repentance.

i We see by these great plagues that vtter destruction is at hand.

k That is, drought.

a He sheweth the great iudgements of God which are at hand, except they repent.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the lande is as the garden of d Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, & like the horsmen, so shal they run.

5 Like the noise of charets in the toppes of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces e shall gather blacknesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one f thrust another, but euery one shall walke in his path: and when they fall vpon the swoorde, they shall not be wounded.

9 They shal runne to and fro in the city: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heauens shall shake, the g sunne and the moone shall bee darke, and the starres shall withdraw their shining.

11 And the Lorde shall h vtter his voyce: before his host: for his host is very great: for he is strong that doeth his word: for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore also nowe the Lorde saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

14 Who knoweth, if he wil k returne and repent and leaue a blessing behinde him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the children, and those that sucke the breastes: let the bridegroome goe forth of his chamber, and the bride out of his bride chamber.

17 Let the Priestes, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lorde, and giue not thine heritage into reproch that the heathē should rule ouer them, l Wherefore should they say among the people, Where is their God?

18 Then will the Lord be m ielous ouer his land and spare his people.

19 Yea, the Lorde will answere and say vnto his people, Beholde, I will send you corne and wine, and oyle, and you shall bee satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I wil remoue farre off from you the n Northerne armie, and I will drine him into a land, barren and desolate, with his face toward the o East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

21 Feare not, O land, bee glad and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beastes of the field: for the pastures of the wildernesse are greene: for the tree beareth her fruite: the figge tree and the vine do giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of p righteousnes, * and he wil cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheat, and the presses shal abound with wine & olle.

25 And I will render you the yeres that the grashopper hath eaten, the canker worm and the caterpiller, and the palmer worme, my great hoste which I sent among you.

26 So you shal eate and be satisfied, and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe that I am in the midst of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward wil I powre q out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your old men shall dreame r dreames, and your young men shall see visions,

29 And also vpon the seruants, and vpon the maydes in those dayes will I powre my Spirit.

30 And I will shew s wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The t sunne shalbe turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shal call vpon the Name of the Lord, shalbe saued: for in mount Zion, and in Ierusalem, shalbe deliuerance, as the Lord hath sayd, and in the u remnant, whom the Lord shall call.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the b valley of

d The enemy destroyeth our plentifull country, wheresoeuer he commeth.

e They shall be pale and blacke for feare, as Nahum 2.10.

f For none shall be able to resist them.

g Reade verses 2.31. and Isa. 13. 10. ezek. 32.7. chap. 3.15. mat. 24.29.

h The Lord shall stirre vp the Assyrians to execute his iudgements. *Iere. 30.7. amos 5. 18. Ioel. 1.15.*

i Mortifie your affections, and serue God with purenes of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that hee doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

l That as al haue sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free frō Gods wrath, might be the more liuely touched with the consideration of their owne sinnes. *Psalme 79.10.*

m If they repent, he sheweth that God wil preserue and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the salt sea, or Persian sea: Meaning, that though his army were so great that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. *Leuit. 26.4. deut. 11.14.*

q That is, in greater abundance, & more generally then in time past: & this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44.3. 32.2.17. ioh. 7.38, 39.

r As they had visions & dreames in olde time, so shall they nowe haue clearer reuelations.

s He warneth the faithfull what terrible things should come to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

t The order of nature shal seeme to be changed for the horrible afflictions that shall be in the world, Isai 13.10. ezek. 32.7. chap. 3.15. matth. 24.29.

u Gods iudgements are for the destruction of the infidels, & to moue the godly to call vpon the Name of God, who will giue them saluation, x Meaning hereby the Gentiles, Rom. 10.13.

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20.26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

c That which the enemie gate for the sale of my people, he bestowed vpon harlots and drinke.
d Het taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.
e Haue I done you wrong, that yee will render me the like?
f For afterward God sold them by Nebuchad-nezzar, & Alexander the great for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.
g When I shall execute my iudgments against mine enemies, I will cause every one to be ready, and to prepare their weapons to destroy one another for my Churches sake.

Iehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lots for my people, & haue giuen the child for the harlot, & sold the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Zidon, and all the coastes of Palestina? will yee render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head:

5 For yee haue taken my siluer and my golde, and haue caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you solde vnto the Grecians, that ye might send them farre from their border.

7 Beholde, I will raise them out of the place where yee haue solde them, and will render your reward vpon your owne head,

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

10 Beate your plowshares into swords, and your sithes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all yee heathen, and gather your selues together round about: there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoshaphat: for there will I sit to iudge all the heathen round about.

h Thus he shall incourage the enemies when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God asswageth his against all troubles, that when hee destroyeth his enemies, his children shall be deliuered.
k The straungers shall no more destroy his Church: which if they do, it is the people which by their sinnes make the breach for the enemie.
l He promiseth to his Church aboundance of grace, reade Ezekiel 47.1. which shoulde water and comfort the most barren places, Amos 9.13.

13 Put in your h sithes, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the wine pittes runne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing.

15 The sunne and moone shalbe darkned, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vtter his voice from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord, your God dwelling in Zion, mine holy mountaine: then shall Ierusalem be holy, and there shall no straungers go thorow her any more.

18 And in that day shall the mountaines i drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall run with waters, and a fountaine shall come forth of the house of the Lorde, and shall water the valley of Shittim.

19 k Egypt shall bee waste, and Edom shall be a desolate wildernes, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will l clense their blood, that I haue not clensed, and the Lord will dwell in Zion.

m The malicious enemies shall haue no part of this grace. n Hee had suffered his Church hitherto to lie in their filthinesse, but now promiseth to clense them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes & idolatry, he stirred vp Amos, who was an heardman or sheepheard of a poore towne, and gaue him both knowledge and constancie to reproue all estates & degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had sinned as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfayned repentance. And finally hee comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfit deliuerance and salvation.

CHAP. I.

1 *The time of the prophesie of Amos.* 3 *The word of the Lord against Damascus,* 6 *the Philistims, Tyrus, Idumea and Ammon.*

THe wordes of Amos, who was among the heardmen a at Tecoa, which he saw vpon Israel, in the dayes of Vzziah King of Iudah, and in the dayes of b Ieroboam the sonne of Ioash King of Israel, two yere before the c earthquake.

2 And he sayd, The Lord shall roare from Zion, and vtter his voyce from Ierusalem, and the dwelling places of the sheepheards shall perish, and the toy of d Carmel shall wither.

a Which was a towne fiue miles from Ierusalem in Iudea, but he prophesied in Israel.
b In his dayes the kingdome of Israel did most flourish.
c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was striken with the leprosie.

d Whatsoeuer is fruitfull and pleasant in Israel shal shortly perish.

3 ¶ Thus sayeth the Lorde, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue f thresshen Gilead with threshing instruments of yron.

e Hee sheweth first that all the people round about should be destroyed for their manifolde sinnes: which are meant by three and foure which make seuen, because the Israelites should the more deepely consider Gods iudgements toward them.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the g palaces of Ben-hadad.

f If the Syrians shall not be spared for committing this cruelty against one side, it is not possible that Israel should escape punishment, which hath committed so many and grieuous sinnes against God and man. g The antiquitie of their buildings shall not auoide

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto [b] Kir, saith the Lord.

6 Thus saith the Lorde, For three transgressions of Azzah, and for foure, I will not turne to it, because they caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish (sayth the Lord God.

9 ¶ Thus saith the Lord for three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sworde, and did [l] cast off all pitie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus sayth the Lorde, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with howting in the day of battell, and with a tempest in the day of the whirle winde.

15 And their King shall goe into captiuitie, hee and his princes together, sayth the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therefore wil I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with howting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the middes thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commaundements, & their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they solde the righteous for siluer, and the poore for [d] shoes.

7 They gape ouer the head of the poore in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will go in to a mayd to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the heigt of the cedars, and hee was strong as the okes: notwithstanding, I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourty yeeres thorow the wildernesse, to possesse the lande of the Amorite.

11 And I raysed vp of your sonnes for Prophets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commaunded the Prophets, saying, Prophesie not.

13 Behold, I am [k] pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mightie saue his life,

15 Nor he that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And hee that is of mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reproueth the house of Israel of ingratitude,
11 *for the which God will punish them.*

HEare this word that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the land of Egypt, saying,

2 You [a] only haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lyon roare in the forest, when he hath no pray? or will a lions whelpe cry out of his denne, if he haue taken nothing?

[b] Tilgath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

[i] They ioyned themselues with the Edomites their enemies, which caried them away captiues.

[k] For Esau (of whom came the Edomites) and Isaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

[l] Hebr. *corrupt his compassions.*

[l] He was a continuall enemie vnto him.

[m] He noteth the great cruelty of the Ammonites, that spared not the women but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

[a] For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

[b] Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

[i] Yee contemned my benefites, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

[k] You haue wearied me with your sinnes, Isa. 1, 14.

[l] None shall bee deliuered by any meanes.

[c] If he spare not Iudah vnto whom his promises were made, much more hee will not spare this degenerate kingdome.

[d] They esteemed most vile bribes more then mens liues.

[e] When they haue spoyled him and throwen him to the ground, they gape for his life.

[f] Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednes.

[g] They spoyle others and offer therof vnto God, thinking that he will dispense with them, when he is made partaker of their iniquitie.

[h] The destruction of their enemies, & his mercie toward them, should haue caused their hearts to melt for loue toward him.

[a] I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

[b] Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.

[c] Will God threaten by his Prophets, except there be some great occasion.

5 [d] Can

d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements, and the people not be afraide
g Doeth any aduersitie come without Gods appointment? Isa.45.7.
h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues, by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to be witnesses of Gods iudgements against the Israelites for their cruelty and oppression.
l The fruit of their cruelty and theft appeareth by their great riches, which they haue in their houses.
m When the Lion hath satiate his hunger, the shepheard findeth a legge or a tip of an eare, to shewe that the sheepe hath bene woried.
n Where they thought to haue had a sure hold, and to haue bene in safetie.

5 d Can a birde fall in a snare vpon the earth where no fowler is? or will he take vp the e snare from the earth, and haue taken nothing at all?
6 Df I shall a trumpet bee blowen in the citie, and the people be not afraide? or shall there g be euill in a citie, and the Lorde hath not done it?
7 Surely the Lorde God will doe nothing, but hee h reueileth his secret vnto his seruants the Prophets.
8 The lion hath roared: who will not be afraid? The Lord God hath spoken: who can but i prophesie?
9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the midst thereof.
10 For they know not to doe right, sayth the Lord: they store vp violence, and robberie l in their palaces.
11 Therefore thus sayeth the Lord God, An aduersary shall come euen rounde about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.
12 Thus sayeth the Lorde, As the shepheard taketh m out of the mouth of the lyon two legges, or a piece of an eare: so shal the children of Israel bee taken out that dwell in Samaria in the corner of a bedde, and in n Damascus, as in a couch.
13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.
14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.
15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, sayeth the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde yee a kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needie, and they say to their masters, b Bring, and let vs drinke.
2 The Lord God hath sworne by his holinesse, that loe the dayes shall come vpon you, that hee will take you away with c thornes, and your posteritie with fishhookes.
3 And yee shall goe out at the breaches, euery kowe forwarde: and ye shall cast your selues out of the palace, sayth the Lord.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beastes and not of men.
b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.
c He alludeth to fishers which catch fish by hookes and thornes.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, & your tithes after three yeeres.
5 And offer a thanksgiuing f of leauen, publish and proclaime the free offerings: for this g liketh you, O yee children of Israel, sayth the Lord God.
6 And therefore haue I giuē you h cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue yee not returned vnto me, sayth the Lord.
7 And also I haue withholden the raine from you, when there were yet three i moneths to the harueste, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.
8 So two or three cities wandered vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.
9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your figge trees, and your olive trees did the Palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.
10 Pestilence haue I sent among you, after the maner of l Egypt: your young men haue I slaine with the sworde, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, sayth the Lord.
11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and ye were as a m firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.
12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n meete thy God, O Israel.
13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

d He speaketh this in contempt of them which resorted to their places, thinking that their great deuotion & good intention had bene sufficient to haue bound God vnto them.
e Reade Deut. 14.28.
f You onely delite in these outward ceremonies, and haue none other respect.
g That is, lacke of bread and meate.
h I staied the raine till the fruits of the earth were destroyed with drought, and yet you would not confider it to returne to me by repentance.
i They could not finde water ynough where they had heard say it had rained.
k As I plagued the Egyptians, Exod. 9.10.
l You were almost all consumed and a few of you wonderfully preserued, 2. King. 14.25.
m Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.
2 The a virgine Israel is fallen, and shal no more rise: she is left vpon her land, and there is none to raise her vp.
3 For thus sayth the Lord God, The citie which went out by a thousand, shall leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.
5 But seeke not Beth-el, nor enter into c Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shal come to nought.
6 Seeke the Lord, and ye shal liue, lest he

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnes and and deintines.
b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idoles, which aforetime serued for the true honour of God: therefore he sayth that these shall not saue them,

breake

g In stead of iudgement and equity, they exqure cruelty, and oppression.
z He describeth the power of God, Iob. 9. 9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money and also his goode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Ier. 30. 7. Ioel 2, 2, 11. Zeph. 1. 15.
l Because yee haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1, 11. Ier. 6. 10.
m Do your duetie to God and to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods word.
n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie.

breake out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.
7 They turne [d] iudgement to wormwood, and leaue off right couetousnesse in the earth.
8 Hee [e] maketh Pleiades, and Orion and he turneth the shadow of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.
9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.
10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.
11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.
12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.
13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.
14 Seeke good and not euil, that ye may liue: and the Lorde God of hostes shall bee with you, as you haue spoken.
15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lorde God of hostes will be mercifull vnto the remnant of Ioseph.
16 Therefore the Lord God of hosts, the Lord sayeth thus, Mourning shall be in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.
17 And in all the vines shall bee lamentation: for I will passe thorow thee, sayth the Lord.
18 Woe vnto you, that [k] desire the day of the Lord: what haue you to do with it? the day of the Lord is darknesse and not light.
19 As if a man did flee from a lion, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shal not the day of the Lord be darknesse, and not light? euen darknesse and not light in it?
21 I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.
22 Though yee offer me burnt offerings and meate offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beasts.
23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols)
24 And let iudgement runne downe as [m] waters, & righteousnes as a mighty riuer.
25 Haue ye offred vnto me sacrifices and offerings in the wildernesse fourtie yeeres, O house of Israel?
26 But you haue borne [n] Siccuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues.
27 Therefore will I cause you to go into captiuity beyond Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel living in pleasures.

WOe to [a] them that are at ease in Zion, and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.
2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be they better then these kingdoms? or the border of their land greater then your border,
3 Ye that put farre away the [c] euill day, and approch to the seat of iniquitie?
4 They lie vpon beds of yuory, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.
5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like [d] Dauid.
6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is [e] sory for the affliction of Ioseph.
7 Therefore now shall they goe captiue with the first that goe captiue, and [f] the sorrow of them that stretched themselues, is at hand.
8 [g] The Lord God hath sworne by himselfe, sayeth the Lorde God of hostes, I abhorre [h] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.
9 And if there remaine tenne men in one house, they shall die.
10 And his vncle [i] shall take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the [k] sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, [l] Holde thy tongue: for wee may not remember the Name of the Lord.
11 For beholde, the Lorde commandeth, and he will smite the great house with breaches, and the litle house with clefts.
12 Shall horses [m] runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threateneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there borne why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straightnesse, then yours are yet, thinke you to be better or to escape?
d Ye that continue still in your wickednesse and thinke that Gods plagues are not at hand, but giue your selues to all idlenesse, wantonnesse and riot.
e As hee caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.
f They pitied not their brethren, whereof now many were slaine, and caried away captiue.
g Some reade, the ioy of them that stretch themselues shall depart.
h Reade Ierem. 51, 14.
i That is, the riches and pompe.
k The destruction shall be so great, that none almost shall bee left to burie the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.
l That is, to some neighbour that dwelleth round about.
m They shall bee so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.
n Hee compareth them to baren rockes whereupon it is in vaine to bestowe labour: shewing that Gods benefits can haue no place among them.

fruit

o Reade Chap. 5.7.

p That is, power and glory.

fruit of righteousnesse into ° wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not wee gotten vs P hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, O house of Israel, sayeth the Lorde God of hostes: and they shall afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His crafty counsell.

THus hath the Lorde God shewed vnto me, and beholde, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the kings sheepe were shorne.

2 And when they had made an ende of eating the grasse of the land, then I sayd, O Lord God, spare I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord c repented for this. It shal not be, sayth the Lord.

c That is, stayed this plague at my prayer.

4 ¶ Thus also hath the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fire, d and it deuoured the great deepe, and did eat vp a part.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

5 Then sayd I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, sayth the Lord God.

e Signifying, that this should be the last measuring of the people, and that he would defer his iudgement no longer.

7 ¶ Thus againe he shewed me, and beholde, the Lorde stood vpon a wall made by line ° with a line in his hand.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemn him, where as none other could take place.

8 And the Lorde sayde vnto me, Amos, what seest thou? And I sayd, A line. Then sayd the Lord, Beholde, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the hie places of Isaak shalbe desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sworde.

10 ¶ Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired agaynst thee in the mids of the house of Israel: the land is not able to beare all his wordes.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise, that was to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profit.

11 For thus Amos sayth, Ieroboam shal die by the sworde, and Israel shalbe led away captiue out of their owne land.

12 Also e Amaziah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iuhah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which he must needs execute.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saiest, Prophesie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely go into captiuitie foorth of his land.

i Thus God vsed to approoue the authoritie of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 28. 12. & 29. 21, 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lords sweareth. 11 The famine of the word of God.

THus hath the Lorde God shewed vnto me, & behold, a basket of summer fruit.

2 And he sayd, Amos, what seest thou? And I sayde, A basket of summer a fruite. Then sayd the Lord vnto mee, The ende is come vpon my people of Israel, I will passe by them no more.

a Which signified the ripenesse of their sinnes, & the readinesse of Gods iudgments.

3 And the songs of the Temple shall be howlings in that day, sayth the Lord God: many dead bodies shalbe in euery place: they shall cast them forth with b silence.

b There shall be none left to mourne for them.

4 Heare this, O yee that ° swallow vp the poore, that yee may make the needie of the land to fayle,

c By slaying the sale of food and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickely that litle that they haue, and at length for necessity to become your slaues.

5 Saying, When will the d new moneth be gone, that we may sel corne? and the Sabbath, that we may set forth wheat, and make ° the Ephah small, and the shekel great, and falsifie the weights by deceit?

d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.

6 That we may buy the poore for siluer, and the needy for shoots: yea, and sell the refuse of the wheate?

7 The Lord hath swoone by the excellencie of Iaakob, Surely I will neuer forget any of their works.

e That is, the measure small, & the price great.

8 Shall not the lande tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall bee cast out, and f drowned as by the flood of Egypt.

f That is, the inhabitants of the land shall bee drowned, as Nilus drowneth, many when it ouerfloweth.

9 And in that day, sayth the Lord God, I will cause the g sunne to go downe at noone: and I will darken the earth in the cleare day.

g In the mids of their prosperitie I will send great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loines, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the daies come, sayth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h worde of the Lord, and shall not finde it.

h Whereby he sheweth that they shall not only perish in body, but also in soule for lacke of Gods word which is the food thereof.

13 In that day shall the faire virgins and

the

the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs. k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel, 11 The restoring of the Church.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefe of them and also the common people.

I Saw the Lorde standing vpon the [a] altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hande take them: though they climbe vp to heauen, thence will I bring them downe.

c He sheweth y God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they bee hidde from my sight in the bottome of the Sea, thence will I commaund the [c] serpent, and he shall bite them.

d He declareth by the woonderful power of God by the making of the heauens, and the elements, that it is not possible for man to escape his iudgements when he punisheth.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites.

6 Hee buildeth his [d] spheres in the heauen, & hath layd the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians [e] vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

f Reade Ierem. 47.4.

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuerthelesse I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

g Though he destroy the rebellious multitude, yet hee will euer reserue the remnãt his Church to cal vpon his name.

9 For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a sive: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

h Meaning, that none of his should perish in his wrath.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will builde it, as in the dayes of olde,

i I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15.16.

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should bee the head.

13 Beholde, the dayes come, saith the Lorde, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] droppe sweete wine, and all the hilles shall melt.

l Signifying, that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow,

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eat the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

and euery one in course, Leuit. 26.5. m Reade Ioel 3.18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelty, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

a God hath certeinely reueiled to his Prophets that hee will raise vp the heathen to destroy the Edomites, whereof the rumour is nowe published, Ieremie 49.14. b Thus the heathen encourage themselues to rise against Edom.

THe [a] vision of Obadiah. Thus saith the Lorde God against Edom, [b] Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and let [b] vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

c Which despiseth all others in respect of thy selfe, and yet are but an handful in comparison of others, and art shut vp among the hils, as separate from the rest of the

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, who shall bring mee downe to the ground?

4 Though thou exalt thy selfe as [d] egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by

world. d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behind them, Ierem 49.9.

night? howe wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 Howe are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shal not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afrayd, because euery one of the mount of Esau shalbe cut off by slaughter.

10 For thy cruelties against thy brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the straungers carried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made a straunger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stoode in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue dronke vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall bee holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall bee a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

a They in whom thou didst trust, for to haue helpe and friendship of them, shall be thine enemies and destroy thee.

f That is, thy familiar friends and gheists haue by secret practises destroyed thee.

g Hee sheweth the causewhy the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchadnezzar came against Ierusalem, thou ioynedst with him, and haddest part of the spoile, and so diddest reioyce, when my people, that is thy brother were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will summon all the heathen, & send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despight of all the enemies I will reserue my Church, and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Ila. 10. 17. deut. 4. 24. heb. 12. 29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth heere the Lord and the head of this kingdome.

Ionah.

THE ARGVMENT.

When Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe city of the Assyrians, because hee had appoynted, that they which were of the heathen, should conuert by the mighty power of his worde, and that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, that for the space of so many yeeres, had not conuerted to the Lorde for so many Prophets, and so diligent preaching. He prophesied vnder Ioash and Ieroboam, as 2. King. 14. 25.

CHAP. I.

3 Ionah flied when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time hee had prophesied in Iudah, hee had visions in Babylon, Ezek. 1. 1.

The worde of the Lorde came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Nineueh, that c great city, and cry against it: for their wickednesse is come before me.

b For seeing the great obstination of the Israelites, he sent his Prophets to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authors write, it contained in circuit about eight and fourtie mile, and had a thousande and fiue hundred towers, and at this time there were an hundreth and twenty thousand children therein, Chap. 4. 11.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lorde, and went downe to e Iapho: and hee found a shippe going to Tarshish: so he payed the

d Whereby he declareth his weakenesse, that would not promptly follow the Lordes calling, but gaue place to his owne reason, which perswaded him that hee should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2.

e Which was the hauen and port to take shipping thither, called also Ioppe.

face thereof, and went downe into it, that he might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe g into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast i lots, that wee may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? & whence comnest thou? which is thy country? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and sayde vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because hee had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, k We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes and three nights.

f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they can not tell to whom.

i Which declareth that the matter was in great extremitie and doube, which thing was Gods motion in them for the triall of the cause: and this may not bee done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shead mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lord his God a out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly b of hell cryed I, and thou heardst my voyce.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying e vanities, forsake their owne f mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being nowe swallowed vp of death, and lesing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For hee was now in the fishes belly, as in a graue or place of darkenesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gate the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicitie, and that goodnesse which they should else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 Thereupon the king of Nineueh.

ANd the word of the Lord came vnto Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a c dayes iourney, and he cried, and sayd, Yet fourtie dayes, and Nineueh shall bee ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and layed his robe from him, and couered him with sackecloth, and sate in ashes.

7 And hee proclaimed and said throughout Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackecloth,

a This is a great declaration of Gods mercy, that he receiueth him againe & sendeth him foorth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1. 2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God, to denounce his iudgements against them.

e Not that the dumbe beasles had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

cloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?

10 And God sawe their h workes that they turned from their euill wayes: & i God repented of the euill that he had said that he would doe vnto them, and he did it not.

f He willed, that the men should earnestly call vnto God for mercie.

g For partly by the threatning of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercie.

h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministerie of his Prophet.

i Reade Iere. 18, 8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angrie.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knewe that thou art a gracious God, and mercifull, slowe to anger, and of great kindenesse, and repentest thee of the euill.

3 Therefore nowe, O Lord, take, I beseech thee, my life c from me: for it is better for me to die then to liue.

4 Then said the Lord, Doest thou well to be d angry?

5 So Ionah went out of the citie, and sate on the Eastside of the citie, and there made him a boothe, and sate vnder it in the shadowe e till hee might see what should be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might be a shadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd, that it withered.

8 And when the Sunne did arise, God prepared also a feruent East winde: and the Sunne beat vpon the head of Ionah, that hee fainted, and wished in his heart to die, and said, It is better for mee to die, then to liue.

9 And God said vnto Ionah, Doest thou well to be angry for the gourd? And he said, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And should h not I spare Nineueh that great citie, wherein are fiue score thousand persons, that i cannot discerne betweene their right hand and their left hand, and also much cattell?

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed.

b Reade Chap. 1, 3.

c Thus he praied of griefe, fearing, lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets foorth to denounce his iudgements in vaine.

d Wilt thou be iudge when I doe things for my glory, and when I doe not?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes be departed out of the citie, looking what issue God would send.

f Which was a further meanes, to couer him from the heate of the Sunne, as he remained in his boothe.

g This declareth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and doe not in all things willingly submit themselues to God.

h Thus God mercifully reproueth him which would pitie himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people.

i Meaning, that they were children and infants.

Micah.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatrie. And to this ende hee noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King. 22, 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.

THe word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee sawe concerning Samaria and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God bee witnesse against you, even the Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come c downe, and treade vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as waxe before the fire, and as the waters that are powred downeward.

5 For the wickednesse of Iaakob is all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the hie e places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the f gifts thereof shall bee burnt

a Borne in Mareshah a citie of Iudah.

b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.

c Meaning hereby, that God will come to iudgement against the strong cities and holds.

d Samaria which should haue bene an example to all Israel of true religion and iustice, was the puddle and stewes of all idolatrie and corruption, and boasted themselues of their father Iaakob.

e That is, the idolatrie and infection.

f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt with the fire, and all the idols thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at h Gath, neither weepe ye: for the house of i Aphrah roule thy selfe in the dust.

11 Thou that dwellest at k Shaphir, goe together naked with shame: shee that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall l receive of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes n of yoke: the o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth p Gath: the houses of Achzib shalbe as a lie to the kings of Israel.

15 Yet will I bring an q heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, r the glory of Israel.

16 Make thee bald: and haue thee for thy delicate children: enlarge thy baldnesse as the egle, for they are gone into captiuitie from thee.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.
h Lest the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Iosh. 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dustie citie.
k These were cities whereby the enemie shoulde passe as he came to Iudah.
l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.
m For Rabshakeh had shut vp Ierusalem, that they couldenot send to succour them.
n To flee away: for Sancherib laid siege first to that citie, and remained therein when hee sent his captaines and armie against Ierusalem.
o Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.
q He propheseth against his owne citie, and because it signified an heritage, he sayth that God would send an heire to possesse it.
r For so they thought themselues for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and daintie people. 6 They would teach the Prophets to preach.

WOe vnto them that imagine iniquity, and worke wickednesse vpon their beddes: a when the morning is light they practise it, because their hand † hath power.

2 And they couet fieldes, and take them by violence, and houses, & take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus sayeth the Lord, Behold, against this familie haue I deuised a plague, whereout yee shall not plucke your necks, and ye shall not go so proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, b We be vtterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it vnto me? he hath diuided our fields.

a Assoone as they rise, they execute their wicked deuices of the night, and according to their power hurt others.
† *Ebr. as in power.*
b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

5 Therefore shalt thou haue none that shall cast a cord by lot, in c the congregation of the Lord.

6 d They that propheseid, Propheside ye not: e They shall not propheside to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortned? f are these his workes? are not my words good vnto him g that walketh vpright?

8 But hee that was h yesterday my people, is risen vp on the other side, as against an enemie, they spoyle the i beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away k my glory continually.

10 Arise and depart, for this is not your l rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man m walke in the Spirit, and would lie falsely, saying, n I will propheside vnto thee of wine, and of strong drinke, hee shall euen be the Prophet of this people.

12 I will surely gather o thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their folde: the cities shall be ful of buit of the men.

13 The p breaker vp shall come before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be q vpon their heads.

c Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.
d Thus the people warne the Prophets, that they speake to them no more for they can not abide their threatenings.
e God saith that they shal not propheside, nor receiue no more of their rebukes nor taunts.
f Are these your works according to his law?
g Doe not the godly finde my words comfortable?
h That is, afore-time.
i The poore can haue no commoditie by them, but they spoile them as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory.
l Ierusalem shall not be your safegard, but the cause of your destruction.
m That is, shew himselfe to be a Prophet.
n Hee sheweth what prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.
o To destroy thee.
p The enemy shall breake their gates & walles, and lead them into Caldea.
q To driue them forward, and to helpe their enemies

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I sayd, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel: shoulde not yee knowe a iudgement?

2 But they hate the good, and loue the euil: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eat also the b flesh of my people, and flay off their skinne from them, and they breake their bones, and chopp them in pieces, as for the pot, and as flesh within the caldron.

4 Then c shall they crie vnto the Lorde, but hee will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their works.

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?
b The Prophet condemneth the wicked gouernours not onely of couetousnesse, theft, and murther, but comparateth them to wolues, lions, and most cruell beasts.
c That is, when they crie, Isa. 1. 15, ezek. 8, 18 sam. 22. 13. 1. pet. 3. 12, 13. I shall visite their wickednesse: for though I heare the godly, he heareth them not, Isa. 65. 24. yet I will not heare their sighings though they crie,

d They deuoure all their substance, and then flatter them, promising that all shall go well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darkenesse and to prophesie lies, so God shall reward you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

f When God shal discouer them to the world, they shalbe afrayd to speake: for all shall know that they were but false prophets, and did belie the word of God.

5 Thus saith the LORD, Concerning the prophets that deceiue my people, and d bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore e night shalbe vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the Prophets, and the day shalbe darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer f their lippes, for they haue none answere of God.

8 Yet notwithstanding, I am full g of power by the Spirit of the LORDE, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with h bloud, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priestes thereof teach for hire, and the Prophets thereof prophesie for money: yet will they i leane vpon the LORD, and say, Is not the LORDE among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee k plowed as a field, and Ierusalem shalbe an heape, and the mountaine of the House, as the hie places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, abilitie and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which hee calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie. k Reade Ieremiah 26,18.

CHAP. IIII.

1 Of the kingdome of of Christ, and felicitie of his Church.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2.2.

c Hee sheweth that there is no true Church, but whereas the people are taught by Gods pure word.

d By his corrections and threatnings, hee will bring the people into subiection, which are in the vtmost corners of the world.

e They shall abstaine from all euill doing, and exercise themselues in godlinesse and in well doing to others.

BUt in the last dayes it shal come to passe, that the mountaine of the House of the LORD shalbe prepared in the top of the mountaines, & it shalbe exalted aboue the b hilles, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs go vp to the mountaine of the LORD, and to the house of the God of Iaakob, and he will c teach vs his wayes, and we will walke in his pathes: for the Lawe shall goe foorth of Zion, and the word of the LORD from Ierusalem,

3 And hee shall iudge among many people, and d rebuke mighty nations afarre off, and they shall breake their swords into mattockes, and their speares into e sithes: nation shall not lift vp a sworde against nation, neither shall they f learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his fig tree, and none shall make them afrayd: for the mouth of the LORD of hostes hath spoken it.

5 For all people will walke g euery one in the name of his god, and wee will walke in the Name of the LORDE our God, for euer and euer.

6 At the same day, saith the LORD, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, h a remnant, and her that was cast farre off, a mightie nation: and the LORDE shall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O i tower of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen k the first dominion, and kingdome, shall come to the daughter Ierusalem.

9 Now why doest thou crie out with lamentation? is l there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow & mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe foorth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou be deliuered: there the LORDE shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they m know not the thoughts of the LORD: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, n O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the LORDE, and their substance vnto the ruler of the whole world.

g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all h would should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is now as one lame and halting, and so almost destroied, shall liue againe, and grow into a great people,

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the bragges and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victorie, so oft as hee ouercommeth their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-lehem.

NOw assemble thy garisons, O daughter o of garisons: he hath layd siege against vs: they shal smite the Iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art p little to bee among the thousands of Iudah, yet out of thee shall hee come foorth vnto mee, that shall bee the ruler in

a He forewarneth them of the dangers that shall come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with

c He ſheweth that the comming of Chriſt and all his wayes were appoynted of God from all eternitie.

d He compareth the Iewes to women with childe, who for a time ſhould haue great ſorowes, but at length they ſhould haue a comfortable deliuerance, Iohn 16.21.

e That is, Chriſts kingdome ſhalbe ſtable and euerlaſting, & his people, aſwell the Gentiles as the Iewes ſhall dwell in ſafetie.

f This Meſſiah ſhalbe a ſufficient ſafegard for vs, & though the enemie inuade vs for a time, yet ſhall God ſtir vp many which ſhall be able to deliuer vs.

g Theſe whom God ſhall raiſe vp for deliuerance of his Church, ſhall deſtroy all the enemies thereof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time.

h By theſe gouernors will God deliuer vs when the enemy commeth into our land.

i This remnant or Church which God ſhal deliuer, ſhal only depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man.

k I will deſtroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatrie, and ſo will helpe thee.

l It ſhall be ſo terrible, that the like hath not bene heard of.

Iſrael: whoſe * goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that d ſhe which ſhal beare, ſhall trauaile: then the remnant of their brethren ſhall returne vnto the children of Iſrael.

4 And hee ſhall e ſtand, and feede in the ſtrength of the Lord, and in the maieſtie of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall hee be magnified vnto the ends of the world.

5 And he f ſhalbe our peace when Aſſhur ſhall come into our land: when hee ſhall treade in our palaces, then ſhall we raiſe againſt him ſeuen ſhepheards, and eight principall men.

6 And they ſhall deſtroy g Aſſhur with the ſword, and the land of Nimrod with their ſwords: thus ſhall he h deliuer vs from Aſſhur, when hee commeth into our land, and when hee ſhall treade within our borders.

7 And the i remnant of Iaakob ſhall be among many people, as a dewe from the Lord, and as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhall be among the Gentiles, in the middes of many people, as the lyon among the beaſtes of the foreſt, and as the lyons whelpe among the flocks of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhall bee cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine k horſes out of the middes of thee, and I will deſtroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrow all thy ſtrong holds.

12 And I will cut off thine inchanters out of thine hand: and thou ſhalt haue no more ſoothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the middes of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, l which they haue not heard.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement againſt Iſrael being vnkind. 6 What maner of ſacrifices doe pleaſe God.

a He taketh the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

HEarken ye now what the Lord ſaith, Ariſe thou, and contend before the a mountaines, and let the hilles heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell, and yee mightie foundations of the earth: for the Lord hath a quarell againſt his people, and he will plead with Iſrael.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? teſtifie againſt me.

4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember nowe what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, from c Shittim vnto Gilgal, that yee may know the d righteouſneſſe of the Lord.

6 Wherewith e ſhall I come before the Lord, and bowe my ſelfe before the hie God? Shall I come before him with burnt offrings, and with calues of a yeere olde?

7 Will the Lord bee pleaſed with thouſands of rammes, or with ten thouſand riuers of oyle? ſhall I giue my f firſt borne for my tranſgreſſion, euen the fruite of my body for the ſinne of my ſoule?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: ſurely to doe iuſtly, and to loue mercie, and to humble thy ſelfe, to walke with thy God.

9 The Lords voyce crieth vnto the g citie, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickednes in the houſe of the wicked, and the ſcant meaſure, that is abominable?

11 Shall I iuſtifie the wicked balances, and the bagge of deceitfull weights?

12 For the rich men h thereof are full of crueltie, and the inhabitants thereof haue ſpoken lies, and their tongue is deceitfull in their mouth.

13 Therefore alſo will I make thee ſicke in ſmitting thee, and in making thee deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate and not bee ſatisfied, and k thy caſting downe ſhall be in the mids of thee, and thou l ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword.

15 Thou ſhalt ſowe, but not reape: thou ſhalt tread the olines, but thou ſhalt not anoynt thee with oyle, and make ſweete wine, but ſhalt not drinke wine.

16 For the m ſtatutes of Omri are kept, and all the workes of the houſe of Ahab, and ye walke in their counſels, that I ſhould make thee deſolate, and the inhabitants thereof a hiſſing: therefore ye ſhall beare the reproch of my people.

b Thaue not hurt thee, but beſtowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

d That is, the traeth of his promiſe, and his manifold benefits toward you.

e Thus the people by hypocriſie aske how to pleaſe God, and are content to offer ſacrifices, but will not change their liues.

f There is nothing ſo deare to man, but the hypocrites will offer it vnto God, if they to enioyd his anger: but they will neuer bee brought to mortifie their owne affections, and to giue themſelues willingly to ſerue God as he commandeth.

g The Prophet in fewe wordes calleth them to the obſeruation of the ſecond table, to know if they will obey God aright or no, ſaying that God hath preſcribed them to doe this.

h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his Maieſtie, and conſider not the mortall man that bringeth the threatning, but God that ſendeth it.

i That is, Ieruſalem.

k Thou ſhalt bee conſumed with inward griefe and euils.

l Meaning that the citie ſhould goe about to ſaue her men, as they that lay holde on that which they would preſerue.

m You haue receiued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings, you alledge the kings authoritie by his ſtatutes, and alſo wiſedome and policie in ſo doing, but you ſhall not eſcape puniſhment, but as I haue ſhewed you great fauours, and taken your ſon my people, ſo ſhall your plagues be accordingly. Luke 12.47.

and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.

b He sheweth that the Prince, the Iudge, and the rich man are linked together, all to doe euill and to cloke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednesse, nor iniurie.

d These men agree among themselues, and conspire with one consent to doe euill.

e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.

WOe is me, for I am as a the Summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in waite for blood: euery man huntech his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the Iudge iudgeth for a reward: therefore the c great man hee speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them is as e a brier, and the most righteous of them is sharper then a thorne hedge: the day of f thy watchmen and thy visitation commeth: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioyce not against me, h O mine enemie: though I fall, I shall arise: when I shall sit in darknesse, the Lord shalbe a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for me: then wil he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemie, shall

f Meaning of the Prophet and gouernours.

g The Prophet sheweth that the onely remedy for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is i the day that thy walles shalbe built: this day shall driue farre away k the decree.

12 In this day also they shall come vnto thee from l Assyur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruits of m their inuentions.

14 n Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the midst of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 o According to the dayes of thy comming out of the land of Egypt will I shew vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand vpon their mouth: q their eares shall be deafe.

17 They shall r licke the dust like a serpent: they shall moue out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away s iniquitie, and t passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all u their sinnes into the bottome of the sea.

20 Thou wilt performe thy v trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them, as in time past.

o God promiseth to bee fauourable to his people, as hee had bene aforetime.

p They shall be as dumme men, and dare brag no more.

q They shall bee astonished, and afraid to heare men speake, lest they should heare of their destruction.

r They shall fall flat on the ground for feare.

s As though he would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

As they of Nineueh shewed themselues prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, and so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroied, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth hee prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God is [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lorde [e] of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The [f] Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lorde hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and dryeth it, and hee driueth vp all the riuers: Bashan is wasted and Carmel, and the flowre of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 [g] Who can stande before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lorde is good, [h] and as a strong holde in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe ye [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shalbe deuoured as stubble fully dryed.

11 There [m] commeth one out of thee that imagineth euil against the Lord, euen a wicked counsellour.

12 Thus sayth the Lorde, Though they be [n] quiet, and also many, yet thus shall they bee cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I wil make it thy graue for thee, for thou art vile.

15 [p] Beholde vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shal no more passe through thee: he is vtterly cut off.

a Reade Isa. 13.1.

b The vision or reuelation, which God commanded Nahum to write concerning the Ninenites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer aswageth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.

g If all creatures bee at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?

h Lest the faithfull should be discouraged by hearing the power of God, hee sheweth them that his mercies appertaine vnto them, and that hee hath care ouer them.

i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.

k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not neede to returne the second time.

l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lorde will set fire on them, and as drunken men are not able to stand against any force, so they shall bee nothing able to resist him.

m Which may bee vnderstoode either of Sancherib, or of the whole body of the people of Nineueh.

n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.

o Meaning, Sancherib, who should haue no moe children, but be slaine in the house of his gods, 2. King. 19.36,37. *Isa.* 52.7. *rom.* 10.15.

p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THE [a] destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red: [d] the valiant men are in skarlet: the chariots shall bee as in the fire and flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shal seeme like lampes: they shall shoote like the lightning.

5 [f] Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shalbe prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Hussah the Queene shall be led away captiue, and her maydes shall leade her as with the voyce of doues smiting vpon their breastes.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they cry: but none shall looke backe.

9 [h] Spoile ye the siluer, spoile the golde: for there is none ende of the store, and glory of all the pleasant vessels.

10 [i] She is emptie and voyd, and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces [k] of them all gather blacknesse.

11 Where is the [l] dwelling of the lyons, and the pasture of the lyons whelps? where the lyon and the lyonesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and wooed for his lyonesse, and filled his holes with praye, and his dennes with spoyle.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee scourged them: reade Isa. 10.12.

c Signifying, that the Israelites were vtterly destroyed.

d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.

e Meaning, their speares should shake and crash toge her.

f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the banks cannot touch: but they shalbe scattered, and shall not looke backe though men would call them.

h God commaundeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.

i That is, Nineueh and the men thereof shalbe after this sort.

k Reade Ioel 2.6.

l Meaning Nineueh, whose inhabitants were cruel like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Behold,

m That is, as soone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accustomed to proclaime warre.

13 Beholde, I come vnto thee, saith the Lord of hostes, and I will burne her charets in the m smoke, and the sword shall deuoure thy yong lyons, and I will cut off thy spoile from the earth, and the voice of thy n messengers shall no more be heard.

Some reade of thy gumme teeth, wherewith Nineueh was wont to bruise the bones of the poore.

CHAP. III.

Of the fall of Nineueh. 8 No power can escape the hand of God.

O Bloody citie, it is all full of lies, and robberie: a the praye departeth not:
2 The noise of a whip, b and the noyse of the mouing of the wheeles, & the beating of the horses, and the leaping of the charets.
3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none ende of their coppes: they stumble vpon their corpses.
4 Because of the multitude of the fornications of the c harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her whoredome, and the nations through her witchcrafts:
5 Beholde, I come vpon thee, sayth the Lorde of hostes, and will discouer thy skirts vpon thy face, and will shewe the nations thy filthinesse, and the kingdomes thy shame.
6 And I will cast filth vpon thee, & make thee vile, and wil sette thee as a gasing stocke.
7 And it shall come to passe, that all they that looke vpon thee, shal flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?
8 Art thou better then d No, which was full of people, that lay in the riuers, and had the waters round about it, whose ditch was the sea, and her wall was from the sea?
9 Ethiopia & Egypt were her strength, and there was none ende: Put and Lubim were & her helpers.

a It neuer ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall haste, and how courageous their horses shalbe in beating the ground, when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beautie and subtiltie enticeth yong men, and bringeth them to destruction.
d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.

10 Yet was shee caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all f streetes: and they cast lots for her noble men, and all her mighty men were bound in chaines.
11 Also thou shalt be dronken: thou shalt hide thy selfe, and shalt seeke helpe, because of the enemie.
12 All thy strong cities shall be like figge trees with the first ripe figs: for if they bee shaken, they fall into the mouth of the eater.
13 Beholde, thy people within thee are women: the gates of thy land shalbe opened vnto thine enemies, and the fire shal deuoure thy barres.
14 Draw thee waters for the siege: fortifie thy strong holdes: goe into the clay, and temper the mortar: make strong bricke.
15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the g locusts, though thou be multiplyed like the locusts, and multiplied like the grashopper.
16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoyleth and flieth away.
17 Thy princes are as the grashoppers, and thy captains as the great grashoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away, and their place is not knowen where they are.
18 Thy f shepheards doe sleepe, O king of Assyur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.
19 There is no healing of thy wound: thy plague is grieuous: all that heare the winde of thee shall clap the hands ouer thee: for vpon h whom hath not thy malice passed continually?

or, thine.
e Signifying that Gods iudgements shall suddenly destroy the Assyrians, as these vermine are with raine or change of weather.
f Thy princes and counsellers.
g Meaning, that there was no people to whom the Assyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and cruelty, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubburnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by this that God will punish the Caldeans their enemies, when their pride and cruelty shalbe at height: wherefore he exhorteth the faithful to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

1 A complaint against the wicked that persecute the iust.

THe burden which Habakkuk the Prophet did see.
2 O Lord, how long shal I cry, and thou wilt not heare! euen cry out vnto thee of violence, & thou wilt not helpe!
3 Why doest thou shew me iniquitie, and cause mee to beholde sorow? for spoyling, and violence are before mee: and there are that raise vp strife and contention.
4 Therefore the a law is dissolued, and iudgement doeth neuer go forth: for the wicked doeth b compasse about the righteous: therefore c wrong iudgement proceedeth.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie: nor brotherly loue: but in stead hereof reigneth cruelty, theft, contention & strife.
b To suppresse him if any should shew himselfe zealous of Gods cause.
c Because the iudges which should redresse this excesse, are as euill as the rest.

5 Beholde among the heathen, and regard, and wonder, and marueile: for I will worke a worke in your dayes: d yee will not beleeue it, though it be tolde you.
6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the lande to possesse the dwelling places, that are not theirs.

d As in times past you would not beleeue Gods word, so shall yee not now beleeue the strange plagues which are at hand.

7 They

e They themselues shalbe your Iudges in this cause, and none shall haue authority ouer them, to controll them, *Zeph* 3.3.

f For the Iewes most feared this winde, because it destroyed their fruits.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse this victory, & become proud & insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharpe rod.

l So that the great deuoreth the small, and the Caldeans destroy all the world. m Meaning, that the enemies flatter themselues, & glory in their owne force, power, & wit. n Meaning, that they should not.

7 They are terrible and fearefull: e their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopards, & are more fierce then the wolues in the e euening: and their horsemen are many: and their horsemen shall come from far: they shall flie as the eagle hasting to meat.

9 They come all to spoyle: before their faces shall be an f East winde, and they shall gather the captiuitie as the sand.

10 And they shall mocke the kings, and the Princes shall be a scorne vnto them: they shall deride euery strong hold: for they shall gather h dust, and take it.

11 Then shall they i take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine holy one? we shall k not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established the for correction.

13 Thou art of pure eies, & canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous the he?

14 And makest men as the l fishes of the sea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherefor they reioyce and are glad.

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plenteous.

17 Shal they therfore stretch out their net & not spare continually to slay m the nations?

CHAP. II.

A vision, 5 against pride, couetousnesse, drunkennesse, and idolatrie.

1 I Will stand vpon my a watch, and set me vpon the towre, and will looke & see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision is yet for an appointed time, but at the c last it shall speake, and not lie: though it tary, wait: for it shall surely come, and shall not stay.

4 Behold, d he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, in deede the proud man is as e hee that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a perable against him, and a taunting prouerbe against him, and say, Ho, hee that increaseth that which is not his? f howe long? and hee that ladeth himselfe with thicke clay?

7 Shall g they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the land, to the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shal cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the k Lord of hosts, that the people shall labour in the very fire? the people shall euen weary themselues for very vanitie.

14 For the earth shall be l filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour m drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and bee made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afrayde, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: q beholde, it is layde

a I will renounce mine own iudgement, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the issue of both is certaine at his time appoynted. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1.17. Gal. 3.11. Heb. 10. 38. e Hee compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that all the world shal with the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelties and oppression.

i The stones of the house shall cry, and sy that they are built of blood, and the wood shall answere and sy the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m He reproacheth thus the King of Babylon, who as hee was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beastes therein, hee sheweth that the like cruelties shall be executed against them. p He sheweth that the Babylonians gods could nothing availe them: for they were but blockes or stones, reade Ieremiah 10.8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afrayd: O Lord, reuiue thy [c] worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. his glorie couereth the heauens, and the earth is full of his praise.

4 And his brightnesse was as the light: [e] hee had hornes comming out of his handes, and there was the hidingof his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angrie against the [h] riuers? or was thine anger against y floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reuelled, and the [l] othes of the tribes were a sure word, Selah. thou [m] diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on high.

11 The [o] Sunne and Moone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest threth the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anoynted: thou hast wounded the head of the house of the wicked, and discouredst the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lippes shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall fruit be in the vines: the labour of the Olyue shall faile, and the fields shall yeeld no meat: the sheepe shalbe cut off from the fold, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hindes feete, and hee will make mee to walke vpon mine high places, [z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afrayd when they heard Gods threatening, and prayed.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with brightnesse, which was hidde to the rest of the worlde, but was reuelled in mount Sinai to his people, Ptal. 31. 16.

f Signifying that God had woonderfull meanes, and euer had a marueilous power when hee would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselues, Iudg. 7. 22.

h Meaning, that God was not angrie with the waters, but that by this meanes hee would destroy his enemies, and deliuer his Church.

i And so didst vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Num. 20. 11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh. 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how he was afrayd of Gods iudgements.

u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of muscke shall haue occasion to prayse God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therfore quietly to abide till God shewe them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2. King. 22. 1. 2. King. 21. 19.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I wil cut off man from off the land, saith the Lord.

4 I wil also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the b Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship & sweare by the Lorde, and sweare by c Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Bee still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with d strange apparell.

9 In the same day also will I visite all those that e daunce vpon the thresholde so proudly, which fill their masters houses by cruelties and deceit.

10 And in that day, sayeth the Lorde, there shall bee a noyse, and cry from the f fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitants of g the lowe place: for the company of the marchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with h lights, and visite the men that are frosen i in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also builde houses, but not inhabite them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voyce of the day of the Lord: k the strong man shall cry there bitterly.

15 * That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blacknesse,

16 A day of the trumpet and alarme against the strong cities, and against the hie towers.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shall bee deuoured by the fire of his iealousie: for hee shal make euen a speedy riddance of all them that dwell in the land.

Ezek. 7. 19.

Chap. 3. 8.

a Not that God was angry with these dumme creatures, but because man was so wicked for whole cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2. King. 23. 5. Hosea 10. 5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their king, and made him as a God: therefore he here noteth them that will both sy they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20. 39. 1. King. 18. 21. 2. King. 17. 33.

d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, Reade Ezek. 23. 14.

e Hee meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withal.

f Signifying, that all the corners of the citie of Ierusalem should bee full of trouble.

g This is meant of the streete of the marchants which was lower then the rest of the place about it.

h So that nothing shall escape me.

i By their prosperitie they are hardened in their wickednesse. *Deut. 28. 30. amos 5. 11.*

k They that trusted in their owne strength and contemned the Prophets of God. *Ier. 30. 7. Ioel 2. 11. amos 5. 18.*

CHAP. II.

How mooueth to returne to God, 3 prophesying destruction against the Philistims, Moabites, and others.

GAther a your selues, euen gather you, O nation not worthy to be loued,

a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, lest they bee scattered like chaffe.

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue b wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that yee may be hid in the day of the Lords wrath.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

4 For c Azzah shalbe forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.

5 Woe vnto the inhabitants of the sea d coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes, and in steade of friendship were their enemies: therefore he calleth them Canaanites whome the Lord appointed to bee slaine.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepefolds.

7 And that coast shall bee for the e remnant of the house of Iudah to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

e Hee sheweth why God would destroy their enemies, because their countrey might bee a resting place for his Church.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and f magnified themselues against their borders.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

9 Therefore as I liue, sayeth the Lord of hostes, the God of Israel, surely Moab

shalbe

ſhalbe as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoſts people.

11 The Lorde will be terrible vnto them, g for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Morians alſo ſhall be ſlaine by my ſworde with them.

13 And hee will ſtretch out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the h pelicane, and the ‖ owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall be vpon the poſtes: for the cedars are vncouered.

15 This is the i reioycing citie that dwelt careleſſe, that ſayde in her heart, I am, and there is none beſides mee: how is ſhe made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

g When he ſhall deliuer his people and deſtroy their enemies and idoles, his glory ſhall ſhine throughout all the world.

h Reade Iſai. 34.11. ‖ Or, hedgehogge.

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie ſhould be thus made waſte, and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthie and polluted to the robbing a citie.

2 She heard not the voyce: ſhe receiued not correction: ſhee truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her are as roaring b lyons: her Iudges are as c wolues in the euening, which b leaue not the bones till the morrow.

4 Her prophets are light, & wicked perſons: her prieſts haue polluted the ſanctuarie: they haue wreſted the Law.

5 The d iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

6 I haue e cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaid, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed, howſoeuer I viſited them, but f they roſe early and corrupted all their workes.

a That is, Ieruſalem. Ezek. 22.25, 27. Moab 3.11. Habak 1.8.

b They are ſo greedy that they eate vp bones and all.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not heare with their ſinnes: yet that he did patiently abide and ſeeke his Prophets continually to call them to repentance, but he profited nothing.

d By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God.

8 Therefore g wait ye vpon me, ſaith the Lorde, vntill the day that I riſe vp to the praye: for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my iealouſie.

9 Surely h then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him ‡ with one conſent.

10 From beyond the riuers of Ethiopia, the i daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for k all thy workes, wherein thou haſt tranſgreſſed againſt mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more bee proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall be fed, and lye downe, and none ſhall make them afrayd.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy l iudgements: he hath caſt out thine l enemie: the King of Iſrael, euen the Lorde is in the mids of m thee: thou ſhalt ſee no more euill.

16 In that day it ſhall be ſaid to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in n his loue: hee will reioyce ouer thee with ioy,

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

e They were moſt earneſt and ready to doe wickedly.

f Seeing ye will not repent, you ſhall looke for my vengeance aſwell as other nations.

g Leſt any ſhould thinke, then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, hee ſheweth that he will publiſh his grace through all the world.

‡ *Ebr. with one ſhoulder, as Hoſe. 6.9.*

h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

i For they ſhall haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.

k That is, the puniſhment for thy ſinne.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 33.25.

n Signifying, that God delighteth to ſhew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church, and religion.

p I will deliuer the Church which now is afflicted, as Micah 4.6.

q As among the Aſſyrians and Caldeans which did mocke them, and put them to ſhame.

Haggai.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures, and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom he had promised, & by whom they should attaine to perfit ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 3 An exhortation to build the Temple againe.

IN the second yeere of king [a] Darius, in the first moneth, the first day of the moneth, came the word of the LORD (by the ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not yet come, [c] that the LORDS house should be builded.

3 Then came the word of the LORD by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] ceiled houses, & this house lie waste?

5 Now therefore thus sayth the LORD of hostes, Consider your owne wayes in your hearts.

6 [e] Yee haue sowen much, and bring in little: yee eate, but ye haue not ynough: yee drinke, but yee are not filled: ye clothe you, but yee bee not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus sayth the LORD of hostes, Consider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this house, and [g] I will be fauourable in it, and I will [h] bee glorified, sayth the LORD.

9 Yee looked for much, and lo, it came to little: and when yee brought it home, I did blowe [i] vpon it. And why, saith the LORD of hosts? because of mine house that is waste, and ye run euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 Then Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the [k] voyce of the LORD their God, and the wordes of the Prophet Haggai (as the LORD their God had sent him) then the people did feare before the LORD.

13 Then spake Haggai the LORDS messenger in the LORDS message vnto the people, saying, I am with you, saith the LORD.

14 And the LORD stirred vp the [l] spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the LORD of hostes their God.

a Who was the sonne of Hystaspis, & the third king of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building thereof, but they preferred policie, and priuate profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures, before Gods honour.

e Consider the plagues of God vpon you for preferring your policie to his religion, and because yee seeke not him first of all.

f Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your prayers according to my promise, 1. King. 8. 21, 29.

h That is, my glory shall be set forth by you.

i And so bring it to nothing.

k This declared that God was the author of the doctrine, and that he was but the minister, as Exo. 14. 31. Iudg. 7. 20. Act. 15. 28.

l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Ioha 6. 44.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceede the first.

IN the foure and twentieth day of the first moneth, in the second yeere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the LORD by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this [a] House in her first glorie, and how doe you see it now? Is it not in your eyes, in comparison of it, as nothing?

5 Yet now bee of good courage, O Zerubbabel, sayeth the LORDE, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the LORD, and [b] do it: for I am with you, saith the LORD of hosts,

6 According to the word that I couenanted with you, when yee came out of Egypt: so my Spirit shal remaine among you, feare ye not.

7 For thus saith the LORD of hosts, [c] Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

a For the people according as Isai. 32, 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but [§] Prophets meant the spirituall Temple, the Church of Christ.

b That is, go forward in building the Temple.

c Hee exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be Christ, by whom all things should be renewed.

8 And

8 And I wil moue all nations, and [d] the desire of all nations shall come, and I will fill this house with glory, sayeth the Lord of hostes.

9 The [e] siluer is mine, and the golde is mine, sayeth the Lord of hostes.

10 The glory of this last house shall bee greater then the first, sayeth the Lorde of hosts: and in this place will I giue [f] peace, sayth the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the word of the Lorde vnto the Prophet Haggai, saying,

12 Thus sayth the Lord of hostes, Aske now the priests concerning the Law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? and the Priests answered, and sayd, No.

14 Then sayd Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and sayd, It shal be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, sayth the Lord: and so are all the workes of their handes, and that which they offer here is vncleane.

16 And nowe, I pray you, consider in your mindes: from this [h] day, and afore, euen afore a stone was layed vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you turned not to mee, sayth the Lord.

19 Consider, I pray you, in your minds, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought foorth: from this day will I bleſſe you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth,

23 And I will ouerthrowe the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hostes.

d Meaning, Christ, whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like.

e Therfore when his time cõmeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doeth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, cannot make an other thing so: and therfore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doth corrupt those things, and make them detestable vnto God, which else are good and godly.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would bleſſe them: and albeit as yet the fruit was not come foorth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harueſt came, and then they should see Gods blessings.

m I will make a change, and renew all things in Christ of whom Zerubbabel here is a figure.

n Hereby hee sheweth that there shall be no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in his labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfeinedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne by Christ. But because they still remained in their wickednesse and coldenesse to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this means be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, & to eschew the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius came the worde of the Lorde vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lorde hath bene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lorde of hostes, [d] Turne yee vnto mee, sayeth the Lorde of hostes, and I will turne vnto you, sayeth the Lorde of hostes.

4 Be ye not as your fathers, vnto whom

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20. but had the same name, and is called the sonne of Berechiah, as hee was, because he came of those progenitors, as of Iaala or Berechiah and Iddo.

c He speaketh this to feare them with Gods iudgements that they shoulde not prouoke him, as their fathers had done, whome hee so grieuously punished.

d Let your fruites declare that you are Gods people, and that hee hath wrought in you by his spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Lament 5. 21. Isaiah 21. 8. and 31. 6. and 45. 22.

Ier.3.3.12.c&c. 18.34.bo/o.14. 2.zec/2.12.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2 Pet.1.15.

f Seeing ye saw the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings conteined in the same and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.

i This vision signifieth there staturation of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome and by the myrrhe trees, which are blacke, and giue a darke shadow: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen.

l These signified the diuers offices of Gods Angels, by whome God sometime punisheth and sometime comforteth, and bringeth forth his works in diuers sorts.

m That is, Christ the mediator prayed for the saluation of his church, which was now troubled when all the countreys about them were at rest.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most deerely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate I shewed my selfe but a little angrie toward my Church, but the enemie would haue destroyed them also, and considered not the end of my chastisements.

the former * Prophets haue cried, saying, Thus sayeth the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto mee, sayeth the Lord.

5 Your fathers, where *are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophets, take holde of f your fathers? And g they returned, and sayd, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and beholde k a man riding vpon a red horse, and he stood among the myrte trees that were in a bottome, and behinde him were there l red horses speckled and white.

9 Then sayd I, O my Lord, What are these? and the Angel that talked with mee, sayd, vnto mee, I will shew thee what these be.

10 And the man that stood among the myrte trees answered, and sayd, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lord, that stood among the myrte trees, and sayd, We haue gone thorow the world: and beholde, all the world sitteth still, and is at rest.

12 Then the m Angel of the Lord answered and sayd, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lorde answered the Angell that talked with me, with good wordes and comfortable words.

14 So the Angel that communed with me, sayd vnto mee, Crie thou, and speake, Thus sayeth the Lord of hostes, I am n iealous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the careleſſe heathen: for I was angrie but *a litle, and they helped forward the affliction.

16 Therefore thus sayeth the Lord, I will returne vnto Ierusalem with tender mercy: mine house shall be builded in it, sayeth the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayeth the Lord of hostes, My cities shall yet q be broken with plentie: the Lorde shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes, and saw, and beholde, r foure hornes.

19 And I sayde vnto the Angel that talked with me, What bee these? And hee answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure s carpenters.

21 Then sayd I, What come these to do? And he answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

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p To measure out the buildings.

q The abundance shalbe so great that the places of store shall not be able to conteine these blessings, that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters, smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies borne is so strong, but God hath an hammer to breake it in pieces,

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a a man with a measuring line in his hand.

2 Then sayd I, Whither goest thou? And he sayd vnto me, To measure Ierusalem, that I may see what is the breadth therof, and what is the length therof.

3 And behold, the Angel that talked with me, went foorth: and another Angel went out to meet him,

4 And sayd vnto him, Runne, speake to this b yong man, and say, c Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of d fire round about, and will e bee the glory in the middes of her.

6 Ho, ho, come f foorth, and flee from the land of the North, sayeth the Lorde: for I haue scattered you into the foure g winds of the heauen, sayth the Lord.

7 h Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After this i glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God, and so called.

b Meaning himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, and should needs no materiall walles, nor trust in any worldly strength, but should be safely preserued,

and dwell in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

e In me they shall haue their full felicitie and glory.

f He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in the Church.

g As it was I that scattered you, so haue I power to restore you.

h By flying from Babylon and comming to the Church

i Seeing that God hath begun to shew his grace among you by deliuering you, hee continueth the same still toward you, and therefore sendeth mee his Angell, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17. 8.
l Vpon the heathen your enemies.
m They shall be your seruants as you haue bene theirs.
n This must necessarily be vnderstoode of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

you, toucheth the k apple of his eye.
9 For beholde, I will lift vp mine hand l vpon them: and they m shall be a spoile to those that serued them, and yee shall know, that the Lord of hosts hath n sent me.
10 Reioyce, and bee glad, O daughter Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.
11 And many nations shall bee ioyned to the Lorde in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hosts hath sent me vnto thee.
12 And the Lord shall inherit Iudah his portion in the holyland, and shall chuse Ierusalem againe.
13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome.

a He prayed to Christ the Mediator for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephe. 6. 12.
c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preserver of his Church.
d Meaning, that Iehoshua was wonderfully preserved in the captiuitie, and nowe Satan sought to afflict and trouble him, when he was doing his office. e In respect of the glorious garments, and the precious stones that the Priests did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should bee made excellent when Christ shall make the full restitution of his Church. f Hee sheweth of what apparell he speaketh, which is when our filthie sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the raiment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obteineth it.
h That is, haue rule and gouernement in my Church as they predecessours haue had. i Whereby hee meaneth, to haue the whole charge and ministerie of the Church.

AND he shewed mee Iehoshua the high Priest, a standing before the Angell of the Lorde, and b Satan stood at his right hand to resist him.
2 And the c Lord said vnto Satan, The Lorde reproue thee, O Satan: euen the Lord that hath chosen Ierusalem, reproue thee. Is not this a d brand taken out of the fire?
3 Nowe Iehoshua was clothed with filthy garments, and stood before the Angel.
4 And he answered and spake vnto those that stood before him, saying, Take away the e filthie garments from him. And vnto him he said, Beholde, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.
5 And I said, Let them e set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angell of the Lord stood by.
6 And the Angell of the Lorde testified vnto Iehoshua, saying,
7 Thus saith the Lord of hosts, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine house, and shalt also keepe my i courts, and I will giue thee place among k these that stand by.
8 Heare nowe, O Iehoshua the high Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but beholde, I will bring forth the m Branch my seruant.
9 For loe, the n stone that I haue layde before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will o cut out the grauing thereof, saith the Lord of hosts, and I will take p away the iniquity of this land in one day.
10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the q vine, and vnder the figge tree.

k That is, the Angels who represented the whole number of the faithfull signifying, that all the godly should willingly receive him.
l Because they follow my word, they are contemned in the world, & esteemed as monsters, Isa. 8. 18.
m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11. 1. Iere. 23. 5. and 33. 14, 15. n Hee sheweth that the ministers can not builde, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God.
p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more. q Yee shall then liue in peace and quietnes, that is, in the kingdome of Christ, Isa. 2, 3. micah. 4. 4. hag. 2, 10.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angell that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,
2 And sayd vnto me, What seest thou? and I sayd, I haue looked, and beholde, a a candlesticke all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes, which were vpon the top thereof.
3 And two olyue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.
4 So I answered, and spake to the Angell that talked with mee, saying, What are these, my Lord?
5 Then the Angell that talked with me, answered and sayd vnto me, Knowest thou not what these bee? And I sayd, No, my Lord.
6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirit, saieth the Lord of hosts.
7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f hee shall bring forth the head stone

a Which was euer in the midst of the Temple, signifying that the graces of Gods Spirite should shine there in most abundance, and in al perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d Hee sheweth that Gods power onely is sufficient to preserue his Church, though hee vse no mans helpe thereunto. e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let, in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

thereof with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layd the foundation of this house: his handes shall also finish it, and thou shalt knowe that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of tinne in the hande of Zerubbabel: these seuen are the eyes of the Lorde, which goe thorowe the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What bee these two olive branches, which thorowe the two golden pipes emptie themselues into the golde?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said hee, These are the two olive branches, that stande with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the smal and poore beginning of the Temple.

i Whereby he signifyeth the plummet & line, that is, that Zerubbabel which represented Christ should go forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while bee discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning a continuall prouidence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap.3.9. l Which were euer greene and full of oyle, so that stil they powred foorth oyle into the lampes: Signifying, that God wil continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, & such as abuse the Name of God, 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes, and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then sayde hee vnto mee, This is the curse that goeth foorth ouer the whole earth: for euery one that stealeth, shall bee cut off a well on this side, as on that: and euery one that sweareth shall be cut off, a well on this side, as on that.

4 I will bring it foorth, saith the Lord of hostes, and it shall enter into the house of the theefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went foorth and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth foorth.

6 And I said, What is it? And he saide, This is an Ephah that goeth foorth. Hee sayd moreouer, This is the sight of them, thorow all the earth.

7 And beholde, there was lift vp a talent of lead: and this is a woman that sitteth in the midst of the Ephah.

8 And he sayd, This is wickednes, and he cast it into the middes of the Ephah, and he cast the weight of leade vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And hee sayde vnto me, To builde it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

1 Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vseth any iniurie toward his neighbour.

c Meaning, wheresoeuer he be in the world. d Hee that transgresseth the first table, & seeketh not God aright, but abuseth Gods Name. e Which was a measure in dry things, containing about ten pottels.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and cap shut it, or open it at his pleasure.

g To couer the measure.

h Which representeth iniquitie, as in the next verse.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets hee describeth the foure monarchies.

AGaine, I turned and lift vp mine eyes, and looked, & beholde, there came foure charets out from betweene two mountaines, & the mountaines were mountaines of brasse.

2 In the first charet were red horses, and in the second charet blacke horses,

3 And in the third charet white horses, and in the fourth charet horses of diuers colours, and reddish.

4 Then I answered, and sayd vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered, and sayd vnto mee, These are the foure spirits of the heauen, which go forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth towarde the South countrey.

7 And the reddish went out, and required to goe, and passe thorow the world. And he sayd, Goe, passe thorow the world. So they went thorow out the world.

8 Then cried he vpon me, and spake vnto me, saying, Beholde, these that goe toward

a By charets here, as by horses afore, bee meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelties and persecutions that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Nineueh and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods spirit, which according to his inchangeable counsell bee causeth to appeare thorow all the world.

h That is, toward Egypt, and other countreys thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob.1.12.

k By punishing the Caldeans mine anger ceased, and you were deliuered.

l To receiue of him and the ouer three, money to make the two crownes which were men of great authoritie among the Iewes, & doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning Christ, of whom both called Iesus.

o That is, of himselfe, without the helpe of man.

p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10.

q Whereof Iehoshua had but a shadowe.

r The two offices of the kingdome and priesthood shalbe so ioyned together, that they shall bee no more desseuered.

s Who was also called Heldai.

t He also was called Ioshiah.

u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Acts 1.6.

x That is, the Gentiles by the preaching of the Gospel shall helpe towarde the building of this spirituall Temple.

y If ye will beleeue and remaine in the obedience of faith.

the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and golde, and make crownes, and set them vpon the m head of Iehozuah, the sonne of Iehozadak the high Priest.

12 And speake vnto him, saying, Thus speaketh the Lorde of hostes, and saith, Beholde the man whose name is the n Branch, and hee shall grow vp out of his place, and he shall p build the Temple of the Lord.

13 Euen he shal build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shalbe betweene them both.

14. And the crownes shall bee to q Helem, and to Tobiiah, and to Iedaiah, & to r Hen the sonne of Zephaniah, for a s memoriall in the Temple of the Lord.

15 And they that are t farre off, shall come and build in the Temple of the Lord, and yee shall know that the Lorde of hostes hath sent mee vnto you. And this shall come to passe, if yee will y obey the voyce of the Lord your God.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people & the cause of their affliction.

a Which conteined part of November and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other, when Godaliah was slaine, Ier. 41.2.

c By weeping and mourning appeare what exercises they vsed in their fasting.

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroyed.

AND in the fourth yeere of king Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lorde of hostes, and to the Prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the worde of the Lorde of hostes vnto me, saying,

5 Speake vnto al the people of the land, and to the f Priestes, & say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? do I approue it?

6 And when ye did eat, and when ye did drinke, did ye not eate h for your selues, and drinke for your selues?

7 Should ye not heare the words, which the Lord i hath cried by the ministerie of the former Prophetes when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shew mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the law and the words which the Lord of hostes sent in his m spirit by the ministery of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, sayth the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate n after them, that no man passed thorowe nor returned: for they layed the pleasant land o waste.

f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought they had deserued toward God, because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did ye not eate and drinke for your owne commodity and necessitie? and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded.

k Hee sheweth that he did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charity, which should haue declared that they were godly, Matth. 23.23.

l And would not obey the Lords burden, which was sweete and easie, but would beare their owne, which was beauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem. 9.29.

m Which declareth that they rebelled not only against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were carried captiue.

o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGain the word of the Lord of hostes came to me, saying,

2 Thus sayth the Lord of hostes, I was a ielous for Zion with great iealousie, and I was ielous for her with great wrath.

3 Thus sayeth the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a b citie of trueth, and the Mountaine of the Lord

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniury.

b Because shee shall be faithfull & loyall toward me her husband,

Lord of hostes, the holy mountaine.

4 Thus sayeth the Lord of hostes, There shall yet [c] old men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it bee [d] vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, sayeth the Lord of hostes?

7 Thus sayeth the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West country.

8 And I will bring them, and they shall [e] dwell in the midst of Ierusalem, and they shall bee my people, and I will be their God in trueth and in righteousnesse.

9 Thus sayeth the Lorde of hostes, let your [f] hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the House of the Lorde of hostes was layde, that the Temple might be builded.

10 For before these dayes there was no hire for a man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not intreat the residue of this people as afore time, sayeth the Lorde of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all their things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus sayeth the Lord of hostes, As I thought to punish [h] you, when your fathers prouoked mee vnto wrath, sayeth the Lord of hosts, and repented not,

15 So againe I haue determined in these dayes [i] to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal doe. Speake yee every man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oth: for all these are the things that I hate, sayth the Lord.

18 And the worde of the Lorde of hostes came vnto me, saying,

19 Thus sayeth the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the [k] tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous high feastes: therefore loue the trueth and peace.

20 Thus sayeth the Lord of hostes, That there shall yet come [l] people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, [m] Vp, let vs goe and pray before the Lord, and seeke the Lorde of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, euen take holde of the skirt of him that is a Iew, and say, We will goe with you: for we haue heard, that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gene. 18 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant, and obey the Prophets, which encourage you thereunto.

g For God cursed your workes, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18. 20.

i Which declareth that man can not turne to God till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinne, and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: & here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of bemuinesse: for God will send them ioy & gladnesse.

l He declareth the great zeale that God shoulde giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should bee in the kingdome of Christ. *Isa.* 2. 2. *micah.* 4. 1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the worde of the Lorde in the land of [a] Hadrach: and Damascus shall be his [b] rest: when the [c] eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shall border [d] thereby: Tyrus also and Zidon, though they bee [e] very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the streetes.

4 Beholde, the Lord will spoile her, and he will smite her [f] power in the Sea, and she shalbe deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shalbe ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the [g] stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his [h] teeth: but hee that remaineth, euen he shall be for our God, and he shall be as a prince in Iudah, but [i] Ekron shalbe as a Iebusite.

8 And I will campe about [k] mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus meaning that Hamath or Antiochia should be vnder the same rod and plague.

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilties, which they clocked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should bee destroyed saue a very fewe, that should remaine as strangers. h Hee promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebusites had bene destroyed, so should Ekron and all the Philistims. k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, bee they neuer so cruell, or assemble their power neuer so often.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue beene afflicted by their enemies.
m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deuer his: and this is meant of Christ, as Matt. 21.5.
o No power of man or creature shall be able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.
p That is, from the red sea, to the sea called Syricum: and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole world. q That is, from Euphrates. r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifice was a figure, and is heere called the couenant of the Church, because God made it with his Church, and left it with them for the loue that hee bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the citie and the Temple are, where God will defend you. u Meaning, the faithfull, which seemed to bee in danger of their enemies one euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefits and prosperity, in respect of that which your fathers inioyed from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which bee heere meaneth by the Grecians. z Hee promiseth that the Iewes shall destroy their enemies & haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobrietie, and a thankeful remembrance of Gods great liberalitie. a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the hie Priest.

any more: for nowe I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: beholde, thy king commeth vnto thee: m he is iust, and saueth himselfe, poore, and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I will cut off the o chariots from Ephraim, and the horse from Ierusalem: the bowe of the battel shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from p sea vnto sea, and from the q riuer to the end of the land.

11 r Thou also shalt bee saued through the blood of thy couenant. I haue loosed thy f prisoners out of the pit wherein is no water.

12 Turne you to the s strong holde, yee u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I y bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall goe forth as the lightning: and the z Lorde God shall blowe the trumpet, and shall come forth with the whirle windes of the South.

15 The Lord of hosts shall defend them, and they shall deuoure them, a and subdue them with sling stones, & they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the [illegible]rde their God shall deliuer them in that day as the flocke of his people: for they shall bee as the b stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and howe great is his beautie! corne shall make the yong men cheerefull, and new wine the mayds.

sith to visit and comfort the house of Israel.

A Aske you of the c Lord raine in the time of the latter raine: so shall the Lorde make white cloudes, and giue you showres of raine, and to euery one grasse in the field.

2 Surely d the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue told a vaine thing: they comfort in vaine: therefore e they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visit the f goates: but the Lorde of hostes will visite his flocke the house of Iudah, and wil make them as g his beautifull horse in the battell.

4 Out f of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery h appointer of tribute also.

5 And they shall be as the mighty men, which treade downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shalbe confounded.

6 And I wil strengthen the house of Iudah, and I will preserue the house i of Ioseph, and I will bring them againe, for I pitie them: and they shalbe as though I had not cast them off: for I am the Lorde their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I wil k hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will l sowe them among the people, and they shall remember me in farre countreys: and they shall liue with their children, and l returne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And hee m shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Assur shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to returne to God, and to pray in faith to him, and so he wil giue them abundance.
b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruell gouernous which did oppresse the poore sheepe, Ezek. 34.16,17.
e Hee will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne vse in the warre.
f Out of Iudah shall the chiefe gouernour proceed, who shall be a corner to vphold the building, and as a naile to fasten it together.
g Ouer their enemies.
h That is, the tenne tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer him for with a becke or hisse hee can call them from all places suddenly.
k Though they shall bee yet scattered and seeme to be lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whom it was first preached. l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospell. m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angell smote the floodes and riuers.

CHAP. X.

a The vanitie of idolatrie, 3 The Lorde promi-

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A gracious vision against Ierusalem and Iudah.

a Because the Iewes thought themselues so strong by reason of this mountaine that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shew it selfe ready to receiue them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

d That is, the renowne of Iudah and Israel should perish.

e Which being now destinate to be slaine, were deliuered as out of the Lions mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoile of their brethren.

h I will cause one to destroy another.

i Their gouernors shall execute cruelty euer them,

k That is, the small remnant, whom he thought worthy to shew mercy vnto.

l God sheweth his great benefits towarde his people to conuince them of greater ingratitude, which would neither bee ruled by his most beautifull order of gouernment, neither continue in the bands of brotherly voitie, and therefore he breaketh both the one and the other. Some reade, for Bands destroyers, but in the 14. verse the first reading is confirmed.

m Whereby hee sheweth his care and diligence that he would suffer them to haue no euil rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefits of God,

o He sheweth that the least part euer profit by Gods iudgements.

p Besides this ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefits, but esteemed them as things of nought.

q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple,

OPen thy doores, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, O okes of Bashan, for the c defenced forest is cut downe.

3 There is the voice of the howling of the shepheards: for their d glory is destroyed: the voice of the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the e slaughter.

5 They that possesse them, slay them, f and sinne not: and they that sell them, say, g Blessed bee the Lorde: for I am riche, and their owne shepheards spare them not.

6 Surely I wil no more spare those that dwell in the lande, saith the Lorde: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hande of his i king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule loathed n them, and their soule abhorred me.

9 Then said I, I wil not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might disannull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue me p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lorde saide vnto mee, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord said vnto mee, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shal eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sworde shall bee vpon his s arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shalbe vtterly darkened.

r Signifying, that they should haue a certaine kinde of regiment, and outward shewe of gouernment: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepheards.

s And is in health and sound.

t By the arme hee signifieth strength, and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building again of Ierusalem.

THe burden of the word of the Lord vpon a Israel, saith the Lorde, which stretched the heauens, and layd the foundation of the earth, and formed the spirite of man within him,

2 Behold, I wil make Ierusalem a b cup of poyson vnto all the people rounde about: and also vnto Iudah will bee be, in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shalbe rent, though all the people of the earth be gathered together against it.

4 In that day, saith the Lorde, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The c inhabitants of Ierusalem shalbe my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shal preserue the d tents of Iudah, as aforetime: therefore the glory of the house of Dauid shal not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lorde defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lorde before them.

9 And in that day wil I seeke to destroy all the nations that come against Ierusalem.

10 And I wil powre vpon the house of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remain in captiuitie, then to returne home, when God called them.

b Ierusalem shal be defended against all her enemies, so shal God defend all Iudah also, and shal destroy the enemies.

c Euery captaine that had many vnder him afore, shal now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preferred by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defenced cities.

Dauid, and vpon the inhabitants of Ieruſalem the Spirit of c grace and of compaſſion, and they ſhal looke vpon me, whom they haue d pearced, and they ſhall lament for e him, as one mourneth for his onely ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there bee a great mourning in Ieruſalem, as the f mourning of g Hadadrimmon in the valley of Megiddon.

12 And the h land ſhall bewaile euery family i apart, the family of the k houſe of Dauid apart, and their wiues apart: the family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, and their wiues apart: the family of l Shemei apart, and their wiues apart:

14 All the families that o remaine, euery family apart, and their wiues apart.

c They ſhall haue the feeling of my grace by faith, and know that I haue compaſſion on them.

d That is, whom they haue continually vexed with their obſtinacie, and grieued my Spirit, Iohn 19. 37. where it is referred to Chriſtes body, which here is referred to the Spirit of God.

e They ſhall turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude.

f They ſhall lament and repent exceedingly for their offences againſt God.

g Which was the name of a towne and place neere to Megiddo where Ioſias was ſlaine, 2. Chro. 35. 22.

h That is, in al places where the Iewes ſhall remaine.

i Signifying, that this mourning or repentance ſhould not bee a vaine ceremonie: but euery one touched with his owne griefe ſhall lament.

k Vnder theſe certaine families hee conteineth all the tribes, and ſheweth that both the Kings and the Prieſts had by their ſinnes pearced Chriſt.

l Called alſo Simeon.

m To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

1 IN that day there a ſhall bee a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleanneſſe.

2 And in that day, ſaith the Lord of hoſts, I will cut off the b names of the Idoles out of the lande: and they ſhall no more bee remembred: and I will cauſe the c prophetes, and the vncleane ſpirit to depart out of the land.

3 And when any ſhall yet d propheſie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lorde: and his father and his mother that begate him, e ſhall thruſt him through, when hee propheſieth.

4 And in that day ſhall the prophets f be aſhamed euery one of his viſion, when hee hath propheſied: neither ſhall they weare a rough garment to deceiue.

5 But hee ſhall ſay, I am no g Prophet: I am an huſbandman: for man taught me to be an heardman from my youth vp.

6 And one ſhall ſay vnto him, What are theſe h woundes in thine handes? Then he ſhal anſwere, Thus was I wounded in the houſe of my friends.

7 Cattle, O ſword, vpon my i ſhepheard, and vpon the man, that is my fellow, ſaith the Lord of hoſtes: ſmite the ſhepheard, and the ſheepe ſhall bee ſcattered, and I will turne mine hand vpon the litle ones.

8 And in all the lande, ſaith the Lorde, k two parts therein ſhall bee cut off, and die: but the third ſhall be left therein.

9 And I wil bring that third part through the fire, and will fine them as the ſiluer is fined, and will try them as golde is tried: they ſhall call on my Name, and I wil heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

a He ſheweth what ſhall be the fruit of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhalbe a continuall running fountaine, and purge them from all vncleanneſſe.

b He promiſeth that God wil alſo purge them from all ſuperſtition, and that their religion ſhalbe pure.

c Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane ſpirits.

d That is, when they ſhall propheſie lies, and make God, who is the authour of trueth, a cloke thereunto.

e He ſheweth what zeale the godly ſhal haue vnder the kinglome of Chriſt, Deut. 13. 6. 9.

f God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more weare Propheters apparell to make their doctrine ſeeme more holy.

g They ſhal confeſſe their former ignorance, and be content to labour for their liuing.

h Hereby he ſheweth that though their parents and friendes delt more gently with them and put them not to death, yet they would ſo punish their children, that became falſe prophets, that the markes and ſignes ſhould remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their gouernours and paſtours ſhould bee deſtroyed, and the people ſhould bee as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe he was the head of all paſtors, Matth. 26. 31.

k The greateſt part ſhall haue no portion of theſe bleſſings, and yet they that ſhall enioy them, ſhall be tried with great afflictions, ſo that it ſhall be knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

1 Of the doctrine that ſhall proceede out of the Church, and of the reſtauration thereof.

BEholde, the day of the Lorde commeth, and thy ſpoyle ſhall bee a diuided in the midſt of thee.

2 For I will gather all nations againſt Ieruſalem to battell, and the citie ſhalbe taken, and the houſes ſpoyled, and the women beſtiled, and halfe of the citie ſhall goe into captiuitie, and the reſtoue of the people ſhall not be cut off from the citie.

3 Then ſhal the Lord go forth, and fight againſt thoſe nations, as when b hee fought in the day of battel.

4 And his feete ſhall ſtande in that day vpon the c mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the middes thereof: toward the Eaſt & toward the Weſt there ſhall be a very great d valley, and halfe of the mountaine ſhall remoue towarde the North, and halfe of the mountaine towarde the South.

5 And ye ſhall flee vnto the e valley of the mountaines: for the valley of the mountaines ſhal reach vnto Aſal: yea, ye ſhall flee like as ye fled from the f earthquake in the dayes of Vzziah King of Iudah: and the Lord my God ſhall come, and al the ſaints with thee.

6 And in that day ſhal there be no cleare light, but darke.

7 And there ſhalbe a day (it is knowen to

a He meeteth the godly againſt great tentations that ſhould come before they enioyed this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red ſea, and at all other times.

c By this maner of ſpeach the Prophet ſheweth Gods power and care ouer his Church, and how he wil as it were by miracle ſaue it.

d So that out of all the parts of the world they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this hee meaneth of the ſpirituall Ieruſalem the Church.

e Hee ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines.

f Reade Amos 1. 1.

g Becauſe they did not credite the Prophets wordes, hee turneth to God, and conforteth himſelfe in that that he knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by ‡ euening) God would send comfort.

‡ That is, the spiritual graces of God, which should euer continue in most abundance.

k All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.

l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

m God will not onely raise vp war without, but sedition at home to trie them.

n To hurt and oppresse him.

the Lord) h neither day nor night, but about the euening time it shalbe light.

8 And in that day shall there ‖waters of life goe out from Ierusalem, halfe of them towarde the East sea, and halfe of them towarde the vttermost sea, and shall be both in sommer and winter.

9 And the Lord shall be king ouer all the earth: in that day shall there be one k Lord, and his Name shall be one.

10 All the land shalbe turned l as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shal be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the kings wine presses.

11 And men shall dwell in it, and there shall bee no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shall be the plague, wherewith the Lorde will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day m a great tumult of the Lord shalbe among them, and euery one shall take the n hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shall be gathered rounde about, with o golde and siluer, and great abundance of apparel.

15 Yet this shalbe the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that be in their tents as this p plague.

16 But it shall come to passe that euery one ‡ is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the king the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so wil not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, vpon them shall come no raine.

18 And if the family of q Egypt goe not vp, & come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shall bee the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the ‖ bridles of the horses, The holinesse vnto the Lorde, and the ‖ pots in the Lordes house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shalbe holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the r Canaanite in the House of the Lord of hostes.

o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, vers. 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.

‡ As precious the one as the other, because they shal be sanctified.

s But all shalbe pure and cleane, and there shall neither be hypocrite, or any that shall corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly hee reproueth the Priestes for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. Hee also noteth certaine peculiar sinnes, which were then among them, as marying of idolatrous and many wiues, murmurings against God, impatience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the Couenant should bee accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel, and chiefly the Priests.

THe ‖ burden of the worde of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, saith the Lord: yet ye say, b Wherein hast thou loued vs? Was not Esau Iakobs brother, saith the Lorde? yet I loued Iakob,

3 And c hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne, and builde the desolate places, yet saith the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lorde is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lorde will be magnified vpon the border of Israel.

6 A son honoureth his father, and a seruant his master. If then I be a father, where is mine honor? And if I be a master, where is my feare, saith the Lord of hosts vnto you, d O Priests that despise my Name? and yet say, e Wherein haue we despised thy Name?

a Reade Isa. 13. 1.

b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident in that he chose Abraham from out of all the world, and next chose Iakob the yonger brother of whom they came, and left Esau the Elder.

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterward in that hee was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that his countrey lyeth waste, and he shall neuer returne to inhabite it, whereas ye my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

d Besides the rest of the people he condemneth the Priestes chiefly, because they should haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e He noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blinde guides.

7 Ye

f Ye receiue all maner offrings for your owne greedinesse, and doe not examine whether they be according to my Law or no.
g Not that they laid thus, but by their doings they declared no lesse.
h You make it no fault: where by he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, and so come not to that pureuesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortall man would not be content to be so serued.
i He deuideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous and wicked? l Because the Leuites who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God willeth that they would rather shut the doores, then to receiue such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice, shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and sacrifice hee meaneth the spirituall seruice of God, which should bee vnder the Gospell, when an ende shall be made to all these legall ceremonies by Christes onely sacrifice. n Both the Priestes, and the people were infected with this errour, that they pulled not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God which hee required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. o The Priests and people were both weary with seruing God, and pulled not what manner of sacrifice and seruice they gaue to God, so that which was least profitable, was thought good enough for the Lorde. p That is hath ability to serue the Lord according to his worde, and yet will serue him according to his couetous minde.

7 Yee offer [f] vncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that ye say the table of the Lord is not to be regarded.
8 And if yee offer the blinde for sacrifice, it is [h] not euill: and if yee offer the lame and sicke, it is not euill: offer it nowe vnto thy Prince: will hee bee content with thee, or accept thy person, saith the Lorde of hostes?
9 And nowe, I pray you, [i] pray before God, that hee may haue mercy vpon vs: this hath bene by your meanes: will hee regarde [k] your persons, sayeth the Lorde of hostes?
10 Who is there euen among you, [l] that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hand.
11 For [m] from the rising of the Sonne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lorde of hostes.
12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.
13 Yee sayd also, Beholde, it is a [o] wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and yee offered that which was torne, and the lame, and the sicke: thus ye offered an offering: shoulde I accept this of your hand, sayth the Lord?
14 But cursed bee the deceiuer, which hath in his flocke [p] a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great king, saith the Lord of hostes, and my Name is terrible among the heathen.

CHAP. II.

Threatnings against the Priestes being seducers of the people.

AND nowe, O ye [a] Priests, this commaundement is for you.
2 If yee will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, sayeth the Lorde of hostes, I will euen send a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them alreadie, because yee doe not consider it in your heart.
3 Beholde, I will corrupt [d] your seede, and cast dung vpon your faces, euen the [e] dung of your solemne feasts, and you shall be like vnto it.
4 And yee shall knowe, that I haue [f] sent this commandement vnto you, that my couenant which I made with Leui, might stand, sayth the Lord of hosts.
5 [g] My couenant was with him of life and peace, and I [h] gaue him feare, and hee feared mee, and was afrayde before [i] my Name.
6 The law of [k] truth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.
7 For the Priests [l] lips shoulde preserue knowledge, and they should seeke the Lawe at his mouth: for hee is the [m] messenger of the Lord of hostes.
8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, sayeth the Lord of hosts.
9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.
10 Haue we not all one [n] father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of [o] our fathers?
11 Iudah hath transgressed, and an abomination is committed [p] in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the [q] daughter of a strange god.
12 The Lorde will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iaakob, and him that [r] offereth an offering vnto the Lorde of hosts.
13 And this haue yee done againe, and [s] couered the altar of the Lorde with teares, with weeping and with mourning: because

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue mee according to my word.
c That is, the abundance of Gods benefits.
d Your seede lowen shall come to no profite.
e You boast of your holines, sacrifices & feasts, but they shall turne to your shame, and be as vile as doung.
f The Priests obiected against the Prophet that hee could not reproone them, but hee must speake against the Priesthood, and the office established of God by promise, but hee sheweth, that the office is nothing slandered, when these villaines and doung are called by their owne names.
g He sheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life & felicitie, and on their part, that they should faithfully serue him according to his worde.
h I preferibed Leui a certaine Lawe to serue me.
i He serued me and set forth my glory with all humilitie and submission.
k Hee sheweth that the Priest ought to haue knowledge to instruct others in the worde of the Lord.
l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods will is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to bee his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themselues to God to bee an holy people.
p They haue ioyned themselues in mariage with them that are of another religion.
q That is, the Priestes.
r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

the

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of mariage.
t As the one halfe of thy selfe.
u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power & vertue he could haue made many women for one man.
z Such as should be borne in lawfull and moderate mariage wherein is no excesse of lusts.
a Conteine your selues within your bounds, and be sober in minde, & bridle your affections.
b Not that he doth allow diuorcement, but of the two faules, hee sheweth which is the lesse.
c Hee thinketh sufficient to keepe his wife still, albeit he take others, and so as it were coureth his fault.
d Ye murmured against God, because he heard not you assoone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blaspheamed God in condemning his power and iustice, because he iudged not according to their fansies.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, f Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is she thy t companion, and the wife of thy t couenant.

15 And did not x he make one? yet had he y abundance of spirite: and wherefore one? because hee sought a godly z seed: therefore keepe your selues in your a spirite, & let none transgresse against the wife of his youth.

16 If thou hatest her, b put her away, saith the Lord God of Israel, yet her couereth c the iniurie vnder his garment, saieth the Lord of hosts: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue d wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that d doth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of e iudgement?

CHAP. III.

1 *Of the messinger of the Lord Iohn Baptist, and of Christes office.*

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke. 7. 27.
b Meaning, Messias, as Psal. 40. 1, 7. dan. 9. 17. 25.
c That is, Christ by whō the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to the father: and is Lord or King, because he hath the gouernment of his Church.
d He sheweth what f hypocrites which wish so much for f Lords comming, will not abide when he draweth nere: for he wil consume them, and purge his, and make them cleane.
e He beginneth at the Priests, that they might be lights & shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, & sheweth that in that they are not daily consumed, it is a token that he doth defend them, and so his mercy toward them neuer changeth.

BEholde, a I will send my b messenger, and he shall prepare the way before mee: and the c Lord whom ye seeke, shal speedily come to his Temple: euen the c messenger of the couenant whom ye desire: beholde, he shall come, saieth the Lord of hosts.

2 But who d may abide the day of his comming? and who shall endure, when hee appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of e Leui, and purifie them as golde and siluer, that they may bring offrings vnto the Lord in righteousnesse.

4 Then shal the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and the yeeres afore.

5 And I will come nere to you to iudgement, and will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts.

6 For I am the Lord: I change not, and ye sonnes of Iaakob f are not consumed.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: g returne vnto mee, and I will returne vnto you, saieth the Lorde of hostes: but ye saide, Wherein shall wee returne?

8 Will a h man spoile his gode? yet haue ye spoiled me: but ye say, Wherein haue wee spoyled thee? In i tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring yee all the tithes into the storehouse, that there may bee meate in mine House, and proue mee now herewith, saith the Lorde of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing k without measure.

11 And I will rebuke the l deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, saith the Lorde of hostes,

13 Your words haue bene stout m against me, saieth the Lord: yet yee say, What haue we spoken against thee?

14 Yee haue sayd, It is in vaine to serue God: and what profite is it that wee haue kept his commandement, and that wee walked humbly before the Lord of hostes?

15 Therefore wee count the proude blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are n deliuered.

16 o Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day q that I shall doe this, for a floke, and I will q spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

g Reade Zech. 1. 3.
h There are none of the heathen so barbarous, that wil defraude their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the priests, and the poore relieued.
k Not hauing respect how much ye needs, but I will giue you in all abundance, so that yee shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer deuoureth corne and fruits.
m The Prophet condemneth them of double blasphemie against God: first in that they seyd that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from danger.
o After these admonitions of the Prophet some were finely touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies, to all penitent sinners.
q When I shall restore my Churche according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my spirit.

CHAP. IIII.

The day of the Lord, before the which Elias should come.

a Hee pursueth a Metaphoricall speech of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his

FOr beholde, the day commeth, that shall a burne as an ouen, and all the proud, yea, and all that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saieth the Lord of hosts, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shal

the

b Meaning Christ, who with his wings, or beames of his grace should lighten and comfort his Church, Ephes. 5. 14 and he is called the sunne of righteousnesse, because in himselfe he hath all perfection, and also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteousnesse, cleanseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall bee set at libertie and increase in the ioy of the Spirit, 2. Corinth. 3 17. d Because the time was come, that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more fervent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the law of Moses in the mean season, whereby they may continue in the true religion, and also bee armed against all tentations.

the b sunne of righteousnesse arise, and health shall be vnder his wings, and yee shall c goe forth, and growe vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feet in the day that I shall doe this, sayth the Lord of hosts.

4 d Remember the lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you e Elijah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And hee shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h and smite the earth with curling.

e This Christ expoundeth of Iohn Baptist, Mat. 11. 13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. g Hee sheweth wherein Iohns office shoulde stand: in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is converted to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iaakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

Boston Decemb 1st 1714
James Davies his book given
him by Mrs Adams the wife
of James Adams
James Davies was married to Katherine
Mayo July 6th 1732 Katharine

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the newe Testament, are called APOCRYPHA, that is, bookes, which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the history, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

2 Iosias appointeth Priests, and keepeth the Passouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vprights life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

2.King.23.21. 2.chron.35.1.

AND Iosias kept the* Passouer to his Lord in Ierusalem, and offred the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lorde in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passouer, & make ready the sacrifices for your brethren, and keepe the Passouer after the Lordes commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the priests for the Passouer two thousande fiue hundreth sheepe, and three hundreth calues.

9 Furthermore, Iechonias, & Samarias and Nathanael his brother, and ‖ Sabias, and ‖ Ochins, and ‖ Ioram captaines gaue to the Leuites for the Passouer fiue thousand sheepe, and seuen hundreth calues.

10 And when these thing were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passouer with fire as* appertained, and they sod their offerings with perfumes in caldrons and pots,

Exod.12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priestes offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Nzarias, and ‖ Eddinus, which was of the kings appointment.

[Or, Iedithun.

16 And the porters were at euery gate, so that it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passouer,

18 And offer sacrifices vpon the altar of the Lorde, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passouer, as did Iosias, and the priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yeere of the reigne of Iosias was this Passouer kept.

23 The workes of Iosias were vpright before

Or, Iehdel.

Or, Nathanias. Or, Ismael. Or, Chiraba.

before his Lord with a heart full of godliness.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, about euery nation and kingdome, and grieued him with ‖ sensible things, so that the words of the Lord stood vp against Israel.

‖ Or, by worshipping sensible creatures.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Iosias went out against him.

2. Chron. 35. 20.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Jeremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the field of Megeddo, and the Princes came downe to king Iosias.

30 And the king sayde to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vp on his second chariot, & being come againe to Jerusalem he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Jeremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, & euery one of the acts that Iosias did, and his glory, and his knowledge in the lawe of the Lord, and the things which hee did before, and the things now rehearsed are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Joachaz the sonne of Iosias, and made him king in steade of his father Iosias, when hee was three and twenty yeere olde.

2. King. 23. 30. 2. Esdr. 36. 1.

35 And he reigned in Iudea and in Jerusalem three moneths: for the king of Egypt deposed him from reigning in Jerusalem.

36 Hee tared also the people of an hundreth talents of siluer, & one talent of golde.

37 And the king of Egypt made Joacim his brother king of Iudea and Jerusalem.

38 And hee bounde Joachaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and fiue yere olde was Joacim, when he reigned in Iudea and Jerusalem, and he did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lorde, and caried them away, & set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his son reigned for him: and when hee was made king, hee was eighteene yeeres olde.

44 And hee reigned three moneths and ten dayes in Jerusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Jerusalem, when he was one and twentie yere olde, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken * by Jeremias the Prophet from the mouth of the Lord.

Iere. 38. 21.

48 For after that hee was sworne to king Nabuchodonosor, he forswore himselfe by the name of the Lord, and fell away, and hardened his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernors of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Jerusalem.

50 Neuertheles the God of their fathers sent his messenger to call them back, because he spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lorde spake vnto them, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes, commaunded the kings of the Caldeans to inuade them.

53 These killed their yong men with the sworde round about their holy Temple, neither did they spare yong man, nor mayden, neither old man nor childe among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lorde, both great and small, with the vessels of the Arke of God: and they tooke, and caried away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake downe the walles of Jerusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, and brought them to nought and those that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the worde of the Lorde by the mouth of * Jeremias,

Ierem. 25. 11. and 29. 10.

58 And that the lande might enioy her Sabbaths all the time, that it was desolate, till seuenty yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 *He sends the holy vessels.* 13 *The names of them that returne.* 16 *Their aduersaries did let their building, and the kings letters for the same.*

2. Chron. 36. 22. Esra. 1. 1.

1 ¶ * The first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The

2 The Lord raised vp the spirite of Cyrus King of the Persians, and he made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayth Cyrus King of the Persians, The Lord of Israel, euen the most hie Lord, hath made me King ouer the whole world,

4 And he hath cõmanded me to build him an house in Jerusalem, which is in Judea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Jerusalem, which is in Judea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places rõnd about, thofe, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shall be brought, according to the vowes, vnto the Temple of the Lord, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Judea, and of the tribe of Beniamin, and the Priests and Leuites, & all whose minde the Lord had moued to go vp, and build an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the Temple of his idoles.

11 Nowe when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whome they were giuen to Abassar the gouernour of Judea.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twentie violes, of golde thirtie, and of siluer two thousand foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand foure hundreth, threescore and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes king of the Persians ‖ Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwelt in Judea and Jerusalem.

TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the Judges which are in Coelosyria and Phenice.

18 Be it nowe therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Jerusalem, that rebellious and wicked citie, and build the market places, and make vp the walls thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the walles be finished, they will not only not indure to pay tribute, but will also resist Kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwaies rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O Lord the king, we declare it, that if this citie be built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Jerusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, & that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the rest, which were ioyned with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Jerusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twenty prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and King Darius went into his chamber, and slept till he wakened againe.

4 ¶ Then at that time three yong men of the

Or, Shassi-bazar, or Sanaballar.

Esd 4.6.

Or, Bischlemus.

Or, Shimshi,

the garde, keepers of the kings body, ſayd one to another,

5 Let euery one of vs ſpeake a ſentence, and he that ſhall ouercome, and whoſe ſentence ſhall appeare wiſer then the others, Darius the king ſhall giue him great gifts, and great things in token of victorie.

6 As to weare purple, and to drinke in golde, and to ſleepe in golde, and a chariot with bridles of golde, an head tire of fine linnen, and a chaine about his necke.

7 And he ſhall ſit next to Darius for his wiſedome, and ſhalbe called Darius couſin.

8 Then euery man wrote his ſentence and ſealed it, and put it vnder the pillow of King Darius,

9 And ſaid, when ꝑ king roſe, they would giue him the writting, and whoſe ſentence the king and the three princes of Perſia ſhould iudge to be wiſeſt, to him ſhould the victorie be giuen, as it was appointed.

10 One wrote, The wine is ſtrongeſt.

11 The other wrote, The king is ſtrogeſt.

12 The other wrote, Women are ſtrongeſt, but trueth ouercommeth all things.

13 ¶ And when the king roſe, they tooke the writings and gaue them to him, and hee read them,

14 And ſent and called all the noble men of Perſia and of Media, and the gouernours and the captaines, and lieutenants, and the conſuls,

15 And ſate him downe in the Councell, and the writing was read before them.

16 Then he ſaid, Call the yong men, that they may declare their owne ſentences. So they called them, and they came in.

17 Then he ſayd vnto them, Declare vnto vs the writings. So ꝑ firſt began, which had ſpoken of the ſtrength of wine,

18 And ſayd on this maner, O yee men, howe ſtrong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherleſſe both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth alſo euery thought into ioy and gladneſſe, ſo that one remembreth no maner of ſorow nor debt.

21 It maketh euery heart rich, ſo that one remembreth neither king nor gouerner, and cauſeth to ſpeake all things by talents.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out ſwords.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye me, is not wine ſtrongeſt, which compelleth to doe ſuch things? and he held his peace when he had thus ſpoken.

CHAP. IIII.

Of the ſtrength of a king. 13 *Of the ſtrength of women.* 34 *Of the ſtrength of trueth, whoſe ſentence is approued,* 47 *and his petition graunted.*

THen the ſecond which had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, are not men ſtrongeſt, which beare rule by land and by ſea, and ouer all things which are in theſe?

3 But the king is ſtrongeſt, for he ruleth all things, and is Lord of them, ſo that they doe all things which he commandeth them.

4 If he bid them make warre one againſt another, they do it: if he ſend them out againſt the enemies, and goe & breake downe mountains, and walls, and towers.

5 They kil & are killed, and do not paſſe the commandement of the king: if they ouercome, they bring all to the king, aſwell the ſpoiles as all other things.

6 And thoſe alſo which go not to warre and beare all, but till the earth: for when they haue ſowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he ſay, Spare, they ſpare.

8 If he bid, Smite, they ſmite: if hee bid them, Make deſolate, they make deſolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he ſitteth downe, he eateth, and drinketh, and ſleepeth.

11 For theſe keepe him round about: neither can any one goe and doe his owne buſineſſe, neither are they diſobedient vnto him.

12 O ye men, how ſhould not the king be ſtrongeſt, ſeeing he is thus obeyed! So hee held his tongue.

13 ¶ Then the third which had ſpoken of women and of the trueth (this was Zorobabel) began to ſpeake.

14 O ye men, neither the mighty King, nor many men, nor wine is ſtrongeſt: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by ſea and by land.

16 Euen of them were they borne, and they nouriſhed them which planted the vines of which the wine is made.

17 They alſo make mens garments and make men honourable, neither can men be without women.

18 And if they haue gathered together golde and ſiluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all thoſe things and giue themſelues wholly vnto her, and gape, and gaze vpon her, & all men deſire her more then golde or ſiluer, or any precious thing?

20 A man leaueth his owne father which hath nouriſhed him, and his owne country, and is ioyned with his wife.

21 And for the woman he ꝓpardeth his life, and neither remembreth father nor mother nor country.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his ſword and goeth forth to kill and to ſteale, and to ſaile vpon the ſea, and vpon riuers,

24 And he ſeeth a Lion & goeth in darkneſſe, and when he hath ſtolen, rauiſhed and ſpoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea

26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Nowe therefore doe you not beleeue mee? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him he laughed: and if shee were angrie with him, hee did flatter her, that he might be reconciled with her.

32 How then, O ye men, are not women moze strong, seeing they doe thus?

33 ¶ Then the King and the Princes looked one vpon another, and hee began to speake of the truth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the Sunne is swift in his course: for hee turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the truth is greater and stronger then all.

36 All the earth calleth for truth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no truth in them, and they perish in their iniquitie.

38 But truth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doth the things which are iust, & abstaineth from vniust and wicked things, and all men fauour her works.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truth.

41 So he ceased to speake, and then al the people cried and sayde, Truth is great and strongest.

42 Then the king said vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then he saide to the King, Remember the vowe that thou hast vowed to builde Jerusalem, in the day that thou tookest the kingdome.

44 And to send again al the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt when Judea was destroyed by the Chaldeans.

46 And nowe, O Lorde the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the king of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the Stewards, and lieutenants, and captains, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Jerusalem.

48 And hee wrote letters to all the Lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Jerusalem, and build the citie with him.

49 And hee wrote for all the Jewes, which went vp out of his kingdome vnto Judea, concerning their liberty, that no prince nor Lieutenant, nor gouernor, nor Steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuentene) other ten talents euery yeere:

53 And that all they which went from Babylon to build the citie, should haue liberty, as wel they as their posteritie, and all the Priestes that went away.

54 Yea wrote also touching the charges, and the Priestes garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges, vntill the house were finished, and Jerusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away al the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, he also commanded to do it, and to send to Jerusalem.

58 And when the young man was gone forth, hee lift vp his face to heauen towardes Jerusalem, and gaue thankes to the King of heauen, [Or, Zorobabel,

59 Saying, of thee is the victorie, and of thee is wisedome, and of thee is glorie, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters, & went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and liberty

63 To goe vp and to builde Jerusalem, and the Temple, where his name is renowned, and they reioyced with instruments of musicke and ioy seuen dayes.

CHAP. V.

1 *The number of them that returne from the captiuitie.* 42 *Their wines and sacrifices.* 54 *The Temple is begunne to bee built.* 66 *Their enemies would cause it to cease with them.*

Ezra 2. 1.

AFter these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maides, and their cattell.

2 And Darius sent with them a thousande horsemen, till they were restored to Jerusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

6 ‖ Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

‖Or, Zorobabel,

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had carried away into Babylon,

8 And returned vnto Jerusalem and to the rest of Judea, euery one into his owne citie: which came with Zorobabel, and Jesus, Nehemias, ‖ Zacharias, Reelaias, Enenius, Mardochens, Beelsarus, Aspharasus, Reelius, Roimus, and Baana their guides.

‖Or, Sarala.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousande an hundred seuentie and two, the sonnes of Saphat foure hundreth, seuentie and two.

10 The sonnes of ‖ Ares seuen hundreth, fifty and five.

‖Or, Areh.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and five: the sonnes of Zoche seuen hundreth and five: the sonnes of Bani fiue hundreth, fourtie and eight.

13 The sonnes of ‖ Bibe fiue hundreth, twentie and three: the sonnes of ‖ Gadas three thousand, two hundreth twentie and two.

‖Or, Bibai. ‖Or, Azgad.

14 The sonnes of Adonikam, fiue hundreth, fiftie and seuen: the sonnes of Bagoi two thousand, fiftie and five: the sonnes of Adin, foure hundreth fiftie and foure.

‖Or, Asterbeeia, ‖Or, the sonnes of Anania an hundreth, the sonnes of Arem one, the sonnes of Basi, three hundreth twenty and three.

15 The sonnes of ‖ Aterisias, ninetie and two: the sonnes of Celian and Azotus, fiftie and seuen: the sonnes of Azucan, fourt hundreth, thirtie and two.

16 ‖ The sonnes of Ananias, an hundreth and one: the sonnes of Arom, & the sonnes of Bassa, three hundreth twentie and three: the sonnes of Arsiphurith, an hundreth and two.

17 The sonnes of Petercus, three thousand and five: the sonnes of ‖ Bethlomon, an hundreth twenty and three.

‖Or, Bethlehem.

18 They of ‖ Netophas, fiftie and five: they of ‖ Anathoth, an hundreth fiftie and eight: they of Bethlamos, fourtie and two.

‖Or, Netophah. ‖Or, Anathoth.

19 They of ‖ Cariathiarius, twenty and five: they of Caphiras and Beroth, seuen hundreth, fourty & three: they of ‖ Piras, seuen hundreth.

‖Or, Cariathsarim. ‖Or, Pirah.

20 They of Thadias and Annudiol, fiue hundreth, twentie & two: they of ‖ Cirama and Sabdes, fiue hundreth, twentie and one.

‖Or, Arumah.

21 They of ‖ Bacalon, an hundreth twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Nephis, an hundreth, fiftie and five.

‖Or, Macamos. ‖Or, Bethel. ‖Or, Nebus.

22 The sonnes of Calamolalus & Onus seuen hundreth, twenty and fine: the sonnes of Jerichus, three hundreth, fourtie and fine.

23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

‖Or, Samaël.

24 The Priestes, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanasib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousande, fifty and two.

25 The sonnes of ‖ Phassaron, a thousand, fourty and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖Or, Pashur, ‖Or, Charim.

26 The Leuites. The sonnes of Jesue, Cadmiel, Banui, and Sum, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖ Tolman, the sonnes of Dacobi, the sonnes of Tera, the sonnes of Sami: all were an hundreth, thirty and nine.

‖Or, Talmon.

29 The ministers of the temple. The sonnes of Sian, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ‖ Agraba,

‖Or, Ceres. ‖Or, Suia. ‖Or, Hagaba. ‖Or, Acub. ‖Or, Uta.

30 The sonnes of ‖ Acrua, the sonnes of ‖ Duca, the sonnes of Tetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Ordur.

‖Or, Agab. ‖Or, Sibai. ‖Or, Cadur. ‖Or, Raia. ‖Or, Neroda.

31 The sonnes of ‖ Atrus, the sonnes of Dalan, the sonnes of ‖ Noeba, the sonnes of Chaleba, the sonnes of ‖ Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖ Balthai, the sonnes of Alana, the sonnes of ‖ Beani, the sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes of ‖ Aspha, the sonnes of ‖ Assur, the sonnes of Pharacim, the sonnes of ‖ Baalaloth.

‖Or, Gazzam ‖Or, Basi. ‖Or, Masnaim ‖ Or, Naphisim ‖Or, Bacbuth. ‖Or, Acupha ‖Or, Assur. ‖Or, Baralath ‖Or, Mehuda.

32 The sonnes of Neeba, the sonnes of Coutha, the sonnes of ‖ Cozea, the sonnes of ‖ Charcus, the sonnes of Aferar, the sonnes of ‖ Thomoi, the sonnes of ‖ Nasith, the sonnes of Atipha.

‖Or, Charsecha. ‖Or, Barcus, ‖Or, Thomoth ‖Or, Nasib. ‖Or, Hatipha.

33 The sonnes of the seruants of Salomon. The sonnes of ‖ Aphidon, ‖ sonnes of ‖ Phatira, the sonnes of ‖ Jeeli, the sonnes of Lozon, the sonnes of Jsdael, the sonnes of ‖ Sapheth.

‖Or, Pharuda ‖Or, Jetlah. ‖Or, Saphatia.

34 The sonnes of Agia, the sonnes of ‖ Phacheth, the sonnes of ‖ Sabie, the sonnes of ‖ Sarothie, the sonnes of ‖ Pasias, the sonnes of Oar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Alom.

‖Or, Pharaeareth. ‖Or, Salin. ‖Or, Sperta. ‖Or, Abda. ‖Or, Subah. ‖Or, Thelmelah, & Thelharsa. Carathalar, and Alar.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundreth, seuentie and two.

36 These came vp from ‖ Thermeleth, and Thelerias: Caraathalar and Aalar leading them.

37 Neither

37 Neither coulde they shewe their families nor their stocke howe they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖Or, Dalaia.
‖Or, Tobia.
‖Or, Necoda.

38 And of the Priestes those which exercised the office of Priestes, & were not founde the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖Or, Hobia.
‖Or, Haccos. Esra 2.61.
‖Or, Barzellai.

39 And was called after his name: and when the description of the kindred of these men had been sought in the register, and coulde not bee founde, they were set apart from the office of Priestes.

40 For ‖ Nemias and Atthatias sayde to them, that they should not bee partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

‖Or, Nehemias and Athatias.

41 So all they of Israel, from them of twelue yeere olde, and litle children, were ‖ fortie thousand, besides men seruants and women seruants, two thousande three hundreth and fiftie.

‖Or, fourtie and two thousand, three hundreth and fifteen.

42 Their seruants and handmaydes were seuen thousande, three hundreth fourtie and seuen: the singing men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth, thirtie & fiue: mules, two hundreth fortie and fiue: ‖ beastes that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

‖Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to builde the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a ‖ thousande pound in golde, and fiue thousande pound in siluer, and an hundreth priestly garments.

‖Or, of gold 1 2. thousand pound, and of siluer fiue &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the country, and the holy singers and the porters, and all Israel in their ‖ villages.

‖Or, quarters. Esra 3.1.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the lande: but they dressed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offred sacrifices euery day, as was requisite,

Leui.23.34.

52 And afterwarde, the continuall oblations and offerings o^ the Sabbaths, and o^ the newe moneths and of all holy feastis.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built. Esra 3.6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And chartes to the Sidonians, and to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe, according to the commaundement giuen vnto them by Cyrus king of Persia.

56 And in the second yeere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layed the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea and Jerusalem. Eccles.49. 12.

58 And they appointed the Leuites from twentie yeere olde ouer the workes of the Lord, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Joda, the sonne of Oeliadun, with their sonnes and brethren, euen all the Leuites with one accorde did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stoode clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cried with loud voice, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients, which had seene the former house,

64 Came to see the building of this with weeping & great crying, and many with trumpets and ioy cried with loud voice,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard far off.

66 ¶ Wherefore when the enemies of the tribes of Juda and Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the daies of ‖ Asbasareth King of the Assyrians, which brought vs hither.

‖Or, Assaraddon, or, Asachadon.

70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel sayd to them, It doeth not appertein to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezr.4.3.4. of Israel, as it becommeth vs, & as *Cyrus the king of the Persians hade vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and sedditions and conspiracies hindred the finishing of the building,

73 All the time of King Cyrus life: so that they were let from the building two yeere, vntil the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The Kings answere to the contrary.

Ezra 5.1. agge.1.1. BVt *in the seconde yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which

‡ Greeke vpon them. they called ‡vpon.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Iosedec stoode vp, and began to build the house of the Lord, which is in Jerusalem, the Prophetes of the Lorde being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement builde you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lorde, after that hee had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copy of the Epistle, which he did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the king our master plainely to vnderstand, that when wee came to the countrey of Judea, and entered into the city of Jerusalem, wee found in the citie of Jerusalem the ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lorde great and newe, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their handes, so that it will be finished with all glory and diligence.

11 Then wee asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lorde, which hath created the heauen and the earth.

1. King. 6.2. 14 And *this house was built vp many yeres agoe by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, *he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, 2. King. 24.1

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖ Or, Shasbasar.

19 And a commaundement was giuen vnto him, that he should carry away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should be built in this place.

20 Then the same Sanaballarus, being come hither, layed the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished. Ezra.6.11

21 Nowe therefore if it please the King, let it be sought vp in the kings librairies concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath bin done by the consent of king Cyrus, and if it seeme good to the lord our King, let him make vs answere concerning these things. Ezra.6.13

23 Then King Darius commaunded to search in the Kings librairies that were in Babylon, and there was founde in Ecbatane, which is a tower in the region of Media, a place where such things were layed vp for memory.

24 In the first yeere of the reigne of Cyrus, King Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of three score cubittes, the breadth of threescore cubittes, with three rowes of hewen stones, and one rowe of new wood of that countrey, and that the costes should bee payed out of the house of King Cyrus.

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should be restored to the house, which is in Jerusalem, and set in the place where they were afore.

27 Also he commaunded that Sisinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captains in Syria and Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the elders of the Iewes to builde that house of the Lorde in that place.

28 And I also haue commanded to build it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelosyria

losyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oile continually euery yeere without faile, as the Priests which are in Ierusalem shal testifie to be spent euery day,

31 That offrings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing therof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or do euill to that house of the Lord which is in Ierusalem.

Ezra.6.12. 34 * I Darius the King haue ordeyned that it should bee diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions follow the Kings commandement, and helpe the Iewes to builde the Temple, 5 The time that it was built. 10 They keepe the Passeouer.

Ezra.6.13. THen Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions obeying King Darius commandements,

2 Aided diligently the holy works, working with the ancients & gouernors of the Sanctuary.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar in the sixt yeere of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kinred, clothed with long robes in the workes of the Lord God of Israel, according to the book of Moyses, and also the porters in euery gate.

10 And ‖ the children of Israel offred the Passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren, the Priests, and for themselues.

13 Then al the children of Israel which were of the captiuitie did eate, euen all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because he had turned the counsell of the King of the Assyrians towardes them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of ‖ Sareias, the sonne of Ezerias, the sonne ‖ *Or, Azarias* of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, ‖ *Or, Azarias* the sonne of Amarias, the sonne of ‖ Esias, the ‖ *Or, Maraioth.* sonne of ‖ Merimoth, the sonne of ‖ Zaraias, *with.* the sonne of ‖ Saulas, the sonne of Boccas, ‖ *Or, Sauia.* the sonne of Abiüm, the sonne of Phinees, the ‖ *Or, Abi-* sonne of Eleazar, the sonne of Aaron was the hie *sue.* Priest.

3 This Esdras went out of Babylon, and was a scribe wel taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and hee founde grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the Porters, and of the ministers of the Temple vnto Ierusalem.

6 In the seuenth yeere of the reigne of Artaxerxes, and in the sixt moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Lawe of the Lorde, and in the commaundements, and he taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artaxerxes was giuen Esdras the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, & of the priests and Leuites, which are in our kingdoom, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are

in Iudea and Ierusalem diligently, and it is contained in the Law of the Lord,

14 And carry the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also al the gold and siluer, which shalbe found in the countrey of Babylon appertaining to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for bulles, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lorde their God, which is in Ierusalem.

17 And whatsoeuer thou & thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue out of the kings treasure.

20 And I also King Artaxerxes haue commaunded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they shoulde giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of cornes, and an hundreth pieces of wine and other things in abundance.

22 Let al things be done to the highest God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded that of none of the Priests or Leuites, or holy singers or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor tare be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured mee before the King, and the counsellers, and all his friends and gouernours.

Ezra 8.1. 28 ¶ * Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.

29 These are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Pharez, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of ‖ Salomon, Abelliacnias the sonne of Zacharias, and with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Iezolus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fifty men.

34 Of the sonnes of Elam ‖ Iesias sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Bachael, and with him seuentie men.

36 Of the sonnes of Joab, ‖ Badias sonne of Jezelus, and with him two hundreth and twelue men.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Iosaphias, and with him an hundreth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Johannes sonne of Acatan, and with him an hundreth and tenne.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Jeuel and ‖ Patas, and with them seuentie men: of the sonnes of ‖ Bagouthi sonne of Iscacorus, and with him seuentie men.

41 And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them.

Ezra 8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Haalman, and Alnathan, and Samaian, and ‖ Joribon, and Nathan, Ennatan, Zacharian, and Mololiamon the chiefe, and best learned.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lorde learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Silebethan and his sonnes, and his brethren being eighteene.

47 And Alebia, and ‖ Annon, and Olaian his brethren of the sonnes of ‖ Canaineus, with their sonnes, twentie persons.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whome all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lorde to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

Ezra 8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safegard

‖ Or, Harim.

‖ Or, Tebath Moab, Eioenas.

‖ Or, Iechiel.

‖ Or, Obed.

‖ Or, Iesaias.

‖ Or, Michael

‖ Or, Obadiah sonne of Iechiel.

‖ Or, Baniah. Esolomith.

‖ Or, Asgad, Iohanan, sonne of Eeethan.

‖ Or, Iebel.

‖ Or, Semaias.

‖ Or, Bagoi. Vti, sonne of Istacuri.

‖ Or, Masma, Aluathan.

‖ Or, Ierib, Elnathan, Zacharie, and Mosollam,

‖ Or, Serebia.

‖ Or, Anom, Iesaias.

‖ Or, Canaanion.

gard against our enemies,

51 Because we had said to the King, that the power of our Lorde shoulde bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe according to these things, whom wee found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ‖Or, Serabias. ‖Elephias and Asamias, and with them tenne of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lorde, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, sixe hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twenty golden basins, & twelue vessels of brasse, of fine brasse shining like gold.

57 And I saide to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our Lorde to ‖ Marimoth the Priest, the sonne of Joure,

‖Or, Marimoth the sonne of Urie of Urie. ‖Or, Noadia, sonnes sonne of Banne.

62 And with him to Eleazar the sonne of Phinees: and there were with them, Jesabad the sonne of Jesus, and ‖ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams fourescore and sixteene,

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

Ezra 9.1. 67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Cananites, and Chettites, and Perrites, and Jebusites, and Moabites, and Egyptians, and Ismeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire of mine head, and of my beard, and sate mee downe sorowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel came to mee whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched forth mine hands to the Lord,

73 And said, ‘O Lorde, I am ashamed, and confounded before thy face. Ezra 9.6.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue bene giuen vp to the Kings of the earth, to the sword and to captiuitie, and for a praye with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lorde, that there should be left vs a roote and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our scruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they shoulde honour the Temple of our Lorde, and raise vp Sion that is desolate, and giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lorde, what shall wee say, hauing these things? for wee haue transgressed thy Commaundements, which thou hast giuen by the handes of thy seruants the Prophetes, saying,

82 ‘Because the lande, which yee goe to inherite, is a lande polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse, Deut. 7.2.

83 Therefore nowe yee shall not ioyne your daughters with your sonnes, neither giue your daughters,

84 Neither shal you desire to haue peace with them for euer, that yee may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannes of the people of the land.

87 Mightest not thou bee angry with vs to destroy vs, so that thou shouldest neither

leaue vs roote, nor stede, nor name?

88 But, O Lorde of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.

Ezr 10.1. 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men and women, and yong children: for there was great lamentation among the multitude.

‖Or, Iuel. 91 Then Jechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out, said, O Esdras, we haue sinned against the Lorde God: we haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away al our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and wee are with thee to make thee strong.

95 Then Esdras arose, and made al the chiefe of the families of the Priestes and Leuites of al Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the law for the strange wiues,
10 they promise to put them away.

Ezr.10.6. THen * Esdras rose from the court of the Temple, and went to the chamber of Joanan the sonne of Eliasib,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda & Beniamin, came together within three dayes, into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strang wiues.

10 Then all the multitude cried out and sayd with a loude voyce, We will doe so as thou hast saide.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and al they which haue strange wiues of our families, carry:

13 And let the Priests and Judges come out of all places at the day appointed, till they haue appeased the wrath of the Lorde against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and Mosollam and Sabbatæus did helpe them. ‖Or, Iahaziah. Nehe.8.1 ‖Or, Thecua,

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of the first moneth. ‖Or, Maasias.

18 And there were found of the Priests which had married strange wiues, ‖Or, Iedaiah. ‖Or, Anani, and Zabad.

19 Of the sonnes of Iesus, the sonne of Josedec, and of his brethren ‖ Mathelas, & Eleazar, and Joribus, and ‖ Jonadan. ‖Or, Phashur, Elionai, Maasias, Ismael. ‖Or, Matthias.

20 Who also gaue their handes to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖Or, Obidel, and Alaia. ‖Or, Pedaiah.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samelus, and Hierael, and Azarias. ‖Or, Iosabad, Semei.

22 And of the sonnes of ‖ Phaisu, Ellionas, Massias, Ismaelus, and Nathanael, and ‖ Ocidelus, and Talias. ‖Or, Galiai, Pathæus, Iobadas.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Doudas, and Jonas. ‖Or, Elasib, and Bacur. ‖Or, Sallum,

24 Of the holy Singers, ‖ Eliazurus, Bacchurus. ‖Or, Remias. ‖Or, Banadias

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖Or, Elam.

26 Of them of Israel, of the sonnes of Phoros, ‖ Hiermas, & Ednias, and Melchias, and Marus, and Eleazar, & Asibias, and Banaias. ‖Or, Iehiel. ‖Or, Ieremoth and Helias. Ezr.7.1.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hieriehas, and ‖ Hieremoth, and Aedias. ‖Or, Zatthoua, Eliadas, Elisib.

28 And of the sonnes of ‖ Jamoth, Eliadas, Eliasimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖Or, Sabad, and Sardas,

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas. ‖Or, Bebe. ‖Or, Iosabat, and Emah,

30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖Or, Bani. Olam, Maluch, Iedaia, Iasub. Isa.58.1.

31 And of the sonnes of ‖ Addi, Naadbus, Mooslias, Laccumus, & Naidus, & Mathanias, and ‖ Seichel, and Balmus, and Ananeas. ‖Or, Addin, Naaus, Laccun, Banaia.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, & Sabbeus, and Simon a Cholamite. ‖Or, Bezelel, Balnus, Manasses.

33 And of the sonnes of ‖ Asom, Alameus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei. ‖Or, Hasem.

34 And of the sonnes of ‖ Maani, Jeremias, Moudis, Omarus, Iuel, Mamai, and Baclias, and Amos, Carabasion, and Enasibus, and Mamnitamanatus, Eliasiais, Bamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sethi, Ethil, Azaelus, ‖Or, Ban, Ieremai, Modi, Ezram, Samatas.

Samatas, Sambis, Iosiphus.

35 And of the sonnes of Bebai, Zacharias, Babadias, Erthes, Inel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

Nehe.8.1. 38 ¶ * Then all the multitude assembled together with one consent vnto the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bin giuen by the Lord God of Israel.

40 Then brought Esdras ỳ chiefe Priest the Lawe to all the multitude, both man & woman, and to all the Priests, that they might heare the Lawe the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.

‖Or, Mathithias. 43 And there stoode by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezechias, Balasamus, at his right hand,

‖Or, Pedaias 44 And at his left hande ‖ Phaldaius, and Sarl, Melchias, Asthalaphus, Nabarias.

45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all)

46 And they all stood vpright when hee rehearsed the Law, and Esdras blessed the Lorde the most High God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

‖Or, Bani. 48 Then Iesus, and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabbatas, Auitanas, Maiantas, and Calitas, Azarias, and Iozabdus and Ananias, & Biatas the Leuites lift vp their handes, and fell downe on the ground, and worshipped the Lord,

49 And taught the Lawe of the Lorde, and stoode also earnestly vpon the reading.

‖Or, Nehemias. 50 Then sayde ‖ Aththarates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lorde, and all haue wept in hearing of the Law.

51 Goe therefore and eate the fatte meates, and drinke the sweete drinkes, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sory: for the Lord God will glorifie you.

53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate and drink, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherwith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

1 The people is reproued for their vnfaithfulnesse.
30 God will haue another people, if these will not be reformed.

Ezr.7.1. THe second booke of the Prophet * Esdras, the sonne of Saratas, the sonne of Azarias, the sonne of Helcias, the sonne of Sadamias, the sonne of Sadoc, the son of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Aze, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bocith, the sonne of Abiel, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia.

Isa.58.1. 4 * And the word of the Lord came vnto me, saying,

5 Goe, and shew my people their sinnes, and their children their wickednes, which they haue committed against me, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off from the haire of thine head, and cast all euill vpon them: for they haue not been obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good?

10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. Exod.14.31.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countries, Tyrus and Sidon, I haue slaine all their enemies. Num.21.24 Iosh.8.12.

12 Speake thou therefore vnto them, saying, Thus sayth the Lord,

13 * I haue led you through the Sea, and haue giuen you a sure ‖ way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest. Exod.14.29. ‖Or. streete. Exod.3.10. and 4.14.

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord. Exod.13.21.

15 Thus sayth the Almighty Lorde, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured: Exod.16.13. psal.104.40.

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefits that I haue done for you? when ye were hungry in the wildernes, * did ye not crie vnto me, Num.14.3.

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderne.

19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yet did eate Wisd.16.20.

Angels

Angels foode.

Num. 20.11. 20 * When ye were thirstie, did not I cleave
wisd. 11.4. the stone, and waters did flowe out to satisfie
you? from the heate I couered you with the
leaues of the trees,

21 And I gaue you fat countries: I cast out
the Cananites, the Pherezites, and Philistims
Isa. 5.4. before you: * What shall I doe more for you,
saith the Lord?

Exod. 15.23 22 Thus saith the Almighty Lord, * When
ye were in the wildernesse at the bitter waters,
being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies,
but cast a tree into the water, and made the ruer
sweete.

24 What shall I doe vnto thee, O Iacob?
Exod. 32.8. thou * Iuda wouldest not obey: I will turne
me to other nations, and vnto those will I giue
my Name, that they may keepe my lawes.

25 Seeing yee haue forsaken me, I will also
forsake you: when ye aske mercie of me, I will
not haue pitie vpon you.

Isa. 11.5. 26 * When yee call vpon mee, I will not
heare you: for ye haue defiled your hands with
blood, and your feete are swift to commit mur-
ther,

27 Although ye haue not forsaken mee, but
your owne selues, saith the Lord.

28 Thus saith the Almighty Lorde, Haue I
not prayed you, as a father his sonnes, and as a
mother her daughters, and as a nurse her young
babes,

29 That yee would bee my people, as I am
your God, and that ye would be my children, as
I am your Father?

Mat. 23.37 30 * I gathered you together as an henne ga-
thereth her chickens vnder her wings: but now
what shall I doe vnto you? I will cast you out
from my sight.

Isa. 1.13. 31 * When you bring gifts vnto mee, I will
turne my face from you: for your solemne feast
dayes, your newe moones, and your circumcisi-
ons haue I forsaken.

32 I sent vnto you my seruants the Prophets,
whom ye haue taken and slaine, and torne their
bodies in pieces, whose blood I will reuenge,
saith the Lord.

33 Thus saith the Almighty Lorde, Your
house shall be desolate: I will cast you out as the
winde doth the stubble.

34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.

35 Your houses will I giue vnto a people to
come, who shall beleeue me though they heare
mee not, and they, vnto whom I neuer shewed
miracle, shall doe the things that I command
them.

36 Though they see no Prophets, yet shall
they hate their iniquities.

37 ¶ I will declare the grace that I will doe
for the people to come, whose children reioice in
gladnesse, and though they haue not seene mee
with bodily eyes, yet in heart they beleeue the
things that I say.

38 Now therefore brother, behold what great
glory, & see the people that come from the East.

39 Vnto whom I wil giue for leaders, Abra-
ham, Isaac, Iacob, Oseas, Amos, Micheas, Joel,
Abdias, Jonas,

40 Nahum, Abacuc, Sophonias, Aggeus,
Zacharias, and Malachias (which is called also
the * messenger of the Lord.) Malac. 3.1.

CHAP. II.

The Synagogue findeth fault with her owne children.
18 *The Gentiles are called.*

Tobit. 1.1

THus saith the Lorde, I brought this people
out of bondage: I gaue them also my com-
mandements by my seruants the Prophets,
whome they would not heare, but despised my
counsels.

2 The mother that bare them, saith vnto
them, Goe you away, O children: for I am
a widowe and forsaken.

3 I brought you vp with gladnesse, but with
sorrowe and heauinesse haue I lost you: for yee
haue sinned against the Lorde your God, and
done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I
am a widow and forsaken: goe yee, O my chil-
dren, and aske mercie of the Lord.

5 And thee, O Father, I call for a witnesse
for the mother of these children, which would
not keepe my couenant,

6 That thou bring them to confusion, and
their mother to a spoyle, that their kindred bee
not continued.

7 Let their names bee scattered among the
heathen: let them be put out of the earth, for they
haue despised my couenant.

8 Woe vnto thee, Assur: for thou hiddest the
vnrighteous in thee: O wicked people, remem-
bre * what I did vnto Sodom and Gomorah. Gen. 19.24.

9 Whose land is mixed with clouds of pitch
and heapes of ashes: so will I doe vnto them,
that heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tel
my people, that I will giue them the kingdome
of Jerusalem, which I would, haue giuen vn-
to Israel.

11 And I will get me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life
smelling of ointment: they shall neither labour
nor be weary.

13 Go ye, and ye shall receiue it: pray that the
time, which is long, may be shortned: the king-
dome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, saith the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feete as fast
as a pillar: For I haue chosen thee, saith the
Lord.

16 And those that bee dead, will I raise vp
from their places, and bring them out of the
graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esai and Je-
remie to help thee, by whose counsel I haue sanc-
tified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and honie, and seuen mighty mountaines,
whereupon there grow roses and lilies: whereby
I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the cripple, and let the blind come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy walles.

Tobit.1.17. 23 * Wheresoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauinesse commeth, other shal weep and be sorowfull, but thou shalt be merrie, and haue abundance.

28 The heathen shall enuie thee, and shall do nothing against thee, saith the Lord.

29 Mine handes shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the dores of the earth, and will shew mercie vnto them: for I am mercifull saith the Lord Almightie.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lorde vpon the mount Horeb, that I should go vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Waite for your shepheard, who shal giue you euerlasting rest: for he is neere at hand, that shall come in the ende of the world.

35 Be readie to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the ioy of your glorie: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Arise and stand vp, and behold the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lorde, that thy people which haue bene called from the beginning, may be sanctified.

Reuel.7.9. 42 *I Esdras saw vpon mount Sion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the mids of them there was a yong man higher in stature then them all, and vpon euery one of their heades he set crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and said, Who are these, my Lord?

45 Who answered, and said vnto me, These bee they that haue put off the mortall clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What yong man is it that setteth crownes on them, and giueth them the palmes in their handes?

47 And he answered, and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so stoutly for the Name of the Lord.

48 Then the Angel saide vnto mee, Goe thy way, and tell my people, what, and howe great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous worke, which God did for the people, are vttered. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the city, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirite was sore moued, so that I began to speak fearefull words to the most High, and said,

4 O Lorde, Lorde, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a bodie vnto Adam, without soule, Gen.2.7. who was also the workmanship of thine handes, and hast breathed in him the breath of life, so that he liued before thee,

6 And ledst him into Paradise, which thy right hand had planted, or euer the earth brought forth. [Or, were formed.]

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him & his generation, of whom came nations, tribes, people, and kinreds out of number.

8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements. *Gen.6.12.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world and destroyedst them, *Gen.7.10.

10 So that by the flood, that came to euery one of them, which came by Death vnto Adam,

11 Yet thou leftest one, euen * Noe, with his houshold, of whom came all righteous men. *1.Pet.3.20.

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou diddest chuse thee a man from among them, whose name was * Abraham. *Gen.12.1. Gen.17.5.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him promising him that thou wouldest neuer forsake his seede. *Gen.21.1,3. Gen.25.25, 26.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and *Mal.1.2,3. rom.9.13.

didst chuse Jacob, and cast off Elau, and so Jacob became a great multitude.

17 And when thou ledst his seed out of Egypt, Exod.19.1. * thou broughtest them vp to mount Sina. deut.4.10.

18 And inclinedst the heauens, and bowedst downe the earth, & didst moue the ground, and caused the depths to shake, and didst astonish the world.

19 And thy glory went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Jacob, & that whiny the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring foorth fruit in them.

Gen.3.6. 21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, * til thou didst raise vp 1.Sam.16.13 a seruant called Dauid,

24 * Whom thou commandedst to build a cite vnto thy Name, to cal vpon thee therin with 2.Sam.5.1. and 7.5,13. incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they had also a wicked heart.

27 Therefore thou gauest the cite ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirteeth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so beleeued thy testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here & there thorowout the heathen: & I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therfore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it? they that dwel on the earth haue not sinned in thy sight: or what people hath so kept thy commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.*

AND the Angel that was sent vnto me, whose name was Uriel, answered,

2 And sayde, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest.

3 Then said I, Yea, my Lord. And he answered me, & said, I am sent to shew thee three wayes, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare mee one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I sayd, Tell on, my Lord. Then sayd he vnto me, Goe thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the midst of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue me none answere of them.

10 Yet sayd moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe shoulde thy vessell then bee able to comprehende the wayes of the Highest, and howe ourwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then sayd I vnto him, It were better that we were not all, then that wee should liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And he answered me, and sayd, * I came Iudg.9.8. to a forrest in the plaine where the trees helde a 2.chron.25.18 counsell,

14 And sayd, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell and sayd, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and sayde, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered hee me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the

Ps.55.8,9. iohn 3.31. 1.Cor.2.13 14.

Esa. 55. 8, 9. Iohn 3. 31. 1. Cor. 2. 13, 14.

the wood, and the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and sayde, I beseeche thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whome thou hast loued, is giuen ouer to wicked nations, and why the law of our fathers is abolished, & the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and we are not thought worthy to obteine mercy.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he mee, & sayd, The more thou searchest, the more thou shalt marualle: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this worlde is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things wherof thou askest, the euil is sowen, but the destruction therof is not yet come.

29 If the euill now that is sowen, be not turned vpside down, and if the place where the euill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euill seede hath bin sowen in the heart of Adam from the beginning, and how much vngodlines hath he brought vp vnto this time? And how much shall hee bring foorth vntill the harueste come?

31 Ponder with thy selfe, howe much fruite of wickednesse the corne of euill seede bringeth foorth,

32 And when the stalkes shall bee cut downe which are without number, how great an harueste must be prepared.

33 Then I answered, and sayd, Howe, and when shall these things come to passe? wherefore are our yeeres fewe and euill?

34 And he answered me, saying, Haste not to bee aboue the most High: for thou labourest in vaine to be aboue him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, Howe long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayde, When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure therof be fulfilled.

38 Then answered I and said, O Lord, Lord we are euen full of sinne,

39 And for our sake peradventure the harueste of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me and sayd, Goe and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I know not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode, and beholde, a hote burning ouen passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before me a watrie cloude, & sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoake were much.

51 Then I prayed, and sayde, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me and sayd, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to the we thee of thy life: for I doe not know it.

CHAP. V.

1 *In the latter times truth shall be hid.* 10 *Vnrighteousnesse and all wickednesse shall reigne in the world.* 23 *Israel is reiected, and God deliuereth them.* 35 *God doeth all things in season.*

NEuertheleste concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall be hid, & the land shall be barren from faith,

2 And * iniquitie shall bee increased more then thou hast seene nowe, or hast heard in time past. *Mark. 24. 12.*

3 And it shall come to passe that one shall set in foote, and thou shalt see the lande desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voice, and the people shal be moued.

6 And he shall rule, of whome they hope not that dwell vpon earth, & the soules shall change place.

7 And

7 And the sea of Sodome shall cast out fish, and make a noyse in the night, which many shal not knowe, but they shall all heare the voyce thereof.

8 There shall bee a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shall beare monsters,

9 And salt waters shalbe found in the sweet, and all friends shall fight one against another, then shall wit hide it selfe, and understanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall unrighteousnes and voluptuousnes haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorowe thee? And it shall say, No.

12 At the same time shall men hope, but not obteine: they shall labour, but their enterprises shall not prosper.

13 To shewe thee such tokens I haue leaue, and if thou wilt pray againe, and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorowe all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and set mee vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepheard that leaueth his flock in the hands of the cruel wolues.

19 Then sayd I vnto him, Goe thy wayes from mee, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Uriel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto me againe,

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of euery forrest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the worlde thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lilie.

25 And of all the depthes of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appoynted thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a lawe, that is prooued of all.

28 And now, O Lorde, why hast thou giuen this one people vnder many? and vpon one roote thou hast set others, & hast scattered thine onely people among many.

29 They treade them downe, which haue withstoode thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue beene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me,

32 And sayd vnto me, Heare me, and I will teach thee, and hearken that I may instruct thee further.

33 And I sayde, Speake on, my Lord. Then sayd he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doeth that made them?

34 And I sayd, No, Lord: but of very sorrow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgment.

35 And hee sayd vnto mee, Thou canst not. And I sayd, Wherefore, Lorde, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he sayd vnto me, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe,

37 Open mee the places that are closed, and bring mee foorth the windes, that are shut vp therein: shew me the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to knowe.

38 And I sayd, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, howe can I speake of these thinges, wherefof thou askest mee?

40 Then sayd he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgment, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Beholde, O Lorde, the last things are present vnto thee, and what shall they doe that haue beene before me, or we that be now, or they that shall come after vs?

42 And he sayd vnto mee, I will compare my iudgment vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and sayd, Couldest thou not make at once those that haue beene, those that are nowe and those that shall come, that thou mightest shewe thy iudgement the sooner?

44 Then answered hee me, The creature, sayd hee, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it nowe

now also contayne all men at once.

46 And he sayde vnto me, Aske the wombe of a woman, & say vnto her, Why must thou haue time before thou bringest foorth? require her to bring forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then sayd he vnto me, So haue I diuided the number of the earth by times when seed is sowen vpon it.

49 For as a young childe begetteth not that that belongeth to the aged, so haue I ordayned the time which I haue created.

50 ¶ I asked againe, and sayd, Seeing then thou hast now shewed mee the way, I will proceede to speake before thee: for our mother, whome thou hast tolde mee is young, draweth she neere vnto age?

51 He answered me, and sayd, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought foorth, like those that were before thee, but lesse of stature?

53 And thee shall answere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, howe that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now beginne to bee olde, and haue passed ouer the strength of youth.

56 Then saide I, Lorde, I beseech thee, if I haue founde fauour in thy sight, shewe thy seruant, by whom doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsel, and is authour thereof, and hath created them for his children. 26 *The subtilties of the age to come.*

AND hee sayd vnto mee, In the beginning when the rounde world was made, and before the bounders of the worlde were set, and before the windes blewe one against another:

2 Before the noise of thunders sounded, before the bright lightning did shine foorth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimnets in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue laied vp the treasure of fayth, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and sayd, What shall be the diuision of times? or when shall bee the ende of the first, and the beginning of it that followeth?

8 And hee sayd vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, * Jacobs hand held first the heele of Esau. *Gen. 25. 24.*

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hande of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an ende to shew thy seruaunt thy tokens, whereof thou shewedst me part the last night.

13 So he answered me, and sayd, Stand vp vpon thy feete, and heare a mightie sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee moued.

15 And therefore when hee speaketh, bee not afrayd: for of the ende shall be the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the ende.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, & behold, there was a voyce that spake, and the sounde of it was like the sounde of many waters:

18 And it sayde, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrighteousnesse haue hurte others, and when the affliction of Sion shall be fulfilled,

20 And the world that shal vanish away, shal be sealed, then will I shew these signes: the bookes shalbe opened before the heauen, and they shal see all it together.

21 And the children of a yeere old shal speake with their voyces: the women with child shall bring foorth vntimely children of three or foure monthes olde, and they shall liue that are raysed vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full storehouses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friendes fight with friendes, as with enemies, and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth from all these things that I haue tolde thee, shall be saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitantes shall bee changed, and turned to another meaning.

27 For euill shalbe put out, and deceit shalbe quenched.

28 But faith shal flourish: corruption shall be ouercome, and the trueth which hath ben so long without fruite, shall come forth.

29 ¶ And

29 ¶ And when hee talked with me, beholde, I looked a little vpon him before whome I stood.

30 And these words said he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tell thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the night night was mine heart vexed within me againe, and I began to speake before the most high.

37 For my spirite was greatly set on fier, and my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen & the earth should be made, and the worke followed thy word. Gen.1.1.

39 And then was there the spirite, and the darkenes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should bee gathered together in the seuenth part of the earth: sixe parts diddest thou drie, & kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the work was incontinently made.

44 For immediately great and innumerable fruite did spring vp, and many diuers pleasures for the taste, & flowres of vnchangeable colour, and odours of a most wonderful smel, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres. Gen.1.14.

46 And gauest them a charge, to doe * seruice euen vnto man that was for to be made. Gen.1.14,15 deut.4.19.

47 And vpon the fift day thou saidst vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, * foules and fishes: and it was so. Gen.1.20.

48 For the dumbe waters, and without life brought forth liuing things at the commaundement of God, that the nations might praise thy wonderous works.

49 The didst thou prepare two liuing things: the one thou calledst † Behemoth, and the other thou calledst Leuiathan, † Or, Enoch.

50 And didst separate the one from the other: for the seuenth part where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hils.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuour what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commaundement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the works which thou hast created, of him come we al, & the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel. Dan.8.1.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the world then be created for our sakes, why haue wee not the inheritance thereof in possession? or howe long shall wee suffer these things?

CHAP. VII.

5 Without tribulation no man can come to felicity. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement, 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel, which had bene sent downe to mee the nights afore.

2 And hee sayd vnto mee, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I sayd, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the Sea to looke vpon it, and to rule it? If he went not thorow the narrow, how could he come vnto the broade?

6 There is also another thing: a citie is builded, and set vpon a broade fielde, and is ful of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorowe the perill before it, howe could hee receiue his inheritance?

10 And

10 And I sayd, It is so, Lord. Then sayd he, So is the portion of Israel.

11 Surely for their sakes have I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorow and trauaile: they are but few and euill, and full of perils, and very painfull.

13 For the entrances of the forewoorlde were wide and sure, and wrought immortall fruit.

14 If then they that are living, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut.8.1. 17 Then sayd I, O Lord, Lord, * seeing thou hast ordeined in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he sayd vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Nevertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the empete are empty things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and shee shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the olde silence for seuen dayes, as in the forejudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall banish away, and long suffering shall haue an end.

34 Iustice only shall continue: the truth shall remaine, and faith shall be strong.

35 The worke shall follow and the reward shalbe shewed: the good deeds shall be of force, and vnrighteousnesse shall beare no rule.

36 Then sayd I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse:

Gene.18.23. Exod.32.31.

37 And they that came after him, for Israel in the time of Achaz and Samuel,

2.Sam.24. 17.

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie,

2.Chro.6.14. 1.King.17. 21. and 18.

39 * And Elias for those that receiued raine, and for the dead that he might liue,

42.45.

40 And * Ezechias for the people in the time of Sennacherib, and diuers other for many.

2.King.19. 15.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered mee, and sayd, This present life is not the ende: oft times honour is reteined in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancy shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the verity shall spring vp.

45 Then shal no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and sayd, This is my first and last saying, that it had beene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

Rom.5.12.

49 For what profit is it vnto vs, if there be promised an immortall life, when we doe the works that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that we deceiue our selues to deadly vanity?

51 And that there should bee appointed vs dwellings of health and safety if we haue liued wickedly?

52 And that the glorie of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall paradise should bee shewed, whose fruite remaineth incorruptible, wherein is safety and health, if we will not enter into life?

54 (For we haue beene conuersant in vnpleasant places)

55 And that the faces of them, which haue

abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkeneſſe?

56 For while we liued, we did not remember when we did vnrighteouſly, that we ſhould ſuffer after death.

57 Then anſwered he me, and ſayd, This is the maner of the battel, which man, that is borne in the earth, ſhall fight,

58 That if he be ouercome, he ſhould ſuffer as thou haſt ſayd, but if he get the victory, he ſhould receiue the thing that I ſayd.

59 For this is the life, whereof Moyſes ſpake
Deut.30.19. vnto the people, while he liued, ſaying, * Chuſe thee life that thou mayeſt liue.

60 Neuertheleſſe, they beleeued him not, neither the Prophets after him, nor me alſo which haue ſayd vnto them,

61 That heauineſſe ſhoulde not be to their deſtruction, as for ſhould come vnto them, to whom ſalnation is perſwaded.

62 I anſwered then and ſaid, I know, Lord, that the moſt High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on thoſe that walke in his Law,

64 And that * he is patient: for he long ſuffereth thoſe that haue ſinned as his creatures,
Exo.34.6.

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercy: for he ouercommeth in mercy thoſe that are preſent, and that are paſt, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 He pardoneth alſo: for if he gaue not of his goodneſſe, that they which haue done euill might be relieued from their wickedneſſe the ten thouſand part of men ſhould not remaine aliue.

69 And if he, being iudge, forgaue not thoſe that are healed with his word, and tooke away the multitude of ſinnes,

70 There ſhould peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

1 *The number of the godly is ſmall.* 6 *The works of God are excellent.* 20 *Eſdras prayeth for him and for his people.* 39 *The promiſe of ſalnation to the iuſt.* 55 *The deſtruction of the vniuſt.*

AND he anſwered me, ſaying, The moſt high made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, O Eſdras. As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthy matter to make pots, but little duſt that gold commeth of, ſo is it with the worke of this world.

Mat.20.16. 3 * There be many created, but few ſhall be ſaued.

4 Then anſwered I, and ſayd, Then ſwallow vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt prophecie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that we may entreat thee, that thou mayeſt giue ſeed vnto our heart, and prepare our vnderſtanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can ſet him-ſelfe for man?

7 For thou art alone, & we all are one worke-manſhip of thine hands as thou haſt ſayd.

8 For when the body is faſhioned now in the wombe, and thou haſt giuen it members, thy creature is preſerued by fire & water, and the worke created by thee, doeth ſuffer nine moneths the creature, which is faſhioned in it.

9 But the thing that conteineth, and that which is conteined, ſhall both be preſerued, and when time is come, the wombe, being preſerued, deliuereth the things that grew in it.

10 For thou haſt commanded the members, euen the breaſts, to giue milke vnto the fruit appointed to the breaſts,

11 That the thing, which is created, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercie.

12 Thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy law, & reformeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroyeſt him, which with ſo great labours is faſhioned, it is an eaſie thing to appoint by thy commandement, that the thing alſo which is made, might be preſerued.

15 Nowe therefore, O Lord, I will ſpeake (as touching men in generall thou ſhalt rather prouide) but concerning thy people, for whoſe ſake I am ſory,

16 And for thine inheritance, for whoſe cauſe I mourne: for Iſrael, for whom I am wofull, and for Iacob, for whoſe ſake I am grieued:

17 For them will I pray before thee, aſwell for my ſake as for them: for I ſee our faults that dwell in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therfore heare my voyce, and vnderſtand my words, which I will ſpeake before thee. The beginning of the words of Vſias, before he was taken vp:

20 O Lord, thou liueſt for euer, which beholdeſt from aboue that which is aboue, and in the ayre,

21 Whoſe throne is ineſtimable, and his glorie incomprehenſible, before whoume the hoſt of the Angels ſtand with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe worde is true, and ſayings ſtedfaſt, whoſe commandement is ſtrong, and gouernement terrible,

23 Whoſe looke dieth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witneſſe,

24 Heare the prayer of thy ſeruaunt, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will ſpeake, and ſo long as I haue vnderſtanding, I will anſwere.

26 Looke not vpon the ſinnes of thy people, rather then thy faithfull ſeruants.

27 Haue not reſpect vnto the wicked deedes of men, rather then to them that haue thy teſtimonies in afflictions.

28 Thinke not vpon thoſe that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them which haue clearely taught thy Law.

30 Take not displeasure with them, which appeare worse then beastes, but loue them, that alway put their trust in thy righteousnesse and glory.

31 For we and our fathers haue all the same sickenesse: but became of vs that are straners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towardes vs which haue no workes of righteousnesse.

33 For the righteous, which haue layd vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued toward it?

1. King. 8. 46. 2. chron. 6. 36. 35 * For verely there is no man among them that be borne, but he hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shalbe prayed, if thou be mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

Gen. 44. 39 But * I will reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation & the reward that they shall haue.

40 Like as I haue spoken now so, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet al way the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine;

44 So perisheth man which is created with thine hands, and thou art called his patterne, because he is created in thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lorde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest.

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shal liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready: the citie is builded: and rest is prepared, perfect goodnes and absolute wisedome.

53 The root of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therfore aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High: they contemned his Law, and forlooke his wayes.

57 Moreouer, they haue trodden downe his righteous,

58 * Saying in their heart, that there was no God, though they knew that they should die. Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made readie for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue vsed the name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an * earthquake in the world, and an vprore of the people, Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, & shall bee deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shall be preserued from the said perils and shall see my saluation in my lande, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstande but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be saued, & whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say nowe and will speake it hereafter, that there be many moe of them which perish, then of them that shal be* saued,

Chap. 8.3. matt. 20,16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seede: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared my world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this worlde, that is made, are corrupted by a perpetual seede, and by a lawe, whereout they cannot rid themselues.

20 So I considered the world, and behold, there was perill, because of the deuices, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue digested with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is buildned, and shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commanded mee, into the field, which is called Ardath, and there I sate among the flowers, and did eat of the herbes of the fielde, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say.

29 O Lord, when thou wouldest shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where

Exod. 19.9. and 24.3. Deut. 4.12.

no man dwelleth, in a barren place, when they came out of Egypt.

30 And expressely spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seede of Jacob.

31 For beholde, I sowe my lawe in you, that it may bring foorth fruite in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 * For they that receiued it, perished be- *Exod. 32, 28.*
cause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Lawe, perish in sinne, and our heart also which receiued it:

37 But the Lawe perisheth not, but remaineth in his his force.

38 ¶ And when I spake these things in mine heart, I looked about mee, and vpon the right side * I sawe a woman, which mourned sore, and *Chap. 10, 44.*
lamented with a loude voyce, and was grieued in heart, and rent her clothes, and the had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And saide vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my minde, and brought very lowe.

42 Then I said vnto her, What ayleth thee? tell me.

43 And she sayd vnto me, I thy seruant haue bene barren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmayde, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort mee: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fledde, and am come into this field

field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here and neither to eate nor drinke, but continually to mourne and fast, vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauinesse, and make our mone (for we be all sorowfull) art thou sory for our sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one.

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heauinesse, and bare with sorowes,

13 But the earth (according to the maner of the earth, the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboureth her.

15 Nowe therefore withholde thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not go into the citie, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many falles hath Sion? Bee of good comfort, because of the sorrow of Jerusalem.

21 For thou seest that our sanctuarie is layde waste: our altar is broken downe: our Temple is destroyed:

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our Couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes, that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And beholde, immediatly shee cast out a great voyce, very fearefull, so that the earth shooke at the noise of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cryed with a loud voyce, and sayd,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. *Chap.4.2.*

29 And as I was speaking these words, beholde, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke mee by the right hand and comforted mee, and set mee vpon my feet, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I sayd, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the fielde, and there haue I seene things, and see that I am not able to expresse. *Chap.5.20.*

33 Then said he vnto mee, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knewe not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doth my minde being hastie, erre?

37 Nowe therefore I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, thee is Sion: and whereas she told thee (euen she which thou seest now as a citie builded)

45 And as touching that thee said vnto thee, that she was barren thirtie yeeres, this was concerning that, there was euen thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the city, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabitting of Jerusalem.

48 But whereas she told thee that her sonne, as his chance was, died when she came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art sore in thy minde, and because thou sufferest with all thine heart for her, hee shewed thee the clearnesse of her glorie, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knewe that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the fielde, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraide, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will do vnto them that dwell vpon earth, in the last dayes. So I slept the same night and mother, as hee had commanded me.

CHAP. XI.

1 *The vision of an eagle comming forth of the sea, and of her feathers.* 37 *Of a Lion comming out of the forest.*

THen saw I a dreame, and behold, there came vp from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & behold, hee spread her wings ouer all the earth, and all the windes of the aire blew on her and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the midst was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the eagle flewe with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads bee preserued for the last.

10 Neuertheless, I saw that the voyce went not out of her heads, but from the midst of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and beholde, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then their came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and beholde, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & beholde, the twelue feathers apeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, and fiue wings.

24 Then saw I also, that two wings deuided themselues from the fiue, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the midst: for that was greater then the two.

30 Then I saw that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled like wise vpon earth, and ouer those that dwele therein.

35 And I beheld, and loe, the head vpon the right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde, as it were a lyon that roareth, running haistily out of the wood: and I sawe that hee sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remained, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that thee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these words to the Eagle, I saw,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Lo, yet am I weary in my minde, and very weake in my spirit, and little strength is there in me, for ỹ great feare that I receiued this night.

6 Therefore nowe, I will beseech the most High, that he will comfort me vnto the ende.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

8 Comfort me, and shew mee thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthie to shew me the last times.

10 ¶ Then he said vnto mee, This is the interpretation of the vision,

11 The Eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall bee feared aboue all kingdomes that were before it.

14 In it shall twelue Kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall bee but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, vntil his time beginneth to come, that it may be ended, but two shall be kept vnto the ende.

22 And whereas thou sawest three heads resting, this is the interpretation.

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall her fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the words that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickednesse vnto the ende, and hee shall reprooue them, and cast before them their spoyles.

33 For hee shall set them alone in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shall make them ioyfull, vntil the comming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene, in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, & as a candle in the darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou haue forsaken vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your sanctuarie.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the fielde seuen dayes, as he had commanded mee, and did eate onely of the flowers of the fielde, and had my meate of the hearbes in those dayes.

CHAP. XIII.

2 The vision of the winde comming foorth of the sea, 3 Which became a man. 5 His properties and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grauen, and I could not.

8 I sawe after these things, and behold, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuertheleſſe, when hee saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre.

10 But onely as I sawe, hee sent out of his mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall bee left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are layd vp in the latter dayes, which shal come both vnto them and to those that are left behinde.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger, should fall into these, and foreſee the things to come hereafter, then to passe away as a cloude out of the world,

21 ¶ Then answered he mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and

faith

faith toward the moſt highe.

34 Knowe therefore, that they which bee left behinde, are more bleſſed then they that be dead.

35 Theſe are the meanings of the viſion, Whereas thou ſaweſt a man comming vp from the mids of the ſea,

36 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne laſe ſhall deliuer his creature, and he ſhall order them that are left behinde.

37 ¶ And whereas thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtorme,

38 And that he neither helde ſword nor weapon, but that by his fiercenelle bee deſtroyed the whole multitude that came to fight againſt him, this is the interpretation,

39 Beholde, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And hee ſhall aſtoniſh the hearts of them that dwell vpon the earth:

31 And one ſhall prepare to fight againſt an other, citie againſt citie, and place againſt place,

Mat.24.7. * and nation againſt nation, and realme againſt realme.

32 When this commeth to paſſe, then ſhall the tokens come, that I ſhewed thee before, and then ſhal my ſonne bee reuealed, whom thou ſaweſt goe vp as a man.

33 And when all the people heare his voyce, euery man ſhal in their owne land leaue the battell that they haue one againſt another.

34 And an vnnumerable multitude ſhalbe gathered as one, as they that be willing to come, to fight againſt him.

35 But hee ſhall ſtand vpon the top of mount Sion.

36 And Sion ſhall come, and ſhall be ſhewed to all, being prepared & builded, as thou ſaweſt the hill graven forth without any hands.

37 And this my ſonne ſhal rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And vnto torments like to flame, whereby they ſhall be tormented: and without any labour will he deſtroy them, by the Law, which is compared vnto the fire.

39 And whereas thou ſaweſt that hee gathered another peaceable people vnto him,

40 Thoſe are the ten tribes which were caried away captiues out of their owne lande * in

2.King.17.3. the time of Oſeas the King, whom Salmanaſar the king of the Aſſyrians tooke captiue, and caried them beyond the riuer: ſo were they brought into another land.

41 But they tooke this counſel to themſelues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt.

42 That they might there keepe their ſtatutes, which they neuer kept in their owne land.

43 And they entred in at the narrow paſſages o the riuer Euphrates.

Exod.14.21. Ioſh.3.15, 16. 44 For the moſt High then ſhewed them ſignes, & ſtayed the ſprings of the flood till they were paſſed ouer.

or, Ara. 45 For thorow the countrey there was a great iourney, euen of a yeere and a halfe, and the ſame region is called Ararath.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The moſt High ſhall hold ſtill the ſprings of the riuer againe, that they may goe thorow: therefore ſaweſt thou the multitude peaceable.

48 But they that bee left behinde of thy people, are thoſe that be found within my borders.

49 Now when hee deſtroyeth the multitude of the nations that are gathered together, he ſhal defend the people that remaine,

50 And then ſhall he ſhew great wonders vnto them.

51 Then ſaid I, O Lord, Lord, ſhewme this, wherefore haue I ſeene the man comming vp from the mids of the ſea?

52 And he ſayd vnto me, As thou canſt neither ſeeke out, nor know their things, that are in the deepe of the ſea, ſo can no man vpon earth ſee my ſonne, or thoſe that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightened.

54 For thou haſt forſaken thine owne lawe, and applyed thy diligence vnto mine, and ſought it.

55 Thy life haſt thou ordered in wiſdome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewards with the moſt High: and after three other dayes I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praiſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, & ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The latter times worſe then the former. 29 The ingratitude of Iſrael. 35 Their correction and iudgement.

VPon the third day I ſate vnder an oke, and beholde, there came forth a voyce vnto mee out of the buſh, and ſayde, Eſdras, Eſdras.

2 And I ſayd, Here am I, Lord, and ſtood vp vpon my feete.

3 Then ſayd he vnto me, * In the buſh I re- *Exod.3.2,*
uealed my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt,

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, & ſhewed him the ſecrets of the times and the ende, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine henceforth with my counſell, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the

times

times begin to waxe olde.

10 For the worlde is deuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And let alone thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the worlde is by reason of age, the more shall the euils be encreased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterward, who shall admonish them?

20 Thus the worlde is set in darkenesse, and they that dwell therein, are without light.

21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath bene done in the worlde since the beginning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fourtie dayes.

24 But prepare thee many bore tables, and take with thee these men, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And when thou shalt declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I foorth, as hee commanded me, and gathered all the people together, & sayd,

28 Heare these words, O Israel,

Gene. 47. 4. 29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Act. 7. 53. 30 And receiued the Law of life, *which they kept not, which yee also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he hath giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shall be kept aliue, and after death ye shall obteine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the fielde, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke. Ezek. 3. 2.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dranke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirite was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the hie things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundred and foure bookes.

45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe *the seuenty last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

*Reuel. 6. 11 and 19. 2.

*Or, Write

CHAP. XV.

1 *The prophecie of Esdras is ended.* 5 *The euils that shall come on the world.* 9 *The Lord will auenge the innocent blood.* 12 *Egypt shall lament.* 16 *Sedition,* 20 *and punishment vpon the Kings of the earth.* 24 *Cursed are they that sinne.* 29 *Troubles and warres vpon the whole earth.* 53 *God is the reuenger of his elect.*

BEhold, speake thou in the eares of my people the wordes of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, sayth the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

Reuel 6.10. and 19.2.

8 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people, is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mighty hand and a stretched out arme, and smite it with plagues as afore, and will destroy all the lande thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall raise through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shall stand vp to fight against another with swordes in their hands.

16 For there shall be sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall be afraid, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with y sword, and their goods shal be spoyld for lacke of bread, and became of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the ‖East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

‖Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth her them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shal remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible villon commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Caemanians raging in wrath, shall goe forth as the Boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall bee feare and dread, and strife among their kings.

34 Beholde cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and sloume.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shalbe great fearefulnesse and trembling vpon earth, & they that see the wrath, shalbe afrayd, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise, and shall open it with the cloude, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty cloudes shal be lift vp, ful of wrath, and the starre that they may make all the earth afrayd, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fieldes may be full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, & the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afrayd.

44 They shall come to her & besiege her, and shal powre forth the constellation, & all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall be waile her.

45 And they that remaine vnder her, shal doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to committe whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will

49 I will send plagues vpon thee, wilde wood, pouertie, and famine, and the sworde, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried vp, as a flowre when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mighty and the lowers shal not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway flatne my chosen, exalting the stroke of thine hands, and laid ouer their death, when thou wast drunken,

54 Set forth the beauty of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, sayeth the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shal be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eate their own flesh, and drink their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the flame citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as sindle, and they shall be to thee as fire.

62 And they shal destroy thee, and thy cities, thy land, and thy mountaines: all thy woodes and all thy fruitfull trees shall they burne with fire.

63 Thy children shal they carry away captiue, and shall spoile thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria, 13, 38 Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit themselues to the Lord, 55 whose mightie prouidence and iustice is to be reuerenced.

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sacke and haire-cloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, & who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hongry Lion in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with wanes from the deepe, and the wanes thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shal not be put out, till it consume the foundations of the earth.

12 As an arrowe which is shot of a mightie archer, returneth not backeward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes, and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shal I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednes, nor be alway mindfull of the scourges.

17 Behold, victailes shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, & the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dung, and there shall be no man to comfort them: for the earth shalbe wasted, and the cities shall be cast downe.

20 There shalbe no man left to till the earth, and to sowe it: the trees shal giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shal tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where olives grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of the that diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, and the fields thereof shal waxe olde, and her wayes and all her paths shall grow full of thornes, because no man shall trauaile there thorow.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Beholde the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth hasteth to bring forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and the sorowes shall come vpon it on every side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles bee men as strangers vpon earth.

34 He that selleth, let him be as hee that fleeth his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandize, as he that winneth not: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shal not reape: he that cutteth the vine, as hee that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandize with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, sayth the Lord.

42 As a whore enticeth an honest and vertuous woman:

43 So shall righteousnes hate iniquitie, when she decketh her selfe, and shall accuse her openly, when he shall come that shall iudge the authour of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall bee taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

Luke 16, 16. 46 Beholde, the Lord *knoweth al the workes of men, their imaginations, their thoughtes and their hearts.

Gene. 1. 47 * For assoone as he sayd, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them. Psal. 147. 4.

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath he hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vaute vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 He made man, and put his heart in the middes of the bodie, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought foorth before men, yee shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will yee hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the soules.

61 And they that consent vnto them, shall be had in derision, and in reproch, & troden vnder foote.

62 For in every place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shal the tryall of my chosen appeare, as the gold is tried by the fire.

66 Heare, O ye my beloued, saith the Lorde, Beholde, the dayes of trouble are at hand, but I will deliuer you from them: be not yet afraide: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a fielde is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

Tobit.

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equity. 8 His charitie and prosperitie. 13 Hee feareth, and his goods are confiscate. 25 And after restored.

Tobits being captiue among the Assyrians did not leaue the way of trueth.

THe booke of the wordes of Tobit the sonne of Tobiel, ‖ sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nephthalim,

2 Who in the time of ‖ Enemessar king of the Assyrians was* led away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aser.

‖ Or, Salmanasar. 2. King. 17. 3.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Assyrians.

Tobias was mercifull.

4 And when I was in mine owne countrey in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

5 *Now all the tribes, which fell from God, yea, and my father Nephthalims house offered to the calfe called Baal.

1. King. 12. 30 He fled from idoles. Exod. 22. 29. deut. 12. 6.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Jerusalem, at the feastes, * bringing the first fruites, and the tenth of beastes, with that which was first shorne, and offered them at the altar of the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Jerusalem: the other tenth part I solde, and came and bestowed it euery yere at Jerusalem.

8 The third tenth part I gaue vnto them to whom it was meet, as Debora my fathers mother had commanded me: for my father left me as a pupill.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

He marieth to wife Anna, which beareth to him Tobias. Num. 36. 7. Gen. 43. 32.

10 ¶ But when I was led captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

Hee found grace in the sight of Salmanasar. ‖ Or, sonne.

13 Therefore the most High gaue mee grace and fauour before Enemessar, so that I was his purueyour.

14 ¶ And I went into ‖ Media, and I deliuered ten talents of siluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

‖ Or, in Rages a city of Media.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not go into Media.

‖ Or, Salmanasar.

16 ¶ ‖ But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

True charitie of Tobias.

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the King Sennacherib had slaine any, when he* was come and fled from Jurie, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

2. King. 19. 35, 36. isa. 37. 36, 37. ecclus 48. 18, 22. 1. mac. 7. 41. 2. mac. 8. 19.

19 Therefore when a certaine Ninevite had accused me to the King, because I did burie them, I hid my selfe: and because I knewe that I was sought to be slaine, I withdrew my selfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, neither was there any thing left mee besides my wife Anna, and my sonne Tobias.

21 Neuertheles * within fiue and fifty daies, two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires Achiacharus my brother Anaels sonne.

2. King. 19. 37. 2. chro. 32. 21.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouerlawe the accompts: So Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to burie the dead. 10 Heare bee became blinde. 13 His wife laboureth for her liuing. 14 She reproacheth him bitterly.

NOwe when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I sawe abundance of meate, I saide to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren, which doeth remember God, and loe, I will tary for thee.

Tobit doeth bid to dinner those which feare God.

3 But hee came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sunne.

Tobit leauing his guests, taketh vp the dead body into his house to bury it. Amos 8. 10.

5 Then I returned and washed, and ate my meate in heauinesse,

1. mac. 1. 40.

6 Remembring that prophesie of * Amos which hath said, Your solemne feastes shall bee turned into mourning, and your ioyes into wayling.

7 Therefore I wept, and after the going downe of the Sunne I went and made a graue and buried him.

8 But my neighbours mocked me, and said, Doeth he not feare to die for this cause, who * fled away, and yet loe, he buryeth the dead againe?

Tobit is rebuked of his neighbours. Chap. 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And

He is made blinde for an example of patience to his posterite.

10 And I knew not that sparrowes were in the hall, and as mine eyes were open, the sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes. ¶ I went to the Physitians, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helemais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens works to do.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit.

13 Which when it was at mine house, and began to bleate, I sayd vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eate any thing that is stollen.

*Deut.22.1.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush because of her. Furthermore, she sayd, * Where are thine almes, and thy righteousnes? beholde, they all now appeare in thee.

*Iob.2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sara Raguels daughter, & the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy wayes are mercie and trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs * for a spoile, and vnto captiuitie, and to death, and for a Prouerbe of a reproch to all them among whom we are dispersed, and now ‖ thou hast many and iust causes,

*Deut.28. 15,37.

‖Or, thy iudgements are many and true.

5 To doe with mee according to my sinnes, and my fathers, because wee haue not kept thy commandements, neyther haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaund my spirit to be taken from me, that I may be vnloosed, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaund therefore that I may be dissolued out of this distresse, and go into the euerlasting place: turne not thy face away from me.

Sara is checked of her fathers maides.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sara the daughter of Raguel was also reproched by her fathers maides,

8 Because shee had beene married to seuen husbands, whom Aſmodeus the euill spirit had killed, before that they had lien with her. Doest thou not know, sayd they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

Or, when she beat them for their faults, they said.

9 Wherefore doest thou beate vs for them? if they bee dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, she was very sorowfull, so that she thought to haue strangled herselfe. And she said, I am the only daughter of my father, and if I do this, I shal slander him, and shall bring his age to the graue with sorow.

Sara prayeth and fasteth, that she may be deliuered from shame.

11 Then she prayed toward the window, and sayd, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And nowe, O Lord, I set mine eyes, and my face toward thee.

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

The innocencie of Sara. Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any man childe to be his heire, neither any ‡ neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on mee, and to pitie mee, that I do no more heare reproch.

‡Greeke, any brother.

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit and Sara are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sara the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Aſmodeus the euill spirit, because shee belonged to Tobias by right. The selfesame time came Tobit home, and entred into his house, and Sara the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

THat day Tobit remembred * the siluer, which hee had deliuered to Gabael in Rages a citie of Media,

*Chap.1.14.

2 And said with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias that I may admonish him before I die?

3 And when he had called him, he sayd, My sonne, after that I am dead, burie mee, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

Tobits exhortation to his sonne, when hee thought he should die.

The mother is to be reuerenced.

*Exod.20.12. Leuit.19.3.

4 Remember my sonne, how many dangers she sustained, when thou wast in her woombe,

5 And when she dieth, burie her by me in the same graue.

6 My sonne, let our Lord God alwayes be fore thine eyes, and let not thy will bee set to sinne, or to transgresse the Commandements of God. Doe iustly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

God must be in our hearts.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Almes. *Prouer.3.9. Ecclus.4.1. & 14.13. Eccles.35. 10.

8 * Giue almes according to thy substance: if thou hast but a little, bee not afraide to giue a little almes.

9 For

9 For thou layest vp a good store for thy selfe against the day of necessitie.

Eccle. 29.13. 10 *Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most High to all them which vse it.

Adultery. 1. Thes. 4.3. 12 Beware of all *whoredome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for wee are the children of the Prophets: Noe, Abraham, Isaac, and Iacob are our fathers from the beginning. Remember, my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherit the land.

Pride. 13 Nowe therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcitie and great penurie: for ‖fiercenesse is the mother of famine.

‖Or, vnpreparednesse. Wages of an hired seruant. Leuit. 19.13. deut. 24.14, 15. Mat. 7.12. luke 6.31. 14 Let not the *wages of any man, which hath wrought for thee, tarie with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

Luke 14.13. The hungry. Mat. 6.1. 15 *Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse go with thee in thy iourney.

‖Or, be liberal to the iust, euen to their goods. Counsell. God is to be blessed. 16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and *of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

17 ‖Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

19 Blesse the Lord God alway, and desire of him that thy wayes may be made streight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

Chap. 1.14. 20 *Furthermore, I signifie this to thee, that I deliuered tenne talents to Gabael the sonne of Gabrias at Rages in Media.

Pouerty with the feare of God. 21 And feare not my sonne, for asmuch as we are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages, 4 He meeteth with the Angel Raphael, which did conduct him.

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael whom he bringeth to his father.

TObias then answered, and sayde, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the handwriting, and sayd vnto him, Seeke thee a man, which may go with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias sayd to him, Tary for me, till I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in, and sayd to his father, Beholde, I haue found one, which will go with me. Then he sayde, Call him vnto me, that I may know of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shewe me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know, brother, thy kinred and thy name.

12 Then he sayde, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

‖Or, thou commest happily. 13 Then Tobit saide, ‖Thou art welcome, brother: bee not now angrie with mee, because I haue enquired to knowe thy kinred and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Jonathas, sonnes of that great Samaias: for wee went together to Jerusalem to worship, and offered the first borne, and the tenthes of the fruites, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tell me, what wages shal I giue thee? wilt thou a groat a day, and things necessary, as to mine owne sonne?

15 Yea, moreouer, if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods name. And when his sonne had prepared all things for the iourney, his father sayde, Goe thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went foorth both, and departed, and the dog of the young man with them. Tobias goeth foorth the Angel keepeth him company.

17 But *Anna his mother wept, and sayd to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs? Chap. 10.4. His mother weepeth.

18 Would to God wee had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth iustice vs.

20 Then said Tobit, Bee not carefull, My sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall bee prosperous, and he shall returne safe.

22 Then he made an end of weeping.

CHAP. VI.

2 Tobias debarred from the fish. 7 Raphael forsooth him certaine medicines. 10 He conducteth him forward home.

And

Tobias is ded of a f is deliuer by the An gell.

Num. 27. and 36.8.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angell.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whome the Angel sayd, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

7 So the yong man did as the angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he saide vnto him, Touching the heart and the liuer, if a deuill or an euill spirite trouble any, wee must make a perfume of this before the man or the woman, and he shall be no more vexed.

8 As for the gall, anoynt a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel sayd to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: hee also hath one onely daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

Num.27.8. and 36.8.

11 For to thee doth the * right of her pertaine, seeing thou alone art the remnant of her kinred.

12 And the mayde is faire and wise: nowe therefore heare me, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another, according to the Law of Moyses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayde hath bene giuen to seuen men, who all died in the marriage chamber.

14 And I am the onely begotten sonne of my father, and I am afraid, least I go in to her, and die as the other before: for a wicked spirite loueth her, which hurteth no body, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of me to the graue with lowd weping: they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the preceptes which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore, heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirite: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirite do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall go with thee: moreouer, I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sarra met them, and after they had saluted one another she brought them into the house. Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they sayd, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Ninive.

4 Then he said to them, Do ye know Tobit our kinsman? And they sayde, We know him. Then sayd he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias sayd, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and sayd vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blinde, he was sorowfull, and wept.

8 And likewise Edna his wife, & Sarra his daughter wept. Moreouer, they receiued them with a ready minde, and after that they had killed a ramme of the flocke, they set much meate on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched. Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel sayd to Tobias, Eate, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheles, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias sayd, I will eat nothing here, vntill ye bring her hither, and herroth her to me.

12 Raguel sayd then, Marry her then according to the customs: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and thee came to her father, and her tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the * Law of Moyses, and leade her away to thy father: and he blessed them. Raguel giueth his daughter Sarra to Tobias. Num.36.8.

14 And called his wife Edna, and he tooke a boode, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayd vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as her had bidden her, she brought her thither, then Sarra wept, and her mother wiped away her daughters teares.

18 And sayd vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth

gine thee ioy for this thy sorow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a grane for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

Tobias followeth Raphaels counsell, as Chap. 6.7.

2 And as he went, he remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the ‖ vtmost parts of Egypt, whom the Angel bound.

‖ Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, & said, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then beganne Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gen. 2.7, 18, 22.

6 Thou madest Adam, & gauest him * Eua his wife for an helpe, and stay: of them came mankind: thou hast sayd, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she sayd with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayde to his wife Edna, Send one of the maides, and let them see whether he bee aliue: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe,

14 And came foorth, and tolde them that hee was aliue.

Raguel praiseth God for Tobias.

15 Then Raguel praised God, & said, O God, thou art worthy to be prayed with all pure and holy praise: therefore let the Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be prayed, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercie, O Lord, and finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteene dayes.

Raguel giueth halfe of his goods towarde the mariage of his daughter to Tobias.

20 For Raguel had sworn vnto him by an othe, that he should not depart before that the foureteene dayes of the marriage were expired,

21 And then hee should take the halfe of his goods and returne in safetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sory.

Tobits care for his sonne. The Angel goeth on Tobias message.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father and mother are in heauinesse for Tobias tarrying. *Chap. 5, 17.*

3 Therefore he was very sory.

4 Then his wife sayd to him, My sonne is dead, seeing he tarieth: and she beganne to * bewaile him, and sayd,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit sayd, Holde thy peace: be not carefull, for he is safe.

7 But she said, Holde thy peace, and deceiue me not, my sonne is dead: and she went out euery day by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the foureteene dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias sayd to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money,

Raguel giueth Tobias and his wife leaue to depart.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Sarra is instructed by his parents.

12 And he sayd to his daughter, Honour thy father and thy mother in law, which are nowe thy parents, that I may heare good report of thee: and he kissed them. Edna also sayd to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was receiued. 10 His father hath his sight restored, and praiseth the Lord.

After

AFter these things Tobias went his way, praysing God that he had given him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael sayde to Tobias, Thou knowest brother, how thou didst leaue thy father.

3 Let vs haste before thy wife, and prepare the house.

The Angels counsell to Tobias.

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she saw comming, she sayde to his father, Beholde, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoynt his eyes with the gall, and being pricked therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her sonne, and sayde vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went foorth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke holde of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father.

12 And when his eyes beganne to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke,

14 And he wept, and sayd, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pitie on me: for beholde, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praysing God to the gate of Nineue: and they which saw him got, marvelled, because he had received his sight.

17 But Tobit confessed before them all, that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Nabas his brothers sonne came,

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleasure that Raphael had done him. 5 The wicke he would recompence. 11, 15 Raphael declareth that he is an Angel sent of God.

THen Tobit called his sonne Tobias, and sayde vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not seeme meet to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that yee haue brought, and go away in safety.

6 But hee tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before al them that liue. It is good to praise God, and to exalt his Name, and to shewe foorth his excellent workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reuealе the workes of God: doe that which is good, and no euill shal touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doth purge al sinne. Those which exercise almes and righteousnesse, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I sayde it was good to keepe close the secret of a King, but that it was honourable to reuealе the workes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to remembrance your prayer before the holy One: And when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

He that will be acceptable to God, must be reproued with tentation.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe foorth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he sayde vnto them, Feare not, for it shall go well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in all ages.

19 All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision. *Gen. 18, 8. and 19, 3. Iudges 13, 20.*

20 Now therefore giue God thankes: for I goe vp to him that sent me: but write all things which are done in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great and wonderfull workes of God, and howe the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and sayde, Blessed be God that liueth for euer, and blessed be his kingdome.

2 * For he doeth scourge and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

Deut.32.39. 1.sam.2.6. wisd.16.13.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, and prayse the Lorde of righteousnesse, and extoll the euerlasting King. I wil confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if hee will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let al praise him for his righteousnesse.

9 O Jerusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue prayse to the Lorde duely, and praise the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee thole that are captiues, and loue in thee for euer thole that be miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with gifts in their handes, euen giftes to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue been sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shall be built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.

17 And the streetes of Jerusalem shall be paued with Berall, and Carbuncle, and stones of ‖ Ophir.

‖ Or, Saphir. ‖ Or, praise ye the Lord.

18 And all her streetes shall say, ‖ Hallelujah, and they shall prayse him, saying, Blessed be God which hath extolled it for euer.

‖ That is, Jerusalem.

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Nineue, 5 And the restoring of Jerusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of prayeing God.

2 And hee was eight and fiftie yeere olde, when hee lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lorde God, and to praise him.

3 And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and sayd to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life)

4 Goe into Media my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good lande, and Jerusalem shall bee desolate, and the house of God in it shall bee burned, and shall be desolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the land where they shall builde a Temple, but not like to the first, vntill the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde vp Jerusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

Esra.3.8. and 6.14.

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations prayse the Lorde, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in trueth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the commandements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And bury me honestly, and thy mother with mee: but tary no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, howe out of light hee brought him into darknesse, and howe hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darknesse. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had sayde these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

‖ Or, his soule failed him in the bed.

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

gnel his father in law.

13 Where he became olde with honour, and he buried his father and mother in law honorably, and he inherited their substance & Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles rounde about of hewen stone, three cubits broad, and fiue cubits long, and made the height of the wall seuenty cubits, and the breadth thereof fiftie cubits,

3 And made the towers thereof in the gates of it of an hundreth cubits, & the breadth thereof in the foundation threescore cubits,

4 And made the gates thereof euen gates that were lifted vp on hie, seuentie cubits, & the breadth of them fourtie cubites, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arphaxad in the great field, which is the fielde in the coastes of Ragau.

6 Then came vnto him all they that dwell in the mountaines, & all that dwelt by Euphrates, and Tygris, & Hydaspes, & the countrey of Arioch the king of the Elymeans, and very many nations assembled themselues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, & the great field of Esdrelam,

9 And to all that were in Samaria, & the cities therof, and beyond Jorden vnto Jerusalem, and Betane, and Chelus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until one come to Tanis, & Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against king Arphaxad in the seuenteenth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arphaxad, & all his horsemen, and all his charets.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streets therof, and turned the beauty thereof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, & smote him thorow with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he, and all his companie with a very great multitude of men of warre, and there he rested the time, and banketted, both he and his armie, an hundreth and twenty dayes.

CHAP. II.

1 Nabuchodonosor commanded presumptuously that all people should be brought into subiection. 6 and to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 23 The conquest of his enemies.

AND in the eighteenth yeere, the two & twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his Officers and all his Nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Holofernes his chiefe captaine, and which was next to him, and said vnto him,

5 Thus sayeth the great King, the lord of the whole earth, Behold, thou shalt goe foorth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, becaus they disobeyed my commandement.

7 And thou ſhalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath againſt them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a ſpoile vnto them,

8 So that their wounded ſhall fill their valleyes, and their riuers, & the flood ſhal ouerflow, being filled with their dead.

9 And I will bring their captiuity to the vtmoſt parts of the earth.

10 Thou therefore ſhalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou ſhalt reſerue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye ſpare them, but put them to death, and ſpoile them wherſoeuer thou goeſt.

12 For as I liue, and the power of my kingdome, whatſoeuer I haue ſpoken, that will I do by mine hand.

13 And take thou heede that thou tranſgreſſe not any of the commaundements of thy lord, but accompliſh them fully, as I haue commaunded thee, and deferre not to do them.

14 ¶ Then Holofernes went forth from the preſence of his lord, and called all the gouernors, and captaines, and officers of the army of Aſſur,

15 And hee muſtered the choſen men for the battell, as his lord had commanded him, vnto an hundreth & twentie thouſand, and twelue thouſand archers on horſeback.

16 And hee ſet them in aray according to the maner of ſetting a great armie in aray.

17 And hee tooke camels and aſſes for their burdens, a very great number, and ſheepe, and oxen, and goates without number for their proviſion,

18 And vitaile for euery man of the armie, and very much golde and ſiluer out of the Kings houſe.

19 Then he went forth and all his power, to goe before in the voyage of king Nabuchodonoſor, and to couer all the face of the earth Weſtward, with their charets, and horſmen, and choſen footmen.

20 A great multitude alſo of ſundry ſortes came with them like graſhoppers, and ſlike the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched fro Bectileth, neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horſmen, and charets, and went from thence into the mountaines,

23 And he deſtroyed Phud & Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wildernes at the South of the Chelians.

24 Then he went ouer Euphrates, and went thorow Meſopotamia, and deſtroyed all the hie cities that were vpon the riuer of Arbonai, vntil one come to the ſea.

25 And he tooke the borders of Cilicia, and deſtroyed all that reſiſted him, and came to the borders of Japheth, which were toward the South, and ouer againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt vp their tabernacles, and ſpoiled their lodges.

27 Then he went downe into the countrey of Damaſcus, in the time of wheat harueſt, and burnt vp all their fields, & deſtroyed their flocks and the heards: he robbed their cities, and ſpoiled their countrey, and ſmote all their young men with the edge of the ſword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coaſt, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus and Aſcalon feared him greatly.

CHAP. III.

The people ſubiect to Holofernes. 8 He deſtroyed their gods that Nabuchodonoſor might onely be worſhipped.

SO they ſent ambaſſadours to him with meſſages of peace, ſaying,

2 Behold, we are the ſeruants of Nabuchodonoſor the great King: wee lie downe before thee: vſe vs as ſhalbe good in thy ſight.

3 Behold, our houſes & all our places, and all our fields of wheat, and our flocks & our heards, and all our lodges and tabernacles lie before thy face: vſe them as it pleaſeth thee.

4 Behold, euen our cities and the inhabitants thereof are thy ſeruants; come, & take them, as ſeemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he down toward the ſea coaſt, both he and his army, and ſet gariſons in the hie cities, and tooke out of them choſen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to deſtroy all the gods of the lande, that all nations ſhould worſhip Nabuchodonoſor onely, and that all tongues and tribes ſhould call vpon him as God.

9 And he came againſt Thamaron, nere vnto Judea, ouer againſt the great ſtrait of Judea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there he tarried a moneth, that he might aſſemble all the baggage of his armie.

CHAP. IIII.

The Iſraelites were afraid and defended their country & Ioacim the Prieſt writeth to Bethulia, that they ſhould fortifie themſelues. 9 They cryed to the Lord, and humbled themſelues before him.

NOwe the children of Iſrael that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonoſor King of the Aſſyrians had done to the nations, and howe hee had ſpoyled all their temples, and brought them to nought.

2 Therefore they greatly feared his preſence, and were troubled for Jeruſalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was aſſembled

assembled in Judea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoio, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fields were of late reaped.

6 And Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is ouer against Esdraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then cryed every man of Israel to God with great feruencie, and their soules with great affection.

10 Both they and their wiues, and their children, and their cattell, and every stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the high Priest, and all the Priestes that stoode before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, & offered the continuall burnt offring, with prayers, and the free gifts of the people,

15 And had ashes on their mitres, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hils, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And hee sayd vnto them, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is ruled among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then *said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7.*

6 This people come out of the stocke of the Chaldeans.

7 And *they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the lande of Chaldea. *Gene.11.31.*

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then *their God commanded them to departe from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. *Gene.12.5.*

10 But when a famine entered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 *Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod.1.8.*

12 Then they cryed vnto their God, and hee smote all the lande of Egypt with incurable plagues: so the *Egyptians cast them out of their sight. *Exod.12.33.*

13 And *God dried the red sea in their presence, *Exod.14.21.*

14 And *brought them into mount Sina and Cades Barnea, and cast foorth all that dwelt in the wildernesse. *Exod.19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

16 And they *cast foorth before them the Chananites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.23.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But *when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull sort, *and were ledde captiues into a lande that was not theirs: and the Temple of *Judg.2.12. and 3.8. 2.King.25.*

their God was cast to the ground, and their cities were taken by the enemies.

Nehe. 1.1,3. 19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Nowe therefore, my lord and gouernour, if there bee any fault in this people, so that they haue sinned against their God, let vs consider that this shall bee their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there bee none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O lord Holofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confessed. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians cry vnto the Lord.*

AND when the tumult of the men that were about the counsell was ceassed, Holofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayde that the people of Ierusalem is able to fight, * because their God will defend them: and who is god but Nabuchodonosor? Chap. 5.5,21.

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our hostes.

4 For we will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fieldes shall be filled with their dead bodies, and their footesteps shall not bee able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, euen hee hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carry thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the mids of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went foorth of the city vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stoode about him, and looked him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 (Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Holofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercy on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelites.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

THE next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that day, and the armie of warre men of warre was an hundreth thousande and fiuetie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were aboote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroade toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and sayd euery one to his neighbour, Now will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall be consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues towarde the South, and towarde the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the fielde, and couered the whole land: for their tentes and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remayned about them, both their footemen, charioes and horsemen, foure and thirty dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and sayd before all the Elders,

24 The * Lorde iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur. * Exod.5.21.

25 For now wee haue no helper: but God hath solde vs into their hands that we should be throwen downe before them with thirst and great destruction.

26 Now therefore cal them together, and deliuer the whole city for a spoyle to the people of Holofernes, and to all his armie.

27 For it is better for vs to bee made a spoyle vnto them, then to die for thirst: for we will bee his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs according to our sinnes, and the sinnes of our fathers, that bee lay not these things to our charge.

29 Then there was a great cry of all with one content in the middes of the assembly, and they cryed vnto the Lorde God with a loude voyce.

30 Then sayd Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which space the Lorde our God may turne his mercy toward vs: for hee will not forsake vs in the ende.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towers of their city, and sent their wiues and their children into their houses, and they were very lowe brought in the city.

CHAP. VIII.

The parentage, life, and conuersation of Iudith. 11 She rebuketh the gouernours. 12 She forewarneth that they should not tempt God, but waite vpon him for succour. 33 How to preuaile against the enemies.

Now

NOw at that time, Iudeth heard thereof, which was the daughter of Merari, the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who dyed in the barly harvest.

3 For as he was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Iudeth was in her house a widowe three yeeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackecloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feastes and solemne dayes of the house of Israel.

7 Shee was also of a goodly countenance, and very beautifull to beholde: and her husband Manasses had left her golde and siluer, and men seruants, and maide seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes.) *Chap.7.26, 31.

10 Then she sent her mayde that had the gouernement of all things that shee had, to call Ozias and Chabris and Charmis the ancients of the citie.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lorde turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs when hee will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe nor familie, nor people, nor citie among vs, which worship the gods made with handes, as hath bene afore time.

19 For *the which cause our fathers were giuen to the sworde, and for a spoyle, & had a great fall before our enemies. *Iudg.2.11, and 4.1. and 6.1.

20 But we know none other God: therefore wee trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iuda be so famous: for our Sanctuary shall bee spoyled, and hee will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, whereseuer wee shall be in bondage, and we shall be an offence and a reproch to all them that possesse vs. Ezec.34.3. 25.

23 For our seruitude shall not be directed by fauour, but the Lorde our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depende vpon vs, and the Sanctuarie, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which tryeth vs euen as he did our fathers.

26 Remember what things he did to *Abraham, and how hee tryed Isaac, and all that hee did to *Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother. *Gene.22.1. *Gen.28.7.

27 For hee hath not tryed vs as he did them to the examination of their hearts, neither doth hee take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then saide Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuise of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as wee haue spoken, and haue wrought vs to an othe which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then sayde Iudeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmayde, and within the dayes that ye haue promised

to

to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then sayde Oziah & the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth herselfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assirians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, & put ashes vpon her head, & put off the sackecloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voice, and sayd,

Gen.34.2. 25. 2 O Lord God of my father *Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the mayd, & defiled her, & discouered the thigh with shame, and polluted the wombe to reproach (for thou hadst commaunded that it should not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, (for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayd, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are readie, and thy iudgements are foreknowen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footemen: they trust in shield, speare, and bow, and sling, and doe not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and weake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Isay.4 27. and 5.26. Isay.7.2. Ezech.14. Heb 16.8. and 20.6. 10 *Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 *For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt mee wordes and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy House, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of al power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the citie. 11 She is taken of the watch of the Assyrians & brought to Olofernes.

NOw after shee had ceased to crye vnto the God of Israel, and had made an ende of all these words,

2 She rose where she had fallen downe, and called her maid, and went downe into the house, in the which shee abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Manasses her husband.

4 And she put slippers on her feete, and put on bracelets, & sleeues, and rings, and earerings, and all her ornaments, and shee decked her selfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her maide a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dry figges, and with fine bread: so she lapped vp all these things together, & layd them vpon her.

6 Thus they went foorth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, & that her garment was changed, they marueiled greatly at her wonderfull beautie, and sayd vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she sayd vnto them, Commaund the gates of the citie to bee opened vnto mee, that I may goe foorth to accomplish the things which you haue spoken to mee. So they commaunded the yong men to open vnto her, as shee had spoken.

10 And

10 And when they had done so, Iudeth went out, she, & her mayd with her, and the men of the city looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? and thee sayd, I am a woman of the Hebrewes, and am fled from them: for they shall bee given you to bee consumed.

13 And I come before Holofernes the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby he shall goe and winne all the mountaines without losing the bodie or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afeayde in thine heart, but shewe vnto him according as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayd, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throwout the campe: for her comming was hunted among the tents: and they came and stoode round about her: for shee stood without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie, & wondered at the children of Israel, because of her, & euery one sayd vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes gard went out, and all his seruants, and they brought her into the tent.

21 Nowe Holofernes rested vpon his bed vnder a canopie, which was woven with purple and golde and emeraudes, and pretious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, and they caried lamps of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

2 Holofernes comforteth Iudeth, 3 and asketh the cause of her comming. 5 She discouereth him by her fore words.

THen sayd Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of the earth.

2 Nowe therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaid to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not only men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirit, and it is declared throughout the whole earth, that thou only art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous,

9 Now as concerning the matter which Achior did speake in the counsell, we haue heard his words: for the men of Bethulia did take him, and hee declared vnto them all that hee had spoken vnto thee. Chap. 5. 5.

10 Therefore, O lorde and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Now therefore lest my lorde should be frustrate, and voide of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not beseeming,

12 (For because their victailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes: Gen. 43. 32. Lam. 1. 8. 10, 11.

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them worde, they will doe it, and they shall be giuen thee to

for.

for, hath doe well.

be vnlapped the same day.

16 Wherefore I thine handmayd, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoeuer shal heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reuelle vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will leade thee thorow the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Holofernes, and all his seruants, and they marueiled at her wisedome, and sayd,

21 There is not such a woman in all the world, both for beautie of face, and wisedome of words.

22 Likewise Holofernes sayd vnto her, God hath done this, to send thee before the people, that strength might be in our handes, & destruction vpon them that despise my lord.

Or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and witte in thy wordes: surely if thou do as thou hast spoken, thy God shal be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorowout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that she might goe out by night to pray. 11 Holofernes enuiteth her to come to the banquet.

THen he commaunded to bring her in where his treasures were layed, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayd, If I may not eate of them, least there should be an offence, but I can sufficie my selfe with the things that I haue brought.

Gene. 43. 32. Exo. 8. 26. & 10. 11.

3 Then Holofernes sayde vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmayd shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Holofernes brought her into the tent, and she slept vntill midnight, and arose at the morning watch.

6 And sent to Holofernes, saying, Let my lord commaund that thy handmayd may go forth vnto prayer.

7 Then Holofernes commanded his garde that they should not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lorde God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Holofernes made a feast to his owne seruants only, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuche who had charge ouer all that he had, Goe and perswade thes Hebrewe woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and saide, Let not this faire mayd make difficulte to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs toyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then saide Iudeth vnto him, Who am I nowe, that I should gainesay my lorde? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her mayde went, and spread foorth her skinnes on the ground ouer against Holofernes, which she had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Holofernes heart was rauished with her, and his spirite was mooued, and he desired greatly her company: for he had watted for the time to deceiue her from the day that he had seene her.

17 Then said Holofernes vnto her, Drinke nowe and be merie with vs.

18 So Iudeth saide, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke and ate, and dranke before him the things, that her mayde had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine then he had dranke at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beds, for they were al weary, because the feast had been long.

2 And

3 And Iudeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine.

Ecclus. 31. 30, 25.

3 Now Iudeth had commanded her maydes to stande without her chamber, and to waite for her comming forth as thee did dayly: for thee sayd, the would go forth to her prayers, and thee spake to Bagoas according to the same purpose.

4 So al went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayde in her heart, O Lord God of all power, behelde at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Holofernes head, and tooke downe his tachin from thence,

7 And approched to the bed: and tooke holde of the haire of his head, and sayde, Strengthen me, O Lord God of Israel this day.

8 And thee smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her mayd,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 Then sayde Iudeth a farre off to the watchmen at the gates, Open, open this the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was alone their expectation, that shee should come: So they opened the gate and receiued her, & made a fire for a light, and stoode round about them twaine.

14 Then she sayd to them with a loud voyce, Prayse God, prayse God: prayse God: he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and sayd vnto them: Behold the head of Holofernes, the chiefe captaine of the armie of Assur, and behold the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hands of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath perswaded him to his destruction, and hee hath committed sinne with me, to my pollution & dishonor.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayd with one accorde, We blesse thee, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayd Ozias vnto her, O daughter, blessed art thou of the most high God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thing hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 Iudeth counseleth to hang vp the head of Holofernes, to whom cometh himself to the people of God. 11 The Israelites go out against the Assyrians.

THen sayd Iudeth vnto them, Heare me, also my brethren, and * take this head, and hang it vpon the best place of your walles: 2. Mac. 15. 35.

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the fielde, towarde the watche of the Assyrians, but goe not downe.

3 Then they shal take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall come to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel shall pursue them, and ouerthrowe them as they go.

5 But before you doe these things, call me Achior the Ammonite, that he may see, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Iudeths feete, and reuerenced her, and sayde, Blessed art thou in all the Tabernacle of Iuda, and all nations, which hearing thy name shal be astonished.

8 Now therefore tell mee all the thinges, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnes through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God verie

nesse, and circumcised the foreskin of his flesh, and was joyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at the walle, and euery man tooke his weapons, and they went forth by bandes vnto the straits of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and sayd to him that had the charge of all his things, Waken our lord: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floure, & his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, he went into the tent of Judeth, where she vsed to remaine, and found her not: then he leaped out to the people, and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of King Nebuchodonozor: for beholde, Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie and a very great noise thorowout the campe.

CHAP. XV.

1 The Assyrians are afrayd & flie. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Judeth and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare & trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had campes in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them rushed out vpon them.

4 Then sent Vzias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto the the things that were done, and that all should rush foorth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came from Jerusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad, and in Galile, chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur, and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest, & the villages and the cities that were in the mountaines and in the plaine, had a great booty, for the abundance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to consider the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer, and beds, and basins, and all his stuffe, and she tooke it, and layed it on her mules, and made ready her charrets, and layd them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, and her that was with her, & they went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Judeth praiseth God with a song. 19 She offereth to the Lord Holofernes stuffe. 23 Her commendacie, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Judeth sayd, Beginne vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a Psalme: exalt his name, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines foorth of the North: he came with thousands in his armie, whose multitude hath shut vp the riuers, and their horsemen haue couered the valleyes. *Chap.2,13, 15.*

5 He sayde that he would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the grounde, and make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the young men, neither did the sonnes of Titan smite him, nor the high Giants inuade him, but

Judeth

Judeth the daughter of Merari did discomfit him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound up her hair in a coife, and took a linnen garment to deceive him.

9 Her slippers ravished his eyes: her beauty took his mind prisoner, and the sword passed through his neck.

10 The Persians were astonished at her boldness, and the Medes were troubled with her hardiness.

11 Then mine afflicted rejoyced, and my feeble ones shouted: then they feared, they lifted up their voyce, and turned backe.

12 The children of mayds pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing unto the Lord a song of praise, O Lord, thou art great and glorious, marvellous and invincible in power.

14 Let all thy creatures serve thee: for thou hast spoken, and they were made: thou hast sent thy spirite, and he made them up: and there is none that can resist thy voyce.

15 For the mountaines shall be up from their foundations with the waters: the rocks melt at thy presence like wax: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet savour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise up against my kinred: the Lord almighty will take vengeance of them in the day of judgement, in sending fire and wormes upon their flesh, and they shall feele them and weepe for ever.

18 After, when they went unto Jerusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offered all the stuffe of Holofernes, which the people had given her, and gave the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people rejoyced in Jerusalem by the Sanctuarie for the space of three moneths, and Judeth remained with them.

21 After this time, every one returned to his owne inheritance, & Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the country.

22 And many desired her, but none had her companie all the dayes of her life, after that Manasses her husband was dead, and was gathered to ‖ his people.

‖Or, her people.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and five yeeres olde, and made her mayd free: so she died in Bethulia, and they buried her in the grave of her husband Manasses.

24 And * the house of Israel lamented her seven dayes, and before she died, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, & to them that were the nerest of her kinred.

* Gen. 50. 10.

25 And there was none that made the children of Israel any more afraide in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations: which follow the tenth Chapter.

Then Mardochens sayd, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the same, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two Dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saved: for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signes and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for ‖ people of God, and another for all the Gentiles.

‖Or, people.

11 And these two lots came before God for all nations, to the houre and time appointed, and in the day of judgement.

12 So God remembred his owne people, and justified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar the fourteenth and fifteenth day of the same moneth, with an assembly and joy, and with gladnesse before God, according to the generations for ever among his people.

CHAP. XI.

In the fourth yeere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest & Levite, and Ptolomeus his sonne, that brought the former letters of ‖ Phurim, which the name Lysimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted,

‖Or, Lysimachus.

2 In the seconde yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardochens the sonne of Jairus, the sonne of Semei, the sonne of Cis of the tribe of Benjamin had a dreame:

3 A Jewe dwelling in the citie of Susis, a noble man, that had office in the kings court.

4 He was also one of the captivitie which Nabuchodonosor the King of Babylon brought from

Esther 2, 21 and 6, 2.

Ioseph. Antiq. lib. 11. cap. 5.

from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noise of a tempest with thunders & earthquakes, and vprore in the land.

6 Beholde, two great Dragons came forth ready to fight one against another.

7 Their cry was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the litle well grew into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had seene this dreame, he awoke & rose vp, and thought in his heart vntill the night, what God would do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the kings Court with Bagathas & Thara, the kings eunuches and keepers of the palace.

Esther 2,21. and 6,2. 2 *But when he heard their purpose, & their imaginations, he perceiued that they went about to lay their handes vpon the king Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuches with torments, & when they had confessed it, they were put to death.

4 This the King caused to bee put in the Chronicles, Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the Court, and for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII.

1 *The copie of the Letters of Artaxerxes against the Iewes.* 8 *The prayer of Mardochaeus.*

Ioseph. Antiq. lib. 11. cap. 5. THE copie of the Leters was this. The great king Artaxerxes writeth these things to the princes and gouernors that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lord ouer many people, and had stablished the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equity allway, and gentlenesse, to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe thorow on euerie side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe these things might be brought to passe, one that was countersant with vs of excellent wisedome, and constant in good will, and shewed himselfe to beare sure fidelitie, which had the second place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrarie to all people, and haue alway despised the commaundements of Kings, and so that this generall empire, that we haue begunne, can not be gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commaunded that all they that are appointed in writing vnto you by Aman (which is ordained ouer the affaires, and is as our second father) shall all with their wiues and children bee destroyed and rooted out with the swoorde of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of olde, & now also haue euer beene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bow downe to proud Aman.

13 For I would haue bene content with good will for the saluation of Israel to haue kissed the sole of his feete.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God & King, haue mercie vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrow into ioy, that wee may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like manner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliverance of her, and her people.

QUeen Esther also, being in danger of death, resorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious ointment, she scattered ashes and dung vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she plucked off.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Now Lord, wee haue sinned before thee: therefore hast thou giuen vs into the handes of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Nenertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and be magnified a fleshly king for euer.

11 O Lorde, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuice vpon themselues, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lord of all power.

13 Giue mee an eloquent speech in my mouth before the Lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, O Lorde: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate the token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor dronke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill this day, but in thee O Lord God of Abraham.

19 O thou mighty God aboue all, heare the voice of them, that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to goe in to the king, and make intercession for her people.* 9 *And she performeth his request.*

MArdocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, sayth he, the dayes of thy low estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vnto the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that she had called vpon God, which is the beholder and Sauior of all things, and tooke two handmaids with her.

6 Vpon the one shee leaned herselfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beauty made her face rose coloured: and her face was cheereful & amiable, but her heart was sore vnfull for great feare.

9 Then shee went in thorow all the doores, and stood before the king, & the king sate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herselfe vpon the head of the mayde that went with her.

11 Nenertheles, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her selfe againe: and comforted her with louing words, and sayd,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and sayd, Talke with me.

16 Then said she, I saw thee, O lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

The

Esth. Ant. 11. cap. 6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of princes and honour giuen vnto them, become very proude,

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankefulnes away from men, but in pride and presumption, as they that bee vnmindfull of benefits, they thinke to escape ỹ vengeance of God, that seeth all things, and is contrary to euil.

5 And oft times many, which be set in office, and vnto whom their frendes causes are committed, by vaine intilements doe wappe them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentlenesse of Princes with lying tales.

7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdoms peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath prooued the friendship that we beare toward all nations, so that hee was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse himselfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceits also hath he desired to destroy Mardochens our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked man that they might bee destroyed) are no euill doers, but vse most iust Lawes,

16 And that they be the children of the most High and Almightie and euerliuing God, by whom the kingdome hath bene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hanged at Susis before the gates with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall aide them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly bee destroyed with sword and fire, and shall not only not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 *How we ought to search and enquire after God.* 3 *Who be those that finde him.* 5 *The holy Ghost.* 8 *We ought to flee from backebiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

1. Kings. 3. 3. Isa. 56. 1.

LOue * righteousnesse, yee that be Iudges of the earth: thinke ruerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 29. 2. Chron. 15. 4.

2 * For he will be found of them that tempt him not, & appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tried, reproueth the vnwise,

4 Because wisedome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirite of discipline fleeth from deceite, and withdraweth himselfe from the thoughes that are without vnderstanding, and is rebuked when wickednes commeth. Prou. 9. 22.

6 For the spirit of wisedome * is louing, and will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue. Gala. 5. 22.

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth al things, hath knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, cannot be hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For the eare of iealouſie heareth al things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from ſlander: for there is no word ſo ſecret, that ſhall goe for nought, and the mouth that ſpeaketh lies, ſlayeth the ſoule.

12 Seeke not death in the errour of your life: *deſtroy not your ſelues through the workes of your owne hands.

Deut.4.23.

13 *For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

Ezek.18.23. and 33.11.

14 For he created all things, that they might haue their being: and the generations of the worlde are preſerued, and there is no poyſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteouſnes is immortal, but vnrighteouſnes bringeth death.

a To wit, death.

16 And the vngodly call *it vnto them both with hands and wordes: and while they thinke to haue a friende of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and deſires of the wicked, and their counſell againſt the faithfull.

Iob.7.1. and 14.1. matt.22.23. 1.cor.15.32.

FOr the vngodly ſay, as they falſely imagine with themſelues, *Our life is ſhort and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

2 For wee are borne at all aduenture, and wee ſhall be hereafter, as though we had neuer bene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rayſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirite vaniſheth as the ſoft aire.

4 Our life ſhall paſſe away as the trace of a cloude, and come to nought as the miſt that is driuen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our workes in remembrance.

1.*Chr.29.15 chap.5.9.*

5 *For our time is as a ſhadowe that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man commeth againe.

Iſa.22.13. and 56.12. 1.cor.15.32.

6 *Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cheerefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine and oyntments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds afore they be withered.

9 Let vs all be partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our portion and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widowe, nor reuerence the white haires of the aged, that haue lined many yeeres.

11 Let our ſtrength be the lawe of vnrighteouſneſſe: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous, for he is not for our profite, and he is contrary to our doings: he checketh vs for offending againſt the Lawe, and blameth vs as tranſgreſſours of diſcipline.

13 He maketh his boaſt to haue the knowledge of God: and he calleth himſelfe the ſonne of the Lord.

14 He is made *to reproue our thoughts.

Iohn 7.7.

15 It grieueth vs alſo to looke *vpon him: for his life is not like other mens: his wayes are of another faſhion.

Iſa.56.5. ephe.5.13. Iſa.53.3.

16 He counteth vs as baſtards, and he withdraweth himſelfe from our wayes as from filthineſſe: he commendeth greatly the latter ende of the iuſt, and boaſteth that God is his father.

17 Let vs ſee then if his words be true: let vs proue what ende he ſhall haue.

18 For if the righteous man be the *ſonne of God, he wil helpe him, and deliuer him from the handes of his enemies.

Pſal.22.8,9. matt.27.43.

19 Let vs *examine him with rebukes and torments, that we may know his meekneſs, and proue his patience.

Iere.11.19.

20 Let vs condemne him vnto a ſhamefull death: for he ſhalbe preſerued as he himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray: for their owne wickedneſſe hath blinded them.

22 And they doe not vnderſtande the myſteries of God, neither hope for the rewarde of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, *Gen.1.27.* and made him after the *image of his owne likeneſſe. *and 2.7. and 4.1.*

24 *Neuertheleſſe, through enuie of the deuil *eccluſ.17.2,3* came death into the worlde: and they that hold of *Gen.3.1,2.* his ſide, proue it.

CHAP. III.

1 *The conuerſation and aſſurance of the righteous.* 7 *The reward of the faithfull.* 11 *Who are miſerable.*

BVt the *ſoules of the righteous are in the handes of God, and no torment ſhall touch them.

Deut.33.3.

2 *In the ſight of the vnwiſe they appeared to die, and their ende was thought grieuous,

Matt.7.19 Chap.5.4.

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is *their hope full of immortalitie.

Rom.8.24.

5 They are puniſhed but in few things, yet in many things ſhal they be wel rewarded: *For God prooueth them, and findeth them meete for himſelfe.

2.*cor.5.1. 1.pet.1.13. Exod.16.4. deut.8.2.*

6 He trieth them as the gold in the furnace, and receiueth them as a perfite fruit offering.

7 *And in the time of their viſion they ſhall ſhine, and runne thorowe as the ſparkes among the ſtubble.

Matth.13. 43.

8 They *ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for euer.

Matt.19.28 1.cor.6.2.

9 They that truſt in him, ſhall vnderſtande the trueth, and the faithfull ſhall remaine with him in loue: for grace and mercie is among his Saints, and he regardeth his elect.

10 *But the vngodly ſhall be puniſhed according to their imaginations: for they haue

Mat.25.41.

Gen.5.24. heb.11.5.

deſpiſed

despised the righteous, and forsaken the Lord.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their works unprofitable.

12 Their wives are undiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is undefiled, and knoweth not the sinfull bed: *she shall haue fruit in the visitation of the soules. *Isa.56.5.

14 And the Eunuch, which with his handes hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall be given the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisedome shall neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, & their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous and the commoditie of the vnfaithfull.*

BEtter is barrennesse with vertue: for the memorial thereof is immortall: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they budde foorth in the branches for a time, *yet they shall be shaken with the winde; for they stand not fast, and through the vehemencie of the winde they shalbe rooted out. *Matt.7.19.

5 For the vnperfect branches shalbe broken, and their fruit shall be vnprofitable and sowre to eate, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndefiled life is the olde age.

10 *He pleased God, and was beloued of him, so that whereas he liued among sinners he translated him. *Gen.5.24. Heb.11.5.

11 Yee was taken away, least wickednesse should alter his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shall he burst them, & cast them downe, and shake them from the foundations, so that they shal be vtterly wasted, and they shalbe in sorow, and their memorial shall perish.

20 So they being afraid, shal remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecuters, 14 The hope of the vnfaithfull is vaine. 15. The blessednesse of the Saints and godly.

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vexed with horrible feare, and shall be amazed for his wonderfull deliuerance,

3 And shall change their minds, and sigh for greefe of mind, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.

4 *We fooles thought his life madnesse, and his end without honour. *Chap.3.2.

5 How is hee counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profit hath the pompe of riches brought vs?

9 All those things are *passed away like a shadow, and as a poste that passeth by: *1.Chron.29. 15.chap.2.5.

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or *as a bird that flieth through in the aire, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found: *Pro.30.19.

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediately commeth together againe, so that a man cannot

know where it went thorow.

13 Euen so wee, assoone as wee were borne, we began to draw to our end, and haue shewen no token of vertue, but are consumed in our own wickednesse.

Iob.8.9. psal. 1.4. and 143. 4. pro. 10. 25. & 11. 7. iam. 4. 10, 11.

14 For * the hope of the vngodly is like the dust that is blowen away with the [illegible], and like a thinne foame that is scattered abroad with the storme, and as the smoake which is dispersed with the winde, and as the remembrance of him passeth, that tarrieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most Hie hath care of them.

16 Therfore shal they receiue a glorious kingdome, & a beautifull crowne of the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them.

17 He shall take his iealousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousnesse for a brestplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield.

20 He wil sharpen his fierce wrath for a sword, and the world shall fight with him against the vnwise.

21 Then shall the thunderbolts goe straight out of the lightnings, & shall flie to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shall thicke haile be cast, & the water of the sea shalbe wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shall stand vp against them, & like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernesse, and wickednesse shall ouerthrowe the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisedome.

HEare therefore, O ye Kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glory in the multitude of people.

Rom.13.2. 3 For the * rule is giuen you of the Lord, and power by the most High, which will trie your works, and search out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God.

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercie, but the mighty shalbe migtily tormented.

7 For he that is Lord ouer all, will spare no Deut.10.17. 2.chron.19.7 iob.34.19. eccles.35.12. 1.6. acts 10. 34. rom.2.11 gal.2.6. ephe. 6.9. colos.3. 25. 1. pet. 1. 17. * person, neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike,

8 But for the mighty abideth the surer triall.

9 * Vnto you therfore, O tyrants, do I speake, that ye may learne wisedome, and not go amisse.

10 For they that keepe holinesse holily, shall be holy, and they that are learned therin, shall finde a defence.

11 Wherfore set your delight vpon my words and desire them, and ye shall be instructed.

12 Wisdome shineth and neuer fadeth away, and is easily seene of them that loue her, & found of such as seeke her,

13 She preuenteth them that desire her, that she may first shew herselfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shall be soone without care.

16 For she goeth about, seeking such as are meet for her, and sheweth herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight be then in thrones, & scepters, O kings of the people, honour wisedome, that ye may reigne for euer.

22 Now I wil tell you what wisdome is, and whence it commeth, and wil not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not be partaker of wisdome.

24 But the multitude of the wise is the preseruation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

CHAP. VII.

Wisdome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was * brought together into bloud of the seede of man, and by the pleasure that commeth with sleepe. Iob.10.10, 11.

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

Hebr.1.3.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All * men then haue one entrance vnto life, and a like going out. Iob.1.21. 1.tim.6.7.

7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirite of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 * Neither did I compare precious stones vnto her: for all golde is but a little grauell in respect of her, and siluer shall bee counted Iob.28.15.

but

but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

1.King.3.13 matth.6.33. 11 All * good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author therof, and I knewe not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things, that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our words, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the furiousnes of beastes, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I knowe: for wisedome the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot bee letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisedome is nimbler then all nimble things: she goeth through & attaineth to all things, because of her pureneſſe.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come vnto her.

Hebr.1.3. 26 For * she is the brightneſſe of the euerlasting light, the vndefiled mirrour of the Maiestie of God, and the image of his goodneſſe.

27 And being one, she can doe all things, and remaining in her selfe, renueth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The office of Wisedome.

SHee also reacheth from one end to another mightily, and comely doeth she order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to bee desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth sobernesse and prudencie, righteousnes, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: she knoweth the subtilties of wordes & the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie: knowing that she would counsell me good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, & in that I shall bee marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her, I shal obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants hauing afraide when they heare me: among the multitude I shall be found good, and mightie in battell.

16 When I come home I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tedioufneſſe, but mirth and ioy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking howe I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wisedome also, to knowe whose gift it was) I went vnto the Lorde, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisedome.

O God of fathers, and Lord of mercie, which hast made all things with thy worde,

2 And ordained man through thy wisedome, that he should haue * dominion ouer the creatures which thou hast made,

Gen.1.1, 28.

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put me not out from among thy children.

1.King.3.9.

5 For I, * thy seruant, and sonne of thine handmayde, am a feeble person, and of a short time, & yet lesse in the vnderstanding of iudgement and the lawes.

Psa.116.16.

6 And though a man bee neuer so perfite among the children of men, yet if thy wisedome be not with him, he shall be nothing regarded.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters.

1.Chr.28.5. 2.chro.1.9.

8 Thou hast commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisedome with thee, which knoweth thy workes, which also was when thou madest the world, and which knewe what was acceptable in thy sight, and right in thy commandements.

Pro.8.22. iohn 1.1,2, 3, 10.

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that she may be with mee, and labour, that I may knowe what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and shee shall leade mee soberly in my workes, and preserue me by her glory.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.

13 For * what man is he that can knowe the counsell of God? or who can thinke what the will of God is?

Isa.40.13. rom.11.34. 1.cor.2.16.

14 For the thoughts of mortal men are fearefull, and our forecasts are vncertaine,

15 Because a corruptable body is heauie vnto the soule, & the earthly mansion keepeth downe the minde that is full of cares:

16 And hardly can wee discerne the things that are vpon earth, & with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can knowe thy counsell, except thou giue him wisedome, and sende thy holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies vnmuzzled through wisedome.

SHe preserued the first father of the worlde, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

Gen.2.20. Gen.4.8.

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a litle wood.

Gene.7.21.

5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knewe the righteous, and preserued him faultlesse vnto God, and || kept him sure, because he loued him tenderly as a sonne.

Gen.11.1, 31. and 12.1. ||Or, kept him strong in his tender loue toward his sonne.

6 She preserued the righteous, * when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednes the waste lande that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

Gen.19.26.

8 For al such as regarded not wisedome, han not only this hurt, that they knew not the things which were good, but also left behinde them vnto men a memoriall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them ‖ serued her.

10 * When the righteous fled because of his brothers wrath, she led him ‖ right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him riche in his labours, and made his paines profitable.

Gen.28.5.

11 Against the couetousnes of such as defrauded him, she stood by him and made him rich.

12 She saued him from the enemies, and defended him from them that lay in waite, and she gaue him the price in mightie battell, that hee might knowe that the feare of God is stronger then all things.

13 * When the righteous was solde, shee forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

Gen.37.28, and 39.7. actes.7.10.

14 And failed him not in the bands, till she had brought him the scepter of the Realme, and power against those that oppressed him, & them that had accused him shee declared to bee lyars, and gaue him perpetuall glory.

15 *Shee deliuered the righteous people and faultlesse seede from the nations that oppressed them.

Exod.1.10. and 12.42.

16 She entred into the soule of the seruant of the Lorde, and stoode * by him in wonders and signes against the terrible kings.

Exod.5.1.

17 She gaue the saints the reward of their labours, and led them foorth a marueilous waye on the day time shee was a shadowe vnto them, and a light of starres in the night.

18 * She brought them through the red sea, and carried them through the great water,

Exod.14.21, 22. psal.78. 13.

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and prayed thy holy Name, O Lord, and magnified thy victorious hande with one accord.

Exod.15.1.

21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

CHAP. XI.

1 The miracles done for Iſrael. 13 The vengeance of ſinners. 18 The great power and mercie of God.

SHee proſpered their workes in the handes of thine holy Prophet.

Exod.16.1. 2 * They went through the wildernes that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. Num.20.11. 3 * They ſtoode againſt their enemies, and were auenged of their aduerſaries.

4 * When they were thirſtie they called vpon thee, and water was giuen them out of the hye rocke, and their thirſt was quenched out of the hard ſtone.

5 For by the things whereby their enemies were punished, by the ſame were the Iſraelites helped in their neede.

6 For in ſtead of a fountaine of running water the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gaueſt vnto thine owne abundance of water vnlooked for,

Exod.7.20. 7 Declaring by the thirſt that was at that time, * howe thou haſt punished thine aduerſaries.

8 For when they were tried and chaſtiſed with mercie, they knew how the vngodly were iudged and punished in wrath.

9 For theſe haſt thou exhorted as a father, and proued them; but thou haſt condemned the other as a righteous king, when thou didſt examine them.

10 Whether they were abſent or preſent, their puniſhment was alike: for their griefe was double with mourning, and the remembrance of things paſt.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And ſeeing the things that came to paſſe, at the laſt they wondred at him, whome afore they had caſt out, denied and derided: for they had another thirſt then the reſt.

13 Becauſe of the fooliſh deuices of their wickednesſe wherewith they were deceiued, and worſhippe * ſerpents, that had not the vſe of reaſon, and vile beaſtes, thou ſendeſt a multitude of vnreaſonable beaſtes vpon them for a vengeance, that they might knowe, that wherewith a man ſinneth, by the ſame alſo ſhall he be punished.

Chap.12.24 rom.1.23.

14 For vnto thine almighty hand, that made the world of * nought, it was not vnpoſſible to ſend among them a multitude of * Beares, or fierce Lions,

Gen.1.1. hebr.11.3. Leuit.26.22. 1er.8.16,17. Ecclu.16.1.

15 Or furious beaſtes newly created and vnknowen, which ſhoulde breathe out blaſtes of fire, and caſt out ſmoke as a tempeſt, or ſhoote horrible ſparkes like lightnings out of their eyes.

16 Which might not only deſtroy them with hurting, but alſo kill them with their horrible ſight.

17 Yea, without theſe might they haue bene caſt downe with one winde, being perſecuted by thy vengeance, and ſcattered abroade through the power of thy Spirite: but thou haſt ordered all things in meaſure, number, and weight.

18 For thou haſt euer had great ſtrength and might, and who can withſtand the power of thine arme?

19 For as the ſmall thing that the ballance weigheth, ſo is the worlde before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou haſt mercie vpon all: for thou haſt power of all thinges, and makeſt as though thou ſaweſt not the ſinnes of men, becauſe they ſhould amend.

21 For thou loueſt all the things that are, and hateſt none of them whom thou haſt made: for thou wouldeſt haue created nothing that thou haddſt hated.

22 And howe might any thing endure, if it were not thy will? or howe could any thing bee preſerued, except it were called of thee?

23 But thou ſpareſt all: for they are thine, O Lord, which art the louer of ſoules.

CHAP. XII.

1 The mercie of God toward ſinners. 14 The workes of God are vnrepreueable. 19 God giueth leaſure to repent.

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chaſteneſt them meaſurably that goe wrong, and warneſt them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesſe, they may beleeue in thee, O Lord.

Deut.9.3. and 12.31. and 18.12. 3 * As for thoſe olde inhabitants of the holy land, thou didſt hate them.

4 For they committed abominable workes, as ſorceries and wicked ſacrifices,

5 And ſlaying of their owne children without mercie, and eating of the bowels of mans fleſh in banketting, where the raging Prieſtes ſhed abominable blood.

6 And the fathers were the chiefe murtherers of the ſoules, deſtitute of all helpe, whom thou wouldeſt deſtroy by the handes of our fathers,

7 That the land which thou loueſt aboue all other, might bee a meete dwelling for the children of God.

Exod.33.2. deut.3.22. 8 * Neuertheleſſe, thou ſpareſt them alſo, as men, and ſendeſt the forerunners of thine hoſte, euen hornets to deſtroy them by little and little,

9 Not that thou waſt vnable to ſubdue the vngodly vnto the righteous in battell, or with cruell beaſtes, or with one rough worde to deſtroy them together.

10 But in puniſhing them by little and little, thou gaueſt them ſpace to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not ſpared them when they ſinned, becauſe thou feareſt any man.

Rom.9.20 12 For who dare ſay, * What haſt thou done? or who dare ſtand againſt thy iudgement? or who dare accuſe thee for the nations that periſh, whom thou haſt made? or who dare ſtande againſt thee to reuenge the wicked men?

1.Pet.3.7. 13 For there is none other God but thou, * that careſt for all things, that thou mayeſt declare how that thy iudgement is not vnright.

14 There

14 There dare neither king nor tyrant in thy sight, require accounts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordrest all things righteously, *Iob.10.2,3.* * thinking it not agreeable to thy power to condemne him, that hath not deserued to bee punished.

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such workes nowe hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vaco them, giuing them time and place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.23. rom.1.23. 24 * For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should bee in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things be vaine except the knowledge of God.* 10 *Idolators and idolets are mocked.*

Rom.1.19. SVrely all men are vaine by nature, and are ignorant of God, * and could not know him that is, by the good things that are seene, neither consider by the workes, the workemaster.

Deut.4.19. and 17.3. 2 * But they thought the fire or the winde, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to bee gouernors of the world, and gods.

3 Though they had such pleasure in their beauty that they thought them gods, yet should they haue knowen, how much more excellent he is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, & operation of them, yet should they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

Gen.8.4. and 7.10.

7 For they * goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1.21.*

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather find out the Lord thereof?

Psal.115. *baruch 6.3.*

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

Psal.5.5.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. *Isa.44.13. ierem.10.3.*

Ierem.10. baruc.3.18.

12 And the chinges that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these chinges, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) hee carueth it diligently at his leasure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and coureth euery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead for life: hee requireth him of helpe that hath no experience at all,

19 And for his iourney, him that is not able to goe, and for gaines, and worke, and successe of his affaires, hee requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images.* 8 *A curse of them, and of him that maketh them.* 14 *Wherof idolatrie proceeded.* 23 *What euils come of idolatrie.*

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for it, couetousnesse of money hath found it out, and the craftesman made it by

[Or, the ship.]

by cunning.

3 But thy prouidence, O father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the wawes,

Exod.14.22.

4 Declaring therby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Meuertheleſſe thou wouldeſt not, that the works of thy wiſedome ſhould be vaine, & therefore doe men commit their liues to a ſmall piece of wood, and paſſe ouer the ſtormie ſea in a ſhip and are ſaued.

Gen.6.4. and 7.10.

6 * For in the olde time alſo when the proud giants periſhed, the hope of the world went into a ſhip which was gouerned by thine hand, and ſo left ſeed of generation vnto the world.

7 For bleſſed is the tree wherby righteouſneſſe commeth.

8 But that is curſed that is made with hands, * both it and he that made it: he becauſe he made it, and it being a corruptible thing, becauſe it was called god.

Pſal.115.8. baruch 6.3.

Pſal.5.5.

9 * For the vngodly and his vngodlines are both like hated of God: ſo truely the worke and he that made it, ſhalbe punished together.

10 Therefore ſhal there be a viſitation for the idoles of the nations: for of the creatures of God they are become abomination, * and ſtumbling blocks vnto the ſoules of men, and a ſnare for the feet of the vnwiſe.

Ierem.10.8. Habac.2.18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither ſhall they continue for euer.

13 The vaine glory of men brought them into the world: therefore ſhall they come ſhortly to an end.

14 When a father mourned grieuouſly for his ſonne that was taken away ſuddenly, hee made an image for him that was once dead, whome now he worſhippeth as a god, and ordeined to his ſeruants ceremonies and ſacrifices.

15 Thus by proceſſe of time this wicked cuſtome preuailed, and was kept as a lawe, and idoles were worſhipped by the commandement of tyrants.

16 As for thoſe that were ſo farre off that men might not worſhip them preſently, they did counterfeit the village that was farre off, and made a goorgious image of a king, whom they would honour, that they might by all meanes flatter him that was abſent, as though he had bene preſent.

17 Againe the ambition of the craftſman thruſt forward the ignorant to increaſe the ſuperſtition.

18 For hee peraduenture willing to pleaſe a noble man, labourd with all his cunning to make the image of the beſt faſhion.

19 And ſo through the beautie of the worke, the multitude was allured, and ſo tooke him now for a god, which a litle afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in ſeruitude through calamitie and tyrannie aſcribed vnto ſtones, and ſtocks the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, thoſe ſo great plagues called they peace.

22 For either * they ſlew their owne children in ſacrifice, or vſed ſecret ceremonies, or raging diſſolutenеſſe by ſtrange rites,

Deut.12.16. Ierem.7.9. and 19.4.

23 And ſo kept neither life nor marriage cleane: but either one ſlew another by treaſon, or els vexed him by adulterie.

24 So were all mixt together, blood and ſlaughter, theft and deceit, corruption, vnfaithfulneſſe, tumults, periury,

25 Diſquieting of good men, vnthankfulnes, defiling of ſoules, changing of birth, diſorder in marriage, aduulterie and vncleannеſſe.

26 For the worſhipping of idoles, that ought not to be named, is the beginning and the cauſe, and the end of all euill.

27 For either they be mad when they be merrie, or prophecie lies, or liue vngodly, or els lightly forſweare themſelues.

28 For in ſo much as their truſt is in the idoles, which haue no life, though they ſweare falſly, yet they thinke to haue no hurt.

29 Therefore for two cauſes ſhall they iuſtly be punished, becauſe they haue an euill opinion of God, addicting themſelues vnto idoles, and becauſe they ſweare vniuſtly to deceiue, and deſpiſe holineſſe.

30 For it is not the power of them by whom they ſweare, but the vengeance of them that ſinne, which puniſheth alwayes the offence of the vngodly.

CHAP. XV.

The voice of the faithfull, praiſing the mercie of God, by whoſe grace they ſerue not idoles.

BVt thou, O our God, art gracious and true, long ſuffering, and gouerneſt all things by mercy.

2 Though wee ſinne, yet are we thine: for we know thy power: but we ſinne not, knowing that we are counted thine.

3 For to knowe thee, is perfect righteouſneſſe, and to know thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image ſpotted with diuers colours,

5 Whoſe ſight ſtirreth vp the deſire of the ignorant: ſo that hee coueteth the forme that hath no life, of a dead image.

6 They that loue ſuch wicked things, are worthy to haue ſuch things to truſt to, and they that make them, and they that deſire them, and they that worſhip them.

Rom.9.21.

7 The * potter alſo tempereth ſoft earth, and faſhioneth euery veſſell with labour to our vſe: but of the ſame clay hee maketh both the veſſels that ſerue to cleane vſes, and the contrary likewiſe: but whereto euery veſſell ſerueth, the potter is the iudge.

8 So by his wicked labor he maketh a vaine god of the ſame clay: euen hee, which a litle afore was made of earth himſelfe, and within a litle while after goeth thither againe whence hee was taken, * when he ſhall make account for the loane of his life.

Luke 12.20.

9 Notwithſtanding hee careth not for the labour

hour hee taketh, not that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say wee ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noles to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and he that hath but a borrowed spirite, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefits done vnto the faithfull.*

THerefore by such things they are worthily punished and * tormented by the multitude of beasts. *Chap. 11.13, 14. numb. 21,6,*

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange *Num.11,31.* taste, euen * quailes,

3 To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessary desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme powertie, and that to these onely it should be shewed, how their enemies were tormented.

Numb.21.6. 1.cor.10.9. 5 * For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of crueli serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they ‖ *The figure of the brasen serpent.* might be reformed, hauing a ‖ * signe of saluation to remember the commaundement of thy *Num.21.9.* Law.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou hewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies *Exod.8.24. and 10.4. reuel.9.7.* killed them, and there was no remedie found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and *Deut.32.39. 1. sam.2.6. iob,13.2.* bringest vp againe.

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know *Exod.9,23.* thee, were punished by ‖ strength of thine arme, with strange raine & with haile, and were pursued with tempest, that they could not auoid, and were consumed with fire.

‖ *That is, the mighty visite. Exod.7.12. and 8.7,19.*

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the worlde is the auenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine *Exod.16.14. numb.11.7. psal.78.25. ioh 6.31.* owne people with Angels foode, and sent them bread ready from heauen without their labour, which had aboundance of all pleasures in it, and was meet for all tastes.

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man would.

22 Moreouer, the * snowe & yce abode the fire *Exod.9,23.* and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof,

26 That thy children whom thou louest, O Lord, might know, * that it is not the increase *Deut.8.3. matth.4.4.* of fruites that feedeth men, but that it is thy word,

worth, which preserueth them that trust in thee.

27 For that which could not bee destroyed with the fire, being onely warmed a little with the simne beames, melted,

28 That it might be knowen that wee ought to prevent the simne rising to give thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thme holy people in subiection, they were bound with the bands of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hid in their darke simnes, they were scattered abroade in the darke couering of forgetfulnes, fearing horrible and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might give light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afrayde of this vision, ‖ which they coulde not see, they thought the things which they sawe to bee worse. ‖ That is, the mighty visit. Exod. 7.12. and 8.7, 19.

7 * And the illusions of the Magicall artes were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and sayd they sawe not the ayre, which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was incollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoeuer fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenes were they all bound) whether it were an hissing winde or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone. ‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fel an heauy night an image of that darkenes that was to come vpon them: yet, they were vnto themselues more grieuous then darkenes.

CHAP. XVIII.

1 The fiery pillar doth the Israelites head in Egypt. 5 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron stoode betweene the liuing and the dead with his censer.

BVt thy saints had a very great * light, whose voyce because they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like. * Exod. 10.23. ‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and mildest the sunne that it hurted not them in their honourable iourney. * Exod. 13.21. and 14.24. psal. 78.14. and 105.39

4 But they were worthy to bee depriued of the light, and to be kept in darkenesse, which had kept thy children shut vp, by whom the vncorrupt light of the lawe should bee giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them all together in the mighty water. * Exod. 1.16.

6 Of that night were our fathers certified afore, that they, knowing vnto what oathes they had giuen credite, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed. * Exod. 14.24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good and euil in like maner, and that the fathers should first sing prayses.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the king. * Exod. 11.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because

cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty worde lept downe from heauen out of thy royall throne, as a sterre man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commaundement, as a sharpe sworde, and stood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnesse came vpon them vnwares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the dreames that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and * among the multitude in the wildernes there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For hee ouercame not the multitude, with bodily power, nor with force of weapons, but with the worde hee subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the mids, and cut off the wrath, and parted it from coming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

Num. 16.46

Exod. 28. 6, 32.

CHAP. XIX.

1 The death of the Egyptians, and the greatnes of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AND for the vngodly, the wrath came vpon them without mercie vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorowe was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had * cast out afore with prayer.

4 For the destinie whereof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained by torments.

* That is, the children of Israel whom they before had desired and prayed to go their way.

5 Both that thy people might fetch a marueilous passage, and that theis might find a strange death.

6 For euery creature in his kinde was fashioned of new, and serued in their owne offices entoyned them, that thy children might bee kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hande, seeing thy wonderous marueiles.

9 For they ‖ neyed like horses, and leaped like lambes, praising thee, O Lord, which hadst deliuered them.

‖ Or, were fed.

10 For they were yet mindefull of those things which were done in the laude where they dwelt, howe the grounde brought foorth flies in stead of cattell, and howe the riuer trembled with the multitude of frogs in steade of fishes.

11 * But at the last they saw a newe generation of birdes, when they were intised with lust, and desired delicate meates.

Exod. 16. 13. Num. 11. 31.

12 * For the quailes came foorth of the Sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred towarde strangers.

Chap. 16 2.

‖ Or, Egyptians.

13 For theone sort would not receiue them when they were present, because they knewe them not: the other sorte brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regarde should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and ordained them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were striken with blindnesse, as in olde time certaine were at the doores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

Gen. 19. 11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily bee perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to bee * yce, and was of a nature that would melt, and yet was an immortall meate.

b He meaneth Man, looke Exod. 16. 14, 15. and numb. 11. 7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

1. King. 3. 9. and 4. 29. That which is marked with these two markes, [ ] is read in the Latine copies, and not in the Greeke.

Psa. 11. 34.

The

The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, & he lived in the latter times after the people had bene led away captive, & brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the grave sentences of wise men that had bene before him, but her himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *VVisedome*, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *wisedome*, to allure the Reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes, with certaine divine histories which are notable and ancient, even of men that were approoved of God, and certaine prayers, and songs of the author himselfe: moreover, what benefits the Lord had bestowed upon his people, and what plagues he had heaped upon their enemies. This Iesus did imitate Salomon, and was no little famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deed.

The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many and great things have bene given us by the Law and the Prophets, and by others that have followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not only to become learned themselves, but also may be able by the diligent studie thereof to be profitable unto strangers, both by speaking and writing) after that my grandfather Iesus had given himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient judgement, he purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would give themselves to these things, might profit much more in living according to the Law. Wherefore, I exhort you to receive it lovingly, and to reade it with diligence, and to take it in good worth, though we seeme to come in some things not able to attaine to the interpretation of such words as are hard to be expressed: for y things that are spoken in the Hebrew tongue, have another force in themselves then when they are translated into another tongue: and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes have no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeare, when I came into Egypt under king Euergetes, & continued there, I found a copy full of great learning, and I thought it necessarie to bestow my diligence and travell to interpret this booke. So for a certaine time with great watching & studie I gave my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves unto good maners, & live according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by wisedome.*

ALl wisedome* commeth of the Lord, [and hath bene ever with him] & is with him for ever.

2 Who can number the sand of the sea, and the drops of the raine, and the daies of the world? [who can measure] the height of heaven, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath beene created before all things, and the understanding of prudence from everlasting.

5 [The word of God most high is the fountaine of wisedome, and the everlasting commandements are the entrance unto her.]

6 *Unto whom hath the roote of wisedome beene declared? or who hath knowen her wise counsels?*

7 [Unto whome hath the doctrine of wisedome beene discovered & the words and who hath understood the manifolde entrance unto her?]

8 There is one wise, [even the most high Creatour of all things, the Almightie, the king of power] and very terrible, which sitteth upon his throne.

9 He is the Lord that hath created her [through the holy Ghost:] he hath seene her, numbered her, [and measured her.]

10 Her hath powred her out upon all his works, and upon all flesh, according to his gift, and giveth her abundantly unto them that love him.

11 The feare of the Lord is glorie, and gladnesse, and rejoycing, and a joyfull crowne.

12 The feare of the Lorde maketh a merrie heart, & giveth gladnesse, and joy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde favour in the day of his death.

14 [The love of God is honourable wisedom, and unto whome it appeareth in a vision, they love it for the vision, and for the knowledge of the great workes thereof.]

15 *The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe:* [she goeth with the chosen women, and is known with the righteous and faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holinesse shall preserve, and justifie the heart, and giveth mirth and gladnes.

18 Who

1. *King.* 3. 9. and 4. 29.

That which is marked with these two markes, [] is read in the Latine copies, and not in the Greeke.

Psa. 111. 10. *prov.* 9. 10. *&* 28. 28.

18 [Who is feareth the Lord, shall prosper, and in the day of his end he shalbe blessed.]

19 Shee hath built her everlasting foundations with men, and is given to be with their seed.

20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.

21 Shee filleth her whole house with [all] things desireable, & the garners with the things that thee willeth for it, and hath treasure are gifts of God.

22 The feare of the Lord is the crowne of wisedome, and giveth peace and perfect health: he hath seene her and numbred her.

23 ‖She ruleth downe knowledge, and understanding of wisedome, and hath brought vnto honour them that possessed her. ‖Or, wisedome.

24 The feare of the Lord is the root of wisedome, and her branches are long life.

25 [In the treasures of wisedome is understanding, and holy knowledge, but wickedome is abhorred of sinners.]

26 The feare of the Lord driveth out sinne: and when she is present, she driveth away anger.

27 ¶ For wicked anger cannot be iustified: for his rathnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his wordes for a time, and many mens lips shall speake of his wisedome.

30 In the treasures of wisedome, are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, keepe the commandements, and the Lord shall give her vnto thee, (and will fill her treasures.)

32 For the feare of the Lord is wisdome & discipline: he hath pleasure in faith and meekenes.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring the soule to dishonour: and so God discouer thy secrets, and cast thee downe in the midst of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience, 11 To trust in the Lord. 13 A curse vpon them that are fainthearted and impatient.

MY sonne, if thou wilt come into the seruice of God [stande fast in righteousnesse & feare, and] prepare thy soule to tentation.

2 Settle thine heart, and be patient: bowe downe thine eare, & receiue the wordes of vnderstanding [and] shrinke not away when thou art assailed, [but wait vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.

4 Whatsoever commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

Wisd. 3.6. Ecclus. 17.3. 5 * For as golde [and siluer are] tried in the fire, euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [holde fast his feare, and grow olde therein.]

7 Ye that feare the Lord, wait for his mercie: shrinke not away from him that ye fall not.

8 Yee that feare the Lord, beleeue him, and your reward shall not faile.

9 O yee that feare the Lord, trust in good things, and in the everlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, & your hearts shalbe lightened.]

11 Consider the olde generations [of men, ye children,] & marke them well: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him? * Psal. 37.25,

12 For God is gracious & mercifull, and forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the truth.]

13 Woe vnto them that haue a ‖fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two * maner of wayes. ‖Or, double. * 1. King. 18. 21.

14 Woe vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right waies, and are turned backe into frowarde waies:] for what will ye doe when the Lord shall visit you?

16 They that feare the Lord, will not disobey his word, and they that * loue him, will keepe his waies. * John 14.23, 24.

17 They that feare the Lorde, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, if we do not repent] we shall fall into the hands of the Lorde, & not into the hands of men.

21 For as his greatnesse is, so is his mercy.

CHAP. III.

1 To our father and mother ought we to giue double honour. 19 Of the blessing and curse of the father and mother. 22 No man ought curiously to search out the secretes of God.

[THe children of wisedome are the Church of the righteous, & their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lord will haue the father honored of the children, and hath confirmed the authority of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiuen him, [and he shall abstaine from them, and shall haue his dayly desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 He that honoureth his father, shall haue a long

long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exod.20.12. deut.5.16. matth.15.4. ephe.6.2,3.

9 * Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide in the end.]

Or, the blessing of men.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 ¶ My sonne, helpe thy father in his age, and grieue him not, as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompenced with good, and it shal be founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse so shalt thou be beloued of them that are approued.

Phil.2.3.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal.131.1. pro.25.27. rom.12.3.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath decreased their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shal fare euil at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shal be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedy, and his steps shalbe plucked vp: for the plant of sinne hath taken root in him, [and he shall not be esteemed.]

31 The heart of him that hath vnderstanding, shal perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousnesse.]

33 Water quencheth burning fire, * and almes taketh away sinnes. Dan.4.24. psal.41.1.

34 And he that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 *Almes must be done with gentlenesse.* 12 *The studie of wisdome and her fruit.* 20 *An exhortation to shew mild, and doe good.*

MY sonne, defraud not the * poore of his liuing, and make not the needy eyes to waite long. Deut.15.7.

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. Tobit.4.7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thy head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt:] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, and be not faint hearted ‖ when thou iudgest. Or, to defend him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her. [and will go before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherite glory: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shalbe seruants of the holy One, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bring him into feare and dread, and torment him with her discipline vntill she haue tried his soule, and haue prooued him by her iudgements.

18 Then will she returne the straight way vnto him, and comfort him, and shewe him her secrets, [and heape vpon him the treasures

of knowledge, and vnderſtanding of righteouſneſſe.]

19 But if he goe wrong, ſhe will forſake him, and giue him ouer into the hands of his deſtruction.]

20 [My ſonne,] make much of time, and * eſchew the thing that is euill.

Rom.12.9. 1.Thes.5.22.

21 And be not aſhamed [to ſay the trueth] for thy life: for there is a *ſhame that bringeth ſin, and a ſhame that bringeth worſhip and fauour.

a To be aſhamed to confeſſe thy God, thy faith, to teſtifie the trueth, and to reproue ſinne, doth bring ſhame vnto thee: the contrary ſhame bringeth worſhip.

22 Accept no perſon againſt thine owne conſcience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counſell when it may doe good, neither hide thy wiſedome when it may be famous.

24 For by the talke is wiſdome knowen, and learning by the words of the tongue, [and counſell, wiſdome, and learning by the talking of the wiſe, and ſtedfaſtneſſe in the works of righteouſneſſe.]

25 In no wiſe ſpeake againſt the word of trueth, but be aſhamed of the lies of thine owne ignorance.

26 Be not aſhamed to confeſſe thy ſinnes, and reſiſt not the courſe of the riuer.

27 Submit not thy ſelfe vnto a fooliſh man, neither accept the perſon of the mighty.

28 Striue for the trueth vnto death, [and defend iuſtice for thy life,] and the LORD God ſhall fight for thee [againſt thine enemies.]

29 Be not haſtie in thy tongue, neither ſlacke and negligent in thy works.

30 Be not as a lyon in thine owne houſe, neither beat thy ſeruants for thy fantaſie, [nor oppreſſe them that are vnder thee.]

Act. 20.35.

31 *Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhouldeſt giue.

CHAP. V.

1 Ryches may not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRuſt not vnto thy * riches, and ſay not, I haue enough for my life: [for it ſhal not helpe in the time of vengeance and indignation.]

Luke 12.15, 19,20. chap. 31.8,19. prou.10.2. 1.Cor.7.19. 1.Pet.1.18.

2 Follow not thine owne minde and thy ſtrength to walke in the wayes of thine heart:

3 Neither ſay thou, [Howe haue I had ſtrength?] or who will bring mee vnder for my works? For God the auenger will reuenge the wrong done by thee.

4 And ſay not, I haue ſinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpuniſhed.

5 Becauſe thy ſinne is forgiuen, be not without feare, to heape ſinne vpon ſinne.

6 And ſay not, The mercy of God is great: he will forgiue my manifolde ſinnes: for mercy and wrath come from him, and his indignation commeth downe vpon ſinners.

7 Make no tarying to turne vnto the LORD, and put not off from day to day: for ſuddenly ſhall the wrath of the LORD breake forth, and in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in time of vengeance.

8 Truſt not in wicked riches: for they ſhall not helpe thee in the day of puniſhment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for ſo doeth the ſinner that hath a double tongue.

10 Stand faſt in thy ſure vnderſtanding [and in the way & knowledge of the LORD] and haue but one maner of word, [and follow the word of peace and righteouſneſſe.

11 Be humble to heare the word of God, that thou mayeſt vnderſtand it, and make a true anſwere with wiſedome.]

12 *Be ſwift to heare good things, and let thy life be pure, and giue a patient anſwere.

Iames 1.19.

13 If thou haſt vnderſtanding, anſwere thy neighbour: if not, lay thine hand vpon thy mouth, [leaſt thou be trapped in an vnwiſe word, and ſo be blamed.

14 Honour and ſhame is in the talke, and the tongue of a man cauſeth him to fall.

15 Be not counted a * talebearer, and lie not in wait with thy tongue: for ſhame [and repentance] follow the theefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter ſhalbe hated, enuied and confounded.

Leuit.19.16.

16 Do not raſhly, neither in ſmall things nor in great.

CHAP. VI.

1 It is the propertie of a ſinner to bee euill tongued. 6 Of friendſhip. 33 Diſcretion to be taught.

BE not of a friend [thy neighbours] * enemy: for ſuch ſhall haue an euill name, ſhame and reproch, and he ſhall be in infamie as the wicked that hath a double tongue.

a For that is againſt the rule of charitie, which loueth all, and hateth nothing but only ſinne. b As a bull teareth in pieces a yong tree with his hornes, ſo thou truſting in thine owne wiſdome, and ſtanding in thine owne conceit, becauſe of thy wit, thy power, or riches, ſhouldeſt deſtroy thy ſelfe.

2 Bee not proud in the deuice of thine owne minde, leaſt thy ſoule rent thee as b a bull,

3 And eate vp thy leaues, and deſtroy thy fruit, and ſo thou bee left as a dyie tree [in the wildernes.]

4 For a wicked ſoule deſtroyeth him that hath it, and maketh him to be laughed to ſcorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A ſweet talke multiplieth the friends [and pacifieth them that be at variance,] and a ſweet tongue increaſeth much good talke.

6 Hold friendſhip with many, neuertheleſſe, haue but one counſeller of a thouſand.

7 If thou getteſt a friend, proue him firſt, and be not haſtie to credit him.

8 For ſome man is a friend for his owne occaſion, & will not abide in the day of thy trouble.

9 And there is ſome friend that turneth to enmitie, and taketh part againſt thee, and in contention he will declare thy ſhame.

10 Againe ſome * friend is but a companion at the table, and in the day of thine affliction bee continueth not.

Chap.8.9.

Or, partner.

11 But in thy proſperity he will be as thou thy ſelfe, and will vſe libertie ouer thy ſeruants.

Pſal.12.2,3.

12 If thou be brought low, he will be againſt thee, and will hide himſelfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a ſtrong defence, and he that findeth ſuch a one, findeth a treaſure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and ſiluer] is not to be compared to the goodneſſe [of his faith.]

16 A faithfull friende is the medicine of life [and immortalitie,] & they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receive doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receive my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shalbe shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioye.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receive [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

Chap.8.9. 36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

[Or, earnestly.] 38 Let thy minde bee vpon the ordinances of the Lord, and be ‖continually *occupied in his commaundements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire.

Psal.1.2,3.

CHAP. VII.

1 We must forsake euill, & yet not iustifie our selues. 23 The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king.

Iob.9.2. Psal.143.2. eccles.7.18. luke 18.11.

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, feering the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe. *1.Sam.2.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither *repeate a thing in thy prayer. *Mat.6.7.*

15 Hate not laborious *worke, neither the husbandry, which the most High hath created. *Rom.12.18.*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13. chap. 33.29. and 34.23.*

21 Let thy soule loue a good seruant, and defraude him not of liberty, [neither leaue him a poore man.]

22 *If thou haue cattell, looke wel to them, and if they bee for thy profite, keepe them with thee. *Deut.25.4.*

23 *If thou haue sonnes, instruct them, and hold their necke from their youth. *Chap. 30.12.*

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull towarde them.

25 Marry thy daughter, & so shalt thou performe a weighey matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorrowes of thy mother. *Chap.3.9. Exod.20.12.*

28 Remember that thou waſt borne of them, and how canſt thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy ſoule, and honour his miniſters.

30 Loue him that made thee, with all thy ſtrength, * and forſake not his ſeruants.

Deut.12. 18,19. Leuit.2.3. num.18.15.

31 Feare the Lord with all thy ſoule, and honour the Prieſts, * and giue them their portion, as it is commaunded thee, the firſt fruites, [and purifications] and ſacrifices for ſinne, and the offrings of the ſhoulders, and the ſacrifices of ſanctification, and the firſt fruits of the holy things.

32 Stretch thine hand vnto the poore, that thy *for, liberalitie.* [blessing, [and reconciliation] may be accompliſhed.

33 Liberalitie pleaſeth all men liuing, and *Tobit.2.4,7. and 4.17.* * from the dead reſtraine it not.

34 * Let not them that weepe, bee without *Rom.12.15.* [comfort: but mourne with ſuch as mourne. *Mat.25.36.*

35 * Be not ſlowe to viſite the ſicke: for that ſhall make thee to be beloued.

36 Whatſoeuer thou takeſt in hand, remember the end, and thou ſhalt neuer doe amiſſe.

CHAP. VIII.

We muſt take heede with whom we haue to doe.

STrine not with a mightie man, leaſt thou fall into his hands.

2 * Make not variance with a rich man, leſt *Mat.5.25.* he on the other ſide weigh downe thy weight: *Prou.31.6.* *for golde [and ſiluer] hath deſtroyed many, and hath ſubuerted the hearts of kings.

3 Strine not with a man that is full of words, and lay no ſtickes vpon his fire.

4 Play not with a man that is vntaught, leaſt thy kindred be diſhonoured.

5 * Deſpiſe not a man that turneth himſelfe *Gal.6.1.* away from ſinne, nor caſt him not in the teeth withall, but remember that we are all worthie blame.

6 * Diſhonour not a man in his olde age: for *Leuit.19.32.* they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember that we muſt die all, [and ſo enter into ioy.]

8 * Deſpiſe not the exhortation of the [Elders] *Prou.6.35.* that be wiſe, but acquaint thy ſelfe with their wiſe ſentences: for of the thou ſhalt learne wiſedome, [and the doctrine of vnderſtanding,] and howe to ſerue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou ſhalt learne vnderſtanding, and to make anſwere in the time of neede.

10 Kindle not the coales of ſinners, [when thou rebukeſt them,] leaſt thou be burnt in the fierie flames [of their ſinnes.]

11 Riſe not vp againſt him that doth wrong, that he lay not waite as a ſpie for thy mouth.

Chap.29.4. 12 * Lend not vnto him that is mightier then thy ſelfe: for if thou lendeſt him, count it but loſt.

13 Be not ſurettie aboue thy power: for if thou be ſurettie, thinke to pay it.

14 Goe not to lawe with the Iudge: for they will giue ſentence according to his owne honour.

15 * Trauaile not by the way with him that *Gen.4.8.* is raſh, leaſt he doe thee miſchiefe: for he followeth his owne wilfulneſſe, and ſo ſhalt thou periſh through his folly.

16 * Strine not with him that is angrie, and *Prou.22.24.* goe not with him into the wildernes: for blood is as nothing in his ſight, and where there is no helpe, he will ouerthrow thee.

17 Take no counſell at a fooles: for he cannot keepe a thing cloſe.

18 Doe no ſecret thing before a ſtranger: for thou canſt not tell what he goeth about.

19 Open not thine heart vnto euery man, leſt hee be vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of iealouſie. 12 *An old friend is to be preferred before a new.* 18 *Righteous men ſhould be hidden to thy table.*

BE not iealous ouer thy wife of thy boſome, neither * teach her by thy meanes an euill leſſon. *a Let her not haue rule ouer thee, for then will ſhe be contrary vnto thee, take away thy heart & ſtrength, and bring thee to confuſion among thine enemies, as did Heuah to Adam, Dalilah to Samion, and ſtrange women to Salomon.*

2 Giue not thy life vnto a woman, leaſt ſhe ouercome thy ſtrength, [and ſo thou bee confounded.]

3 Meete not an harlot, leaſt thou fall into her ſnares.

4 Vſe not the company of a woman that is a ſinger, [and a dancer, neither heare her,] leaſt thou be taken by her craftineſſe.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Caſt not thy mind vpon harlots [in any maner of thing,] leaſt thou deſtroy [both thy ſelfe and] thine heritage.

7 Goe not about gazing in the ſtreetes of the citie, neither wander thou in the ſecret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue periſhed by the beautie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, ſhall be troden vnder foote as doung, of euery one that goeth by the way.

10 Many wondering at the beautie of a ſtrange woman, haue bene caſt out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: leaſt thine heart incline vnto her, and ſo through thy deſire fall into deſtruction.

12 ¶ Forſake not an olde friend: for the new ſhall not be like him: a newe friende is as new wine: when it is olde, thou ſhalt drinke it with pleaſure.

13 * Deſire not the honour [and riches] of a *Iudg.9.3.* ſinner: for thou knoweſt not what ſhall bee his *2.ſam.15.12.* ende.

14 Delight not in the thing that the vngodly haue pleaſure in, but remember that they ſhall not be found cleare vnto their graue.

15 Keepe thee from the man that hath power to ſlay: ſo ſhalt thou not houlde the feare of death: and if thou come vnto him, make no faile, leaſt he take away thy life: remember that thou goeſt in the middes of ſnares, and that thou walkeſt vpon the towers of the citie.

16 Try thy neighbour as neere as thou canſt, *Chap.6.36, 38. and 8.8. and 37.12. Deut.6.7. and 11.19.* *and aske counſell of the wiſe.

17 * Let thy talke be with the wiſe, and all thy commu-

communication in the Law of the moſt Highe.

18 Let iuſt men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

for, the workman is praiſed according to the worke.

19 In ‖ the handes of the craftſmen ſhall the workes be commended, and the wiſe prince of the people by his word, [and the word by the wiſedome of the Elders.]

20 A man full of wordes is dangerous in his citie, and he that is rath in talking, ſhall be hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and vnrighteouſneſſe are to be abhorred. 28 Labour is praiſed.

A Wiſe man will inſtruct his people with diſcretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himſelfe, ſo are his officers, and what maner of man the ruler of the citie is, ſuch are all they that dwell therein.

1.King.12. 1,13,14. 3 *An vnwiſe King deſtroyeth his people, but where they that be in authoritie, are men of vnderſtanding, there the citie proſpereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will ſet vp a profitable ruler ouer it.

5 In the hande of God is the proſperitie of man, and vpon the Scribes will he lay his honour.

Leuit.19.17. 6 *Bee not angrie for any wrong, with thy neighbor, and do nothing by iniurious practiſes.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

Ieremi.27.6. dan.4.14. 8 *Becauſe of vnrighteous dealing, and wrongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing wooſſe then a couetous man: [why are thou proud, O earth, and aſhes? there is not a more wicked thing, then to loue money:] for ſuch one would euen ſell his ſoule, and for his life euery one is compelled to put out his owne bowels.

10 [All tyrannie is of ſmall indurance, and the diſeaſe that is hard to heale is grieuous to the Phyſitian.]

11 The Phyſitian cutteth off the ſore diſeaſe, and hee that is to day a King, to morow is dead.

12 [Why is earth and aſhes proud, ſeeing that when a man dieth, hee is the heire of ſerpents, beaſts, and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of ſinne, and he that hath it, ſhall powre out abommation, till at laſt he be ouerthrowen: therefore the Lord bringeth the perſwaſions [of the wicked] to diſhonour, and deſtroyeth them in the ende.

Luke 1.52. & 14.11. & 18.14. 1.ſam. 2.7,8. 15 The Lord hath *caſt downe the thrones of the [proud] princes, and ſet vp the meeke in their ſtead.

16 The Lorde plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lorde ouerthroweth the lands of the heathen, and deſtroyeth them vnto the foundations of the earth: hee cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.

18 [God deſtroyeth the memoriall of the proud, and leaueth the remembraunce of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a ſeede of man, which is an honourable ſeed: the honourable ſeed are they that feare the Lord: there is a ſeede of man, which is without honour: the ſeed without honour, are they that tranſgreſſe the commandements of the Lord: it is a ſeed that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a ſeed without honour, that deſpiſe the law, and a deceiuable ſeed that breake the commandements.

21 Hee that is the chiefe among brethren, is honourable: ſo are they that feare the Lorde in his ſight.

22 The feare of the Lorde cauſeth that the kingdome faileth not, but the kingdoms is loſt by cruelitie and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meete to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authoritie, are honourable, yet is there none of them greater then he that feareth the Lord.

*Prou.12. 2.Sam.12. 13.

26 *Vnto the ſeruant that is wiſe, ſhall they that are free, doe ſeruice: *hee that hath knowledge, will not grudge when hee is rebuked, [and the ignorant ſhall not come to honour.]

27 Seeke not excuſes when thou ſhouldeſt do thy worke, neither be aſhamed thereof through pride in the time of aduerſitie.

*Pro.12.9. 11. 28 *Better is he that laboureth, and hath plenteouſneſſe of all things, then he that is gorgeous, and wanteth bread.

29 My ſonne, get thy ſelfe prayſe by meekeneſſe, and eſteeme thy ſelfe as thou deſerueſt.

30 Who will count him iuſt that ſinneth againſt himſelfe? or honour him that diſhonoureth his owne ſoule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation becauſe of his riches.

32 Hee that is honourable in powertie, how much more ſhall he be when he is rich? and he that is vnhoneſt being rich, how much more will he be ſo when he is in powertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

WIſedome *lifteth vp the head of him that is lowe, & maketh him to ſit among great men. Gen.41.40. dan.6.3.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among the foules, yet doth her fruit paſſe in ſweetneſſe.

4 Be not proud of clothing and rayment, *and exalt not thy ſelfe in the day of honour: for the workes of the Lorde are wonderfull [and glorious,] ſecret, [and vnknowen] are his *Act.12. 21,23.

works among men.

5 Many tyrants haue sitte downe vpon the
1.Sam.15. earth, *and the vnlikely hath worne the crowne.
28.after 6. 6 Many mighty men haue beene brought to
10. dishonour, and the honourable haue bene delive-
red into other mens hands.

Deut.13.14. 7 ¶ * Blame [no man] before thou hast in-
and 17.4,6. quired the matter: vnderstand first, and then re-
iosh.7.22. proue [righteously.]

Prou.18.13. 8 * Giue no sentence before thou hast heard
the cause, neither interrupt men in the mids of
their tales.

9 Striue not for a matter that thou hast not
to doe with, and sit not in the iudgement of sin-
ners.

10 My sonne, meddle not with many mat-
Mat.19.22, ters: * for if thou gaine much, thou shalt not be
1.tim.6.9. blameless, and if thou follow after it, yet shalt
thou not attaine it, neither shalt thou escape,
though thou flee from it.

Prou.10.3. 11 * There is some man that laboureth and
taketh paine, and the more he hasteth, the more
he wanteth.

12 Againe there is some that is slouthfull, and
Iob 42.10. * hath neede of helpe: for hee wanteth strength,
and hath great pouertie, yet the eye of the Lord
looketh vpon him to good, and setteth him vp
from his low estate,

13 And he lifteth vp his head: so that many
men marueile at him, [and giue honour vnto
God.]

Iob 1.21. 14 * Prosperitie and aduersity, life and death,
ecclus.28.4. pouertie and riches, come of the Lord.

15 Wisdome and knowledge, and vnderstan-
ding of the Law are of the Lord: loue and good
works come of him.

16 Errour and darkenesse are appointed for
sinners, and they that exalt themselues in euill,
ware olde in euill.

17 The gift of the Lord remaineth for the god-
ly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and ni-
gardship, and this is the portion of his wages,

Luke 12.19. 19 In that he sayth, * I haue gotten rest, and
now will I eate continually of my goods, yet he
considereth not that the time draweth nere, that
hee must leaue all these things vnto other men,
and die himselfe.

20 Stand thou in thy state, and exercise thy
selfe therein, and remaine in thy worke vnto
thine age.

21 Marueile not at the works of sinners, but
trust in the Lord, and abide in thy labour, for it
is an easie thing in the sight of the Lord suddenly
to make a poore man rich.

22 The blessing of the Lord is in the wages
of the godly, and he maketh his prosperitie soone
to flourish.

23 ¶ Say not, What profit and pleasure shall
I haue? and what good things shal I haue here-
after?

24 Againe, say not, I haue enough, and pos-
sesse many things, and what euill can come to
me hereafter?

Chap.18.24. 25 * In thy good state remember aduersitie,
and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde in
the day of death to reward a man according to
his wayes.

27 The aduersity of an houre maketh one to
forget pleasure: and in a mans ende, his works
are discouered.

28 Iudge none blessed before his death: for a
man shalbe knowen by his children.

29 Bring not euery man into thine house: for
the deceitfull haue many traines, [and are like
stomacks that belch stinkingly.]

30 As a partridge is taken vnder a basket, [&
the hind is taken in the snare,] so is the heart of
the proud man, which like a spie watcheth for
thy fall.

31 For he lieth in wait, and turneth good vn-
to euill, and in things worthy prayse he will finde
some fault.

32 Of one little sparke is made a great fire,
[and of one deceitfull man is blood increased:]
for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for he imagi-
neth wicked things to bring thee vnto a perpetu-
all shame.

34 Lodge a stranger, and hee will destroy
thee with vnquietnesse, and driue thee from
thine owne.

CHAP. XII.

1 *Vnto whom we ought to do good.* 10 *Enemies ought not to be trusted.*

WHen thou wilt doe good, know to whome
thou doest it, so shalt thou be thanked for
thy benefits.

2 * Doe good vnto the righteous, and thou Galat.6.10,
shalt finde [great] reward, though not of him, 1.tim.5.8.
yet of the most High.

3 Hee cannot haue good that continueth in e-
uill, and giueth no almes: [for the most high
hateth the sinners, and hath mercie vpon them
that repent.]

4 Giue vnto such as feare God, and receiue
not a sinner.

5 Doe well vnto him that is lowly, but giue
not to the vngodly: holde backe thy bread, and
giue it not vnto him, lest he ouercome thee there-
by: else thou shalt receiue twise as much euill for
all the good that thou doest vnto him.

6 For the most High hateth the wicked, and
will repay vengeance vnto the vngodly, and kee-
peth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the
sinner.

8 A friend can not be knowen in prosperi-
tie, neither can an enemie be vnknowen in ad-
uersitie.

9 When a man is in wealth, it grieueth his
enemies, but in heauines and trouble a mans ve-
ry friend will depart from him.

10 Trust neuer thine enemie: for like as an
yron rusteth, so doth his wickednesse.

11 And though he make much crouching and
kneeling, yet aduise thy selfe, and beware of him,
and thou shalt be to him, as hee that wipeth a
glasse, and thou shalt know that all his rust hath
not bene well wiped away.

12 Set him not by thee, lest he destroy thee,
and stand in thy place.

13 Neither set him at thy right hand, least
he seeke thy roome, and thou at the last remem-
ber my wordes, and bee pricked with my say-
ings.

14 * Binde not two sinnes together: for there Chap.7.8.
shall not one be vnpunished. and 21.3.

15 Who

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Iere.41.6. 17 *An enemie is sweete in his lips: hee can make many good words, and speake many good things: yea, hee can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: he will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 The company of the proud and of the rich are to be eschewed. 15 The loue of God. 17 Lake doe company with their like.

Deuter.7.2. HE* that toucheth pitch, shall be defiled with it: and he that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, hee shall straightwayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, hee will defraud thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil he haue supt thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and brought downe by thy simplenesse: [be not too humble in thy wisedome.]

10 ¶ If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleeue not his many words: for with much communication will hee tempt thee, and laughingly will he grope thee.

13 Hee is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth them out of their houses and deuoureth them.

20 As the wilde asse is the Lions pray in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, hee hath many helpers: hee speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though hee speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what he saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and powertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. Chap.19.6, 26, num.3.2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man do with money.

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will he bee good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, & there is scarcenesse vpon his table. Prou.23.6.

11 My ſonne, do good to thy ſelfe of that thou haſt, and giue the Lord his due offerings.

12 Remember that death tarryeth not, and that the * couenant of the graue is not ſhewed vnto thee.

a That is, the day of death.

13 *Do good vnto thy friend before thou die, and according to thine abilitie ſtretch out thine hand, and giue him.

Chap. 4.1. Job. 4.7. Luke 14.13.

14 Defraud not thy ſelfe of the good day, and let not the portion of the good deſires ouerpaſſe thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and ſanctifie thy ſoule: [worke thou righteouſneſſe before thy death:] for in the hell there is no meate to finde.

Iſa. 40.6. 1. per. 1.24. Iames 1.10.

17 ¶ * All fleſh waxeth olde, as a garment, and this is the condition of all times, Thou ſhalt die the death.

18 As the greene leaues on a thicke tree, ſome fall, and ſome grow, ſo is the generation of fleſh and blood: one commeth to an ende, and another is borne.

19 All corruptible things ſhall faile, and the worker thereof ſhall go withall.

20 [Euery excellent worke ſhall be iuſtified, and hee that worketh it, ſhall haue honour thereby.]

Pſal. 1.2.

21 * Bleſſed is the man that doeth meditate honeſt things by wiſedome, [and exerciſeth himſelfe in iuſtice,] and hee that reaſoneth of holy things by his vnderſtanding,

22 Which conſidereth in his heart her waies, and vnderſtandeth her ſecrets.

23 Goe thou after her as one that ſeeketh her out, and lie in waite in her wayes.

24 Hee ſhall looke in at her windowes, and hearken at her doores.

25 He ſhall abide beſide her houſe, and faſten a ſtake in her walles: hee ſhall pitch his tent beſides her.

26 And hee ſhall remaine in the lodging of good men, and ſhall ſet his children vnder her couering, and ſhall dwell vnder her branches.

27 By her hee ſhalbe couered from the heate, and in her glory ſhall he dwell.

CHAP. XV.

1 *The goodneſſe that followeth him which feareth God.* 8 *God reiecteth and caſteth off the ſinner.* 11 *God is not the author of euill.*

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it ſure.

2 As an [honourable] mother ſhall ſhee meete him, and ſhee, * as his wife married of a virgine, will receiue him.

a As a pure virgine newly maried, doth friendly intreate her husband: ſo ſhall iuſtice pure and vndefiled gently entertaine her louers. Iohn 4.10.

3 [With the bread [of life] and vnderſtanding ſhall ſhee feede him, and giue him the * water of [wholeſome] wiſedome to drinke.

4 Hee ſhall aſſure himſelfe in her, and ſhall not bee mooued, and ſhall holde himſelfe faſt by her, and ſhall not be confounded.

5 She ſhall exalt him aboue his neighbours, and in the middes of the congregation ſhall ſhee open his mouth: [with the ſpirit of wiſedome, and vnderſtanding ſhall ſhe fill him, and clothe him with the garment of glory.]

6 She ſhall cauſe him to inherite ioy, and the crowne of gladneſſe, and an euerlaſting name.

7 But fooliſh men will not take hold vpon her: [but ſuch as haue vnderſtanding will meete her:] the ſinners ſhall not ſee her.

8 For ſhe is farre from pride [and deceite,] and men that lye, cannot remember her: [but men of trueth ſhall haunt her, and ſhall proſper euen vnto the beholding of God.]

9 Praiſe is not ſeemely in the mouth of the ſinner: for that is not ſent of the Lord. Chap. 5.6.

10 But if praiſe come of wiſedome, [and be plenteous in a faithfull mouth] then the Lord will proſper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughteſt not to doe the things that he hateth.

12 Say not thou, He hath cauſed me to erre: for he hath no neede of the ſinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * Hee made man from the beginning, and left him in the hand of the counſel, [and gaue him his commandements and precepts,] Gen. 1.27.

15 If thou wilt, thou ſhalt obſerue the commandements, and teſtifie thy good will.

16 Hee hath ſet water and fire before thee: ſtretch out thine hand vnto which thou wilt.

17 *Before man is life and death, [good and euill:] what him liketh, ſhalbe giuen him. Iere. 21.8.

18 For the wiſdome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man. Pſal. 34.15. 16. Hebr. 4. 13.

20 Hee hath commaunded no man to doe vngodly, neither hath hee giuen any man licence to ſinne: [for he deſireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappy and wicked children.* 17 *No man can hide himſelfe from God.* 24 *An exhortation to the receiuing of inſtruction.*

DEſire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Truſt not thou to their life, neither reſt vpon their multitude.

3 For one that is iuſt, is better then a thouſand ſuch, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderſtanding, ſhall the citie be inhabited: but the ſtocke of the wicked ſhalbe waſted incontinently.

5 Many ſuch things haue I ſeene with mine eyes, and mine eare hath heard greater things then theſe.

6 *In the congregation of the vngodly ſhall a fire be kindled, and among vnfaithfull people ſhall the wrath be ſet on fire. Chap. 21.9, 10.

7 *Hee ſpared not the olde gyants which were rebellious, truſting to their owne ſtrength, Gen. 6.4.

8 *Neither ſpared hee whereas Lot dwelt, thoſe whom he abhorred for their pride. Gen. 19.23, 25.

9 He had no pitie vpon the people that were deſtroyed, and puffed vp in their ſinnes.

10 *And ſo hee preſerued the ſixe hundreth thouſand footemen, that were gathered in the hardneſſe of their heart, in afflicting them and Num. 14.15, 16, 20. and 26, 51.

2. Pet. 3.10. 1. king. 8.27. 2. chro. 6.18.

and pitying them, in ſmiting them and healing them, with mercy, and with chaſtiſement.

11 Therfore if there be one ſtiffnecked among the people, it is marueile if hee ſcape vnpuniſhed: for mercy and wrath are with him: hee is mightie to forgiue, and to powre out diſpleaſure.

Chap.5.6. 12 *As his mercy is great, ſo is his puniſhment alſo: hee iudgeth a man accoꝛding to his woꝛkes.

13 The vngodly ſhall not eſcape with his ſpoyle, and the patience of the godly ſhall not be delayed.

14 He will giue place to all good deedes, and euery one ſhall finde accoꝛding to his woꝛkes, [and after the vnderſtanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee ſhoulde not knowe him, and that his woꝛkes ſhould bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath ſeparate his light from the darkeneſſe with an adamant.

17 Say not thou, I will hide my ſelfe from the Lord: for who will thinke vpon me from aboue? I ſhal not be knowen in ſo great an heape of people: for what is my ſoule among ſuch an infinite number of creatures?

2.Eſd.3.10. 18 Beholde, the heauen, and the *heauen of
1.king.8.27. heauens, which are for God, the depth, and the
2.chro.6.18. earth, and all that therein is, ſhall bee mooued when he ſhall viſite.

19 All the woꝛld which is created and made by his wil, the mountaines alſo, and the foundations of the earth ſhall ſhake for feare, when the Lord looketh vpon them.

20 Theſe things doeth no heart vnderſtand woꝛthily, [but hee vnderſtandeth euery heart.]

21 And who vnderſtandeth his wayes? and the ſtoꝛme that no man can ſee? for the moſt part of his woꝛkes are hid.

22 Who can declare the woꝛkes of his righteouſneſſe? oꝛ who can abide them? for his ordinance is far off, and the trying out of all things faileth.

23 Hee that is humble of heart, will conſider theſe things: but an vnwiſe and erroneous man caſteth his minde vpon fooliſh things.

24 My ſonne, hearken vnto mee, and learne knowledge, and marke my woꝛdes with thine heart.

25 I will declare thee weighty doctrine, and I will inſtruct thee exactly in knowledge.

26 The Lord hath ſet his woꝛkes in good oꝛder from the beginning, and part of them hath hee ſundꝛed from the other when hee firſt made them.

27 Hee hath garniſhed his woꝛkes for euer, and their beginnings ſo long as they ſhal endure, they are not hungry noꝛ wearied in their labours, noꝛ ceaſe from their offices.

28 None of them hindereth another, neyther was any of them diſobedient vnto his woꝛdes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beaſts hath hee couered the face therof, and they returne into it againe.

CHAP. XVII.

1 *The creation of man, and the goodnes that God hath done vnto him.* 20 *Of almes,* 22 *and repentance.*

THe *Lord hath created man of the earth, and turned him vnto it againe. *Gen.1.27. and 5.2. wiſd.2.23.*

2 Hee gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth. *and 7.1,6. 1.cor.11.7.*

3 Hee clothed them with ſtrength, as they had neede, and made them accoꝛding to his image. *eccl.3.10.*

4 Hee made all fleſh to feare him, ſo that hee had the dominion ouer the beaſtes, and foules.

5 [*He created out of him an helper like vnto himſelfe,] and gaue them diſcretion, and tongue, and eyes, eares, and an heart to vnderſtand, and ſiꝛtly hee gaue them a ſpiꝛite, and ſeuentbly hee gaue them ſpeache to declare his woꝛkes, *Gen.2.22. 1.cor.11.9.*

6 And he filled them with knowledge of vnderſtanding, and ſhewed them good and euil.

7 He ſet his eye vpon their hearts, declaring vnto them his noble woꝛkes,

8 And gaue them occaſion to reioyce perpetually in his miracles, that they ſhould prudently declare his woꝛkes, and that the elect ſhould praiſe his holy Name together.

9 Beſide this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might now knowe that they were *moꝛtall.

10 Hee made an euerlaſting couenant with them, and ſhewed them his iudgements. *a* Through their owne tranſgreſſion.

11 Their eyes ſaw the maieſtie of his glory, and their eares heard his glorious voyce.

12 And hee ſayde vnto them, Beware of all vnrighteous things. *Hee gaue euery man alſo a commaundement concerning his neighbour. *Exod.20.16, 17. and 22, 23.*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their ſtone heartes cannot become *fleſh. *b* That is, ſoft and gentle, for the holy Ghoſt to write his lawes in.

15 Hee appoynted a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 *And hee did chuſe Iſrael, as a peculiar people to himſelfe, whom hee nouriſheth with diſcipline as his firſt borne, and giueth him moſt louing light, and doeth not forſake him. *Deut.4.20, and 10.15.*

17 All their woꝛkes are as the ſunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteouſneſſe is hidde from him, but all their ſinnes are before the Lord.

19 And as he is merciſull, and knoweth his woꝛke, he doeth not leaue them noꝛ forſake them, but ſpareth them.

20 *The almes of a man is as a thing ſealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their ſonnes and daughters. *Chap.29.13.*

21 *At the laſt ſhall hee ariſe, and reꝛwarde them, and ſhall repay their reꝛward vpon their heads. *Mat.25.35.*

22 *But vnto them that will repent, hee giueth them grace to returne, and exhoꝛteth *Acts 3.19.*

ſuch

such as faile, with patience, [and lendeth them the portion of the veritie.]

Iere.3.12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Knowe the righteousnesse & iudgements of God: stand in the portion that is set foorth for thee, and in the prayer of the most his God, and goe in the parts of the holy worlde with such as be liuing, and confesse God.]

Psal.6.5. esai.38.18, 19. 26 *Who can praise the most High in the hel, as doe all that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but prayse the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though hee were not: but the liuing, and hee that is sound of heart, prayseth the Lorde, [and reioyceth in his mercy.]

29 How great is the loving kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shal be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 *The marueilous workes of God. 6. 7 The miserie and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1.1. HE that liueth for euer, *made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious king for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 [Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neyther can any thing bee put vnto them, neyther may the ground of them bee found out.

6 But when a man hath done his best, hee must beginne againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 [What is man? whereto serueth hee? what good or euill can he doe?

Psal.90.10. 8 *If the number of a mans dayes bee an hundreth yeeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a gravell stone is in comparison of the sand, so are a *thousande yeeres to the dayes euerlasting. 2.Pet.3.8.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 Hee sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lorde is vpon all flesh: he chastneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 Hee hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 [My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe assuage the heate? so is a word better then the gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie. 1.Cor.11.31

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reformed: [for the rewarde of God endureth for euer.

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath, that shall be at the ende, and the houre of vengeance, when hee shall turne away his face. Chap.7.37, 36.

24 *When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. Chap.31.25. Chap.32.32, and 27.17.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time. Leuit.19.17. matt.18.15.

27 [Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnesse,] and powre out wise and destite graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart. Iames 3.2.

30 [*Follow not thy lustes, but turne thee from thine owne appetites. Rom.6.6. and 13.14

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse,

ouſneſſe, and intangle not thy ſelfe with ſuch companie.

33 Become not a begger by making bankets of that that thou haſt borrowed, and ſo leaue nothing in thy purſe: els thou ſhouldeſt ſlanderouſly lie in waite for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy words vſe diſcretion. 22 The difference of the wiſedome of God and man. 27 Whereby thou mayeſt knowe what is in him.

A Labouring man that is giuen to drunkenneſſe, ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

Geneſ.19.33. 1.king.11.1, 2,4. 2 *Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhall become impudent: rottenneſſe and wormes ſhall haue him to heritage, and hee that is too bolde, ſhall be taken away, and be made a publike example.

Joſh.22.21, 22. 4 *He that is haſtie to giue credit, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickednеſſe, ſhall be punished: [he that hateth to be reformed, his life ſhalbe ſhortened, and he that abhorreth babbling of words, quencheth wickedneſſe:] but he that reſiſteth pleaſures, crowneth his owne ſoule.

6 Hee that refraineth his tongue, may liue with a troubleſome man, and he that hateth babbling, ſhall haue leſſe euill.

7 Rehearſe not to another that which is told vnto thee: ſo thou ſhalt not be hindred.

8 Declare no other mens matters, neither to friend nor foe: and if the ſinne appertеine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, he will hate thee.

Chap.22,22, and 27.17. 10 *If thou haſt heard a word [againſt thy neighbour,] let it die with thee, and be ſure, it will not burſt thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring foorth a childe.

12 As an arrow that ſticketh in ones thigh, ſo is a word in a fooles heart.

Leuit.19.17. matt.18.15. 13 *Reprooue a friend, leſt hee doe euill, and if he haue done it, that he doe it no more.

14 Reprooue a friend, that hee may keepe his tongue: and if he haue ſpoken, that he ſay it no more.

15 Tell thy friend his fault: for oft times a ſlander is raiſed, and giue no credence to euery word.

Iames 3.2. 16 A man falleth with his tongue, but not with his will: *and who is he, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to be receiued of him, and wiſedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, ſhall receiue the fruite of immortality.

20 The feare of the Lord is all wiſdome, and the performing of the Lawe is perfit wiſedome, and the knowledge of his Almightie power.

21 If a ſeruant ſay vnto his maſter, I will not doe as it pleaſeth thee, though afterward he do it, he ſhall diſpleaſe him that nourisheth him.

22 The knowledge of wickednеs is not wiſdome, neither is there prudencie whereas the counſell of ſinners is: but it is euen execrable malice: and the foole is void of wiſedome.

23 Hee that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſdome, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtiltie that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt lawe: yet there is that is wiſe, and iudgeth righteouſly.

25 There is ſome, that being about wicked purpoſes, doe bowe downe themſelues, and are lad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and fayneth himſelfe deafe: yet before thou perceiue, he will be be vpon thee to hurt thee.

26 And though he be ſo weake, that he can do thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderſtanding, may be perceiued by the marking of his countenance.

28 *A mans garment, & his exceſſiue laughter, and going, declare what perſon he is. Chap.22. 20,23.

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in time. 17 The fall of the wicked. 23 Of lying. 24 The theeſt and the murtherer. 28 Giftes blinde the eyes of the wiſe.

THere is ſome rebuke that is not comely: againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, ſhalbe preſerued from hurt.

3 As *when a gilded man thorough luſt would deſile a mayde, ſo is he that vſeth violence in iudgement. Chap.30, 20.

4 How good a thing is it, when thou art reproued, to ſhew repentance! for ſo ſhalt thou eſcape wilfull ſinne.

5 Some man keepeth ſilence, and is found wiſe, and ſome by much babbling becommeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, waiting a conuenient *time. Eccleſ.3.7.

7 *A wiſe man will holde his tongue till he ſee opportunity: but a triffler and a foole will regard no time. Chap.32.4.

8 He that vſeth many wordes, ſhall be abhorred, and hee that taketh authoritie to himſelfe, ſhalbe hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable for thee, and there is ſome gift, whoſe reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

Chap.6.5. 13 *A wise man with his words maketh himselfe to be loued, but the mery tales of fooles shal be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne crier: to day he lendeth, to morow asketh he againe, and such one is to be hated of God and man.

15 The foole sayth, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 Howe oft, and of howe many shall he be laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouerty, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

Chap.25.2. 23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyers are vnhonest, and their shame is euer with them.

26 A wise man shal bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

Pro.22.11. and 28.19. 27 *He that tilleth his land, shall increase his heape: [he that worketh righteousnesse, shall be exalted,] and hee that pleaseth great men, shall haue pardon of his iniquitie.

Exod.23.8. deut.16.19. 28 *Rewards and gifts blinde the eyes of the wise, and make them dumbe, that they can not reprooue faults.

29 Wisdome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessary patience of him that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

Chap.5.5. Psal.41.4. Luke 15.21. MY sonne, hast thou sinned? doe so no more, *but pray for the foresinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shalbe desolate.

5 *The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently. Exod.3.9. and 22.23.

6 Who so hateth to bee reformed, is in the way of sinners: but he that feareth the Lord conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked, is like towe wrapped together: their end is a flame of fire to destroy them. Chap.16.6.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth ‖ the Law of the Lord, ruleth his owne affections thereby: and the increase of wisedome is the ende of the feare of God. ‖ Or, keepeth the vnderstanding thereof.

12 Hee that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 *The inner parts of a foole are like a broken vessell: hee can keepe no knowledge whiles he liueth. Chap.33.5.

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroied, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles, is as fetters on the feete, and like manicles vpon the right hand.

20 *A foole lifteth vp his voyce with laughter, but a wise man doth scarse smile secretly. Chap.19.27,28.

21 Learning is vnto a wise man a iewell of golde, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nurtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will be grieued with such dishonour.

25 The lippes of talkers will be telling such things as perteine not vnto them, but the words of such as haue vnderstanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

Chap.28.13.

a.b. That is, like as the idle stone gathereth mosse and filth: so doth the slouthfull both sickness of body and corruption of minde. And as euery man doth auoyd the filthines of dung, and shaketh it off: so doth he auoid the company of idle loiterers, lest he be accounted like vnto them.

Chap.38.16.

Chap.12.12.

Prou.17.3.

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap.28.13. 28 *A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, and is discreet, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 13 Not to speake much to a foole. 16 A good conscience seareth not.

a.b. That is, like as the idle stone gathereth mosse and filth: so doth the slouthfull both sickenes of body and corruption of minde. And as euery man doth auoyd the filthines of dung, and shaketh it off: so doth he auoid the company of idle loiterers, lest he be accounted like vnto them.

A Slouthfull man is like a a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the b dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glueth a potsheard together, and as hee that waketh one that sleepeth, from a sounde sleepe.

8 If children liue honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children bee proude, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he sayth, What is the matter?

Chap.38.16. 11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for hee is at rest: but the life of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

Chap.13.12. 13 Talke not much with a foole, and goe not to him that hath no vnderstanding, *beware of him least it turne thee to paine, and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnes.

14 What is heauier then leade? and what other name should a foole haue?

Prou.27.3. 15 *Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a fayre plastering on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that pricketh the eye bringeth foorth teares, and he that pricketh the heart, bringeth foorth the affection.

20 Who so casteth a stone at the birdes, frayeth them away: and hee that vpbraydeth his friend, breaketh friendship.

21 Though thou drewest a sworde at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secrets, or a traiterous wound doe not let: for by these things euery friend will depart.

23 Bee faithfull vnto thy friend in his poouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouerty is not alwayes to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: whosoeuer heareth it, shall beware of him.

Psal.141.3. 26 Who shall set *a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of other, blasphemie and vnmete communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of adultery. 27 Of the feare of God.

O Lord, father and gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by ‖ them.

‖Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe?

‖ That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercie.

4 O Lord, father and God of my life, [leaue me not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a stout minde.

5 Take from mee vaine hope, and concupiscence, and retaine mee in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold mee, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O yee children the instruction of a mouth that shall speake truely: who so keepeth it, shall not perish through his lips, [nor bee hurt by wicked workes.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proude doe offend by them.

Exod.20.7. chap.27.15. matth.5.33. 34. 9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take by for a custome the naming of the Holy one:

one: [for thou shalt not bee unpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some smart, so he that sweareth, and nameth God continually, shall not bee cleansed.

11 A man that vseth much swearing, shall be filled with wickednesse, & the plague shall neuer goe from his house: when hee shall offend, his fault shall be vpon him, and if he knowledge not his fault, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vse not thy mouth to ‖ ignorant rashnesse: for therein is the occasion of sinne.

‖ Or, inordinate swearing.

14 [Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not bene borne, and curse the day of thy nativitie.

15 * The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life.

* Sam. 16.7.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire that cannot bee quenched, till it be consumed: an aduulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am compassed about with darkenes: the walles couer me: no body seeth me: whom needs I to feare? the most High will not remember my sinnes.

Isa. 29.15.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousande times brighter then the sunne, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secrete parts.

20 Hee knewe all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit. 20.10. deut. 22.23.

21 * The same man shall bee punished in the streetes of the citie, [and shall bee chased like a yong horse foale,] and when he thinketh not vpon it, he shall be taken: [thus shall hee be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

23 * For first shee hath disobeyed the Law of the most High, and secondly shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in aduultery, and gotten her children by another man.

Num. 30.14.

24 She shal be brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull reporte shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shal knowe that there is nothing better then ‖ feare of the Lord, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

Psal. 19.10, 11.

CHAP. XXIIII.

1 A praise of wisdome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall she be exalted, and wondered at in the holy assembly.

4 In the multitude of the chosen shee shalbe commended, and among such as be blessed, shee shall be praised, and shall say,]

Exod. 20.1. and 24.3. deut. 4.1. and 29.9.

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

Prou. 8.23. Exod. 31.3. Psal. 132.8. ‖ Or, in Cades a Terebinth is a hard tree spread abroad with long bough, whereout runneth the gumme called a pure turpentine, which cleanseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

Gene. 2.11. Iosh. 3.15.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of al, both high and lowe.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made me appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on high like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant field, and am exalted as a plaine tree by the water.

17 I smelled as the cinamom, and as a bagge of spices: I gaue a sweete odour as the best myrre, as Galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the ‖ Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought forth [fruit] of sweete sauour, and my flowers are the fruite of honour and riches.

Ecclus. 15.1. Iohn 15.1.

20 I am the mother of beautifull loue, and of

of feare, and of knowledge, and of holy hope: I give eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all yee that be desirous of me, and fill your selues with my fruits.

Psal. 19.10, 11. 23 * For the remembrance of me is sweeter then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life] and the Couenant of the most High God, [and the knowledge of the trueth,] * and the Lawe that Moses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertening vnto Israel.]

Exod. 20.1. and 24.3. Deut. 4.1. and 29.9.

27 Be not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lorde Almightie is but one God, and beside him there is none other Sauiour.

28 [Out of Dauid his seruant hee ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, as * Phyſon, and as Tygris in the time of the new fruits.

Gene. 2, 11.

30 He maketh the vnderstanding to abound like Euphrates, and as * Iordan in the time of the harueſt.

Iosh. 3.15.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfitly: no more shall the last finde her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I said, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

Ecclus. 33.16. 39 * Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspected, 14 Of the malice of a woman.

THese things reioyce mee, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and wife that agree together.

Gen. 13.8, 9. rom. 12.10.

2 Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 Oh how pleasant a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men, is to haue much experience, and the feare of God is their glory.

7 There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

Chap. 14.1. and 19.16. iames 3.2.

9 Well is him that findeth prudency, and he that speaketh in þ eares of them that will heare.

10 Oh, how great is he that findeth wisedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shal he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [The greatest beautinesse is the beautinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any affault, saue the affault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an ‖ enemie.

‖ *Or, woman. Prou. 21.19.*

18 * I had rather dwell with a lion and a dragon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke.

‖ *Or, a bear.*

20 Her husband is sitting among his neighbours: because of her he sigheth sore and bewaile.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way, is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

Chap. 42.12. 2. sam. 11.2. and 13.2.

24 If a woman nourish her husband, she is angry and impudent, and full of reproch.

25 A wicked wife maketh a sory heart, an heauie

vile countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in beautifie.

Gene.3.6. 1.Tim.2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, [shee shal confound thee in the sight of thine enemies.] Cut her off then from thy flesh: * Giue her, and forsake her.

a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shal at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treason in a city, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart is a woman that is iealous ouer another: and the that communeth with all, is a scourge of the tongue.

7 An euillwife is as a yoke of oxen that draw diuers wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be known in the pride of her eyes, and eye lids.

Chap.42.11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, least she abuse herselfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirsty, so shall she open her mouth, & drinke of euery next water: by euery hedge shal she sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to bee compared vnto her continent mind.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that be layde vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitful possession thorow all the fields, sow it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberality of their nobilitie.

23 An harlot is compared to a lowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

Chap.33.9, 10.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

Chap.19.10, and 23.22.

27 A woman that honoureth her husband, shall be iudged wise of all: but shee that despiseth him, shall be blazed for her pride.

28 A loud crying woman and a babbler, let her bee sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh mee angry: a man of warre that suffereth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sworde.

30 [There be two things which mee thinke to bee hard and perilous,] a marchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

Pro.10.10.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside.

Prou.23.4. 1.Tim.6.9.

2 As a naile in the wall sticketh fast betweene the ioyntes of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace prooueth the potters vessell: * so doth [temptation] trie mens thoughts.

Psal.7.15. Pro.26.27. eccles.10,8,

6 * The fruit declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart.

Prou.27.21. Matt.7.17.

7 Praise no man except thou haue heard his talke: for this is the tryall of men.

8 ¶ If

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and thee shall defend thee for ever: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birdes resort vnto their like, so doeth the trueth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreete, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the haire to stand vp: and to stirre with such, stoppeth the eares. *Chap.23.9, 10.*

15 The strife of the proude is bloodshedding, and their scoldings are grieuous to heare.

16 * Who so discouereth secrets, loseth his credit, and findeth no friend after his will. *Chap.19.10, and 22.22.*

17 Loue thy friend, and be faithfull vnto him: but if thou betrayest his secrets, thou shalt not get him againe.

18 For as a man destroieth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy kinde, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may be bound vp againe: and an euill word may be reconciled: but who so betrayeth the secrets of a friend, hath lost all his credite.

22 * Hee that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone. *Prou.10.10.*

23 When thou art present, he will speak sweetly, and praise thy words: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shalbe taken in it himselfe. *Psal.7.15. prou.26.27. eccles.10,8.*

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockery and reproch follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, and anguish shall consume them before they die.

30 Despite & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HE * that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes. *Deu.32.35, rom.12.19,*

2 † Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. †Man ought not to seeke vengeance.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord? *Mat.6.14.*

4 He will shew no mercy to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the end and let enimity passe: imagine not death and destruction to another through anger, but persuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angrie man kindleth strife. *Chap.8.2.*

9 And the sinfull man disquieteth friendes, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed. *Pro.26.21.*

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 †* Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. †The tõgue, *Chap.21.28.* a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh an other.

14 The a double tongue hath disquieted many, & driuen them from nation to nation: strong cities hath it broken downe, and ouerthrown the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours. Or, † tongue which speaketh neither out of the new or old Testament, but of their owne braine.

16 Who so hearkeneth vnto it shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of braste.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shal fal therein

and it ſhall burne them, and no man ſhalbe able to quench it: it ſhall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy poſſeſſion with thornes, and make doores and barres for thy mouth.

25 Binde vp thy ſiluer and golde, and weigh thy words in a ballance, and make a doore and a barre, [and a ſure bridle] for thy mouth.

26 Beware that thou ſlide not by it and ſo fal before him that lieth in waite, [and thy fal be incurable euen vnto death.]

CHAP. XXIX.

1 *Doe lend money, and doe almes.* 15 *Of a faithfull man anſwering for his friend.* 24 *The poore mans life.*

† Of well-doing.

HE that will ſhewe mercie † lendeth to his neighbour: and he that hath power ouer him ſelfe, keepeth the commandements.

Deu.15.7,8. mat.5.42. luke,6.35.

2 *Lende to thy neighbour in time of his need, and pay thou thy neighbour againe in due ſeaſon.

3 Keepe thy word, and deale faithfully with him, and thou ſhalt alway find the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till they receiue, they kiſſe his hands, and for their neighbours good they humble their voyce: but when they ſhould pay againe, they prolong the terme, and giue a careleſſe anſwere, and make excuſes by reaſon of the time.

6 And though he be able, yet gmeth he ſcarce the half againe, & reckoneth the other as a thing found: elſe he deceiued him of his money, and maketh him an enemy without a cauſe: he paieth him with curſing and rebuke, and giueth him euill words for his good deed.

7 There bee many that refuſe to lende becauſe of this inconuenience, fearing to be defrauded without cauſe.

8 Yet haue thou patience with him that humbleth himſelfe, and deferre not mercie from him.

9 Helpe the poore for the commaundements ſake, and turne him not away, becauſe of his pouertie.

10 Loſe thy money for thy brothers and neighbours ſake, and let it not ruſt vnder a ſtone to thy deſtruction.

Deu.4.24. mat.6.20. luke 11.41. and 12.33. act. 10.4. 1.tim.6.18, 19.

11 *Beſtow the treaſure after the commandement of the moſt High, and it ſhall bring thee more profite then gold.

Or, giue almes ſecretly. Tob.4.8,9, 10,11.

12 ‖ Lay vp thine *almes in thy ſecret chambers, and it ſhall keepe thee from all affliction.

13 [A mans almes is as a purſe with him, and ſhal keepe a mans fauour as the apple of the eye, and afterward ſhall it ariſe, and pay euery man his reward vpon his head.]

14 It ſhall fight for thee againſt thine enemies, better then the ſhield of a ſtrong man, or ſpeare of the mighty.

† Of ſuretiſhip.

15 An honeſt man is † ſurety for his neighbour: but he that is impudent, forſaketh him.

16 Forget not the friendſhip of the ſuretie: for he hath laid his life for thee.

17 The *wicked deſpiſeth the good deede of his ſuretie.

18 The wicked will not become ſuretie: and he that is of an vnthankfull minde, forſaketh him that deliuered him.

a As he is a foole that is ſuretie for euery man: ſo is he vngodly that in no wiſe will be ſuretie for any man.

19 [Some man promiſeth for his neighbour: and when he hath loſt his honeſty, he will forſake him.]

20 Suretiſhip hath deſtroyed many a rich man, and remoued them as the waues of the ſea: mighty men hath it driuen away from their houſes, and cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandements of the Lord, ſhal fal into ſtretiſhip: and he that medleth much with other mens buſines, is intangled in controuerſies.

22 ¶ Help thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

Chap.39.26.

23 *The chief thing of life is water, & bread, and clothing, and lodging to couer thy ſhame.

† Soberliuing.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it litle or much, hold thee contented, that thy houſe ſpeake not euill of thee.

26 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge and feede vnthankefull men, and after ſhalt haue bitter wordes for the ſame, ſaying,

28 Come, thou ſtranger, & prepare the table, and feede me of that thou haſt readie.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to be lodged, and I haue neede of mine houſe.

30 Theſe things are heauy to a man that hath vnderſtanding, the vpbraiding of the houſe, and the reproch of the lender.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commoditie of health.* 17 *Death is better then a ſorrowfull life.* 22 *Of the ioy and ſorow of the heart.*

HE that loueth his ſonne, *cauſeth him oft to feele the rod, that he may haue ioy of him in the end.

Prou.13.24. and 23.13.

† Couetouſneſs. *1.Tim.6.9, 10.*

2 He that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance.

3 He that *teacheth his ſonne, grieueth the enemie, & before his friends he ſhal reioice of him.

Deut.6.7.

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he ſaw him, and had ioy in him, and was not ſory in his death, [neither was hee ſhamed before his enemies.]

6 He left behind him an auenger againſt his enemies, and one that ſhould ſhewe fauour vnto his friends.

chap.8.2.

7 He that flattereth his ſonne, bindeth vp his wounds, and his heart is grieued at euery crie.

Luke6.24.

8 An vntamed horſe will be ſtubborne, and a wanton child will be wilfull.

9 If thou bring vp thy ſonne delicately, hee ſhall make thee afraide: and if thou play with him, he ſhall bring thee to heauineſſe.

10 Laugh not with him, leaſt thou bee ſorie with him, and leaſt thou gnaſh thy teeth in the end.

11 *Giue him no libertie in his youth, and *Chap.7.23.* winke not at his folly.

12 Bow

12 Bow downe his necke while he is yong, and beate him on the sides, whiles he is a child, least he ware stubborne, and be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, and be diligent therein, least his shame grieue thee.

†The praise of health.

14 ¶ †Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is above all gold, and a whole body above infinite treasure.

16 There is no riches aboue a sound harte, and no ioy above the ioy of the heart.

17 Death is better then a bitter life, [& long rest] then continuall sickenesse.

a Like as meate that is set vpon the graues of dead men is vnprofitable for that they eate it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap.41.14. *Chap.*20.3. *Prou.*12.25. *and* 15.13. *and* 17.22.

18 a The good things that are powred on a mouth that vp, are as measles of meate set vpon a graue.

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like a gelded man, that lyeth with a virgine and sighteth.

21 * Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnes is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie & wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

1 *Of couetousnesse.* 3 *Of them that take paine to gather riches.* 8 *The praise of a rich man without a fault.* 12 *We ought to flee drunkennesse and follow soberousse.*

†Couetousnes. 1.*Tim.*6.9, 10.

WAking † after * riches, pineth away the bodie, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

*chap.*8.2.

6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

*Luk.*6.24.

8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and found perfite? let him be an example of glory, who might offend, and hath not offended, or do euill, and hath not done it.

11 Therefore shall his goods be established, & the congregation shall declare his almes.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate. † Temperancie.

13 Remember that an euill eie is a shrew: and what thing created is worse then a wicked eie? for it weepeth for euery cause.

14 Stretch not thine hande wheresoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leaue thou off first for nurtures sake, and be not insatiable least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

16 * Howe little is sufficient for a man well taught: and thereby he beareth not in his chamber. [nor feeleth any paine.] *Chap.*37.29.

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe foorth, * vomite, and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.]

a This counsel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for sufferring is forbidden vs, Luk.21.34. *Pro.*22.9. †Liberalitie. *Iudith.*13.2,8. *Psal.*104.15 *pro.*31.4,5. 6,7.

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue told thee: in all thy workes be quicke, so shall there no sickenesse come vnto thee.

23 * Who so is † liberal in his meate, men shall blesse him: and the testimonies of his honestly shall be beleeued.

24 But against him that is a niggard of his meate, the whole citie shall murmure: the testimonies of his niggardnesse shall be sure.

25 Shewe not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proude by drunkennesse.

27 * Wine soberly dronken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [& not for drunkennes.] Wine measurably dronken and in time, bringeth gladnesse and cheerefulnes of mind.

29 But wine dronken with excesse, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offende: it diminisheth his strength and maketh woundes.

31 * Reproue not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary woordes. *Chap.*20.1.

CHAP. XXXII.

1 *An exhortation to modestie.* 3 *Let the ancient speake.* 14 *To giue thankes after the repast.* 15 *Of the feare, faith and confidence in God.*

IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe. †Humblenesse.

2 And when thou hast done all thy duety, sit

bowne, that thou mayest bee merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out wordes, where there is no audience, * and shew not forth wisedome out of time. *Eccles.3.7. chap.20.7.*

5 The consent of musicians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be beloued.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art twise asked.

9 Comprehend much in fewe wordes: [in many things be as one that is ignorant:] bee as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much. *Iob,32.6.*

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euil, or vse proud words.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall find fauour.

16 Hee that seeketh the Law, shall bee filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shalt it not repent thee after the deede.

21 Go not in the way where thou maiest fall, nor where thou maiest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that be thine owne household.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundements.

24 Who so beleeueth in ‖ the Lorde, keepeth the commaundements: and hee that trusteth in the Lord shall take no hurt. ‖ Or, *the Law.*

CHAP. XXXIII.

1 *The deliuerance of him that feareth God.* 4 *The answere of the wise.* 12 *Man is in the hand of God, as the clay is in the hand of the potter.* 33 *Of euill seruants.*

† The feare of God. THere shall no euill come vnto him that † feareth the Lorde: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a shippe in a stormе.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cartewheele: and his thoughts are like a rolling axeltree. *Chap.21.16*

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers. *Gen.1.17. and 2.7.*

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath he cursed, and brought them lowe, and put them out of their estate. † Dreames,

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, to that he may reward them as liketh him best. *Iſai.45.9: rom.9.20,21*

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge. *chap.24.33*

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, a giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children. a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand, † The feare of the Lord,

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance. *Pſal.33.18. Pſal.91.1,2.*

23 ¶ The fodder, the whip, and the burden, belong vnto the asse, and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt *Pſal.21.27.*

shalt find rest: but if thou let him go idle, he shal seeke liberty.

25 The yoke and the whippe bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that hee goe not idle: for idlenesse bringeth much euill.

27 Set him to worke for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

† How slaues were ordered in olde time. *Chap.7.20.*

28 But be not excessiue toward any, & without discretion do nothing.

29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast need of him, as of thy selfe. If thou intreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doth not allow the works of an vnfaithfull man.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

† Dreames,

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Euen so is it with ỹ appearings of dreames, as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or what truth can be spoken of a lier?

5 Soothsayings, witchcraft, and dreaming is but vanitie, and a mind that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come out of the most High to thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shalbe fulfilled without lies, and wisdom is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandered to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oftimes in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so † feareth the Lord, feareth no man, neither is afrayd: for he is his hope.

† The feare of the Lord,

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

16 * For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heat, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

Psal.33.18. Psal.91.1,2.

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life, and blessing.

18 ¶ He that * giueth vn offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous, please not him.

Prou.21.27.

19 [But the Lord is theirs onely, that patiently abide him in the way of truth and righteousnesse.]

20 The most High doth not allow the † offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

† The offerings of the wicked and their prayer, *Prou.15.8.*

21 Who so inuyeth an offering of the goods of the poore, doth as one that sacrificeth ỹ sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

Deut.24.14 15.chap.7. 20.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

Numb.19. 11,12.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

2.Pet.2. 20. 21,22.

CHAP. XXXV.

1 *Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.*

WHo so keepeth the Law, * bringeth offerings enow: he that holdeth fast the commandements, † offereth an offering of saluation.

1.Sam.15. 22.Iere.7.3, 5,6,7.

2 Hee that is thankefull to them that haue well deserued, offereth fine flowre: * and he that giueth almes, sacrificeth praise.

† True sacrifices. *Psal.4.28.*

3 To depart from euill is a thankefull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 * Thou shalt not appeare empty before the Lord.

Exod.23.15. and 34.20. deut.16.16.

5 For all these things are done because of the commandement.

6 * The offring of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

Gen.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Glue the Lord his honor with a good and liberall eye, and diminish not the first fruites of thine hands.

9 * In all thy gifres shewe a ioyfull countenance, and dedicate thy tithes with gladnesse.

2.Cor.9.7.

10 Giue vnto the most High according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye.

Tob.4.8. Leuit.22.21, 22.deut.15. 21.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the Iudge and regardeth no * mans person.

Deut.10.17. 2.chro.19.6. iob.34.19. wisd.6.7.acts 10.34.rom.2. 11.galat.2.6. ephe.6.9. col. 3.25.1.pet. 1.17.

13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Nor despiseth not the desire of the fatherlesse nor the widow, when shee powreth out her prayer.

15 Doth not the teares runne downe the widowes cheekes? and her cry is against him that caused them: 16 for from her cheekes do they goe vp vnto heauen, and the Lorde which heareth them, doth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorow the clouds, and ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tarry long from them, till he hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, and broke the sceptre of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish & trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lord God of all things, and beholde vs, and [shewe vs the light of thy mercies.]

† Against the wicked. 2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wondrous works.]

Ioel.2.20.25. 3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders: shewe the glorie of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine oth, that thy wondrous works may be praysed.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the Princes that be our enemies, and say, There is none other but we.

† A prayer for the godly. 11 † Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they may shew thy wonderous workes,] and inherit thou them as from the beginning.

Exod.4.22. 12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel * whom thou hast likened to a first borne sonne.

13 Oh, be merciful vnto Ierusalem the citie of thy sanctuary, the city of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewen in thy name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lord, heare the prayer of thy seruants, according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,]that all they which dwell vpon the earth, may know that thou art the Lorde the eternall God. Num.6.23.

18 ¶ The belly deuoureth all meates, yet is one meat better then another.

19 As the throat tasteth venison, so doeth a wise mind discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beauty of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begunne to get a possession: there is an helpe like vnto himselfe, and a pillar to rest vpon. † The praise of a good woman.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway ready, and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth whereloeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friendes and counsellers. 22 To keepe his company that feareth God.

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name. † Of friendship.

2 Remaineth there no heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou [sprung vp to] couer the earth with deceit?

4 * There is some companion which in prosperity reioyceth with his friend: but in the time of trouble he is against him. Chap.6.10.

5 There is some companion that helpeth his friend for the belles sake, & taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee. † Of who ye should take counsell.

8 * Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe. Chap.8.19. and 9.16.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, lest he cast the lot vpon thee. ‖ Or, what need he hath.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Alike no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching

thing her of whom she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whom thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is sory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans mind is sometimes more accustomed to shew more then seuen watchmen that sit aboue in an hie tower.

15 And aboue all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all ‖ foode.

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shalbe plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credit among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

† Of temperancie. Chap. 31. 19, 20.

28 Be not † greedy in all delights, and be not too hastie vpon all meates:

29 *For excesse of meates bringeth sicknesse, and gluttonie commeth into choler vnto diseases.

‖ Or, taketh hede.

30 By surfet haue many perished: but he that ‖ dreadeth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physitian is commendable, 16 To bewle the dead, 24 The wisedome of him that is learned.

† Of Physicians and physicke.

HOnour the † Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most hie commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 *Was not the water made sweete with wood, that men might knowe the vertue thereof? Exod. 15. 25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the apothecary make a confection, & yet hee cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but *pray vnto the Lorde, and hee will make thee whole. Isa. 38. 2, 3.

10 Leaue off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine flowre for a remembrance: make the offering fat, for thou art not the † first giuer.

† God hath flowerth first his benefits, and we must render a portion thereof, to such vses as he appointeth.

12 Then giue place to the Physician: for the Lord hath created him: let him not go from thee, for thou hast needs of him.

13 The houre may come, that their endeuour may haue good successe.

14 For they also shall pray vnto the Lorde, that he would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the handes of the physician.

16 My sonne, *powre foorth teares ouer the dead, † and begin to mourne, as if thou hadest suffered great hurme thy selfe, and then couer his body according to his appointment, and neglect not his burtall. Chap. 22. 12. † Of mourning.

‖ Or, the ceremonie.

17 Make a greeuous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 *For of heauinesse commeth death, and the heauinesse of the heart bursteth the strength. Pro. 15. 13. and 17. 22.

19 Of the affliction of the heart commeth sorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning again: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto mee yesterday, and vnto thee to day.

23 *Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2. Sam. 12. 20

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 Howe can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut and graue seales, and make sundrie diuersities, and giue themselues to counterfeite imagerie, and watch to performe the worke.

28 The smith in like maner abideth by his anuil, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, and he must fight with the heat of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee setteth his minde to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth howe to couer it with lead, and his diligence is to cleanse the ouen.

31 All these hope in their handes, and euery one is wise in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters, according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Lawe of the most High, and is occupied in the meditation thereof, seeketh out the † wisedome of al the ancient, and exercileth himselfe in the prophecies.

† Or, true wisedome.

2 He keepeth the sayings of famous men, and entreth in alſo to the secrets of darke sentences.

3 He seeketh out the mysteries of graue sentences, and exercileth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shall trauaile through strange countreys: for he hath tried the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, he shall be filled with the Spirit of vnderstanding, that he may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 ‖ He shall direct his counsell and knowledge: so shall he meditate in his secrets.

‖ Or, the Lord.

8 He shall shewe foorth his science and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer be put out, nor departaway: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisdome, and the writ. *Chap.44.15.*

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, hee shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring foorth fruite as the rose that is planted by the brookes of the fielde.

14 And giue ye a sweete smell as incense, and bring foorth flowers as the lillie: giue a smell, and sing a song of praise: bleſſe the Lord in al his workes.

‖ Or, Libanus.

15 Giue honour vnto his Name, and shewe foorth his prayse with the songs of your lips, and with harpes, and yee shall say after this maner,

16 *All the workes of the Lord are exceeding good, and all his commaundements are done in due season. *Gen.1.31. mar.7.37.*

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which hee will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man needeth not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shal run ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap. 29.23.*

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigour lay on sure stroke: in the time of destruction they shew foorth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.40.9, 10.*

30 The teeth of wilde beasts, & the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shall bee glad to doe his commandements: and when neede is, they shall be ready vpon earth: and when their houre is come, they shal not ouer passe the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing,

33 *All the workes of the Lord are good, and he giueth euery one in due season, and when neede is:

34 So that a man needs not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, & bl esse the Name of the Lord.

Gen.1.31.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

†The miseries of mans life.

GReat † trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and asshes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge,

6 A little or nothing is his rest, and afterward in sleeping he is as in a watch towre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when al is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto al flesh, both man & beast, but seuen fold to the vngodly:

9 Moreouer, *death and blood, & strife, and swoorde, oppression, famine, destruction, and punishment.

Chap.39.29, 30.

10 These things are all created for the wicked, and for their sakes came the *flood also.

11 *Al things that are of the earth, shal turne to earth againe, and they that are of the *waters shall returne into the sea.

Gen.7.11, Gen.3.19. chap.41.10. Eccles.1.7.

12 ¶ All bribes and vnrighteousnesse shall be put away: but †faithfulnesse shall endure for euer.

†Faithfulnesse.

13 The substance of the vngodly shalbe wied vp like a riuer, and they shall make a sounde like a great thunder in the raine.

14 ¶When he openeth his hand, he reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane roots are as vpon the die rockes.

16 Their tender stalke by what water soeuer it be, or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

18 *To labour and to be content with that a man hath, is a sweete life: but hee that findeth a treasure, is aboue them both.

Phil.4.12. 1.tim.6.6.

19 Children, and the building of the citie maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a greene seede time, rather then them both.

23 A friend, and companion come together at opportunities: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lorde is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he contaminateth himselfe after other mens meate: but a wise man and well noortured will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things a man ought to be ashamed.*

†Of death.

O † Death, howe bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needful, & vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou be against the pleasure of the most High? whether it be tenne, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posteritie shall haue a perpetual shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe bee vnto you, O yee vngodly, which haue forsaken the Lawe of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to curssing: if ye die, the curse shall be your portion.

10 *All that is of the earth, shal turne to earth againe:

Chap.40.11

against: so the ungodly goe from the curse to destruction.

11. Though men mourne for their body, yet the wicked name of the ungodly shalbe put out.

12 Have regarde to thy name: for that shall continue with thee above a thousande treasures of golde.

†A good name. 13 A good life hath the dayes numbred: but †a good name endureth euer.

Chap. 20.29. 14 My children, keepe wisdome in peace: *for wisedome that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnes, is better then a man that hideth his wisedome.

16 Therfore beare reuerence vnto my words: for it is not good in all things to bee †ashamed: neither are all things allowed as fashfull in all men.

†Of shamefastnes.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend:

19 And of theft before the place where thou dwellest, and before the truth of God and his Couenant, and to leane with thine elbowes vpon the ‖bread, or to bee reproued for giuing or taking:

‖Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans mayd, or to stand by her bed, or to reproche thy friendes with words,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reuele secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter, 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

†In what things we ought not to be ashamed.

OF these things bee not thou †ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most Hie and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, or of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euil wife is, and to seale where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued again:

8 To reache the vnlearned, and the vnwise, and the aged, that contende against the yoong: thus shalt thou be wel instructed, and approoued of all men liuing.

‖Or, is a secret watch to the father:

9 The daughter ‖ maketh the father to watch secretly, and the carefulnesse that her hath for her, taketh away his sleepe in the youth, least she should passe the flower of her age: and when shee hath an husband, least shee should be hated:

10 In her virginitie, least she should bee defiled, or gotten with childe in her fathers house, and, when she is with her husband, least she misbehaue her selfe: and when shee is married, least she continue vnfruitfull.

11 * If thy daughter be vnshamefast, keepe her straitly, least she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and dishame thee among the people, and bring thee to publique shame. *Chap. 26.10.*

12 *Beholde not euery bodies beauty, and companie not among women. *Chap. 25.23.*

13 For as the mothe commeth out of garments: *so doeth wickednes of the woman. *Gen. 3.6.*

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I will remember the works of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saintes should declare all his wonderous works, which the Almighty Lord hath stablished to confirme all things by in his Maiestie?

18 Hee searcheth out the depth, and the heart, and hee knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 *No thought may escape him, neither may any word be hid from him. *Iob. 42.2. isa 29.15.*

21 Hee hath garnished the excellent works of his wisedome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing bee added, neither can hee bee minished: he hath no neede of any counseller.

22 Oh how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer need is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnes of the other, and who can be satisfied with beholding Gods glory? ‖Or, setteth forth.

CHAP. XLIII.

The summe of the creation of the workes of God.

†The wonderful works of God.

THis high ornament † the cleare firmament, the beauty of the heauen so glorious to beholde,

2 The Sunne also a marueilous instrument when it appeareth, declareth at his going out, the works of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then hee that keepeth a furnace with continual heate: it casteth out the fiery beames, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 The

Gen.1.16. 6 * The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod.12.2. 7 * The feasts are appointed by the moone: the light thereof diminisheth unto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beauty of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

11 ¶ * Looke vpon the raine-bow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Gen.9.13,14

12 * It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

Isa.40.12.

13 ¶ Through his commaundement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore her openeth his treasures, and the clouds flie forth as the foules.

15 In his power hath he strengthened the clouds, and broken the haile stones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth y earth: so doth the storme of the North: the whirlewind also, as birds that flie, scatterreth the snowe, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the tops of pales.

20 When the colde Northwinde bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The remedy of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 ¶ By his word he stilleth the wind: by his counsell he appeaseth the deepe: and planteth Ilands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when we heare it with our eares, we marueil thereat.

25 For there bee strange, and wonderous workes, diuers maners of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.

28 Whut power haue wee to praise him? for he is aboue all his workes.

29 The Lord is terrible, and very * great, and marueilous is his power.

Psal.96.4.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 * Who hath seene him, that he might tell vs? and who can magnifie him as he is? Iohn.1.18. psal.106.2.

32 For there are hid yet greater things then these be, for we haue seene but a few of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared prophecies.

4 * They gouerned the people by counsel, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. Exod.18.25.

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer beene, and are become as though they had neuer bene borne, and their children after them. Gen.7.22.

10 But the former were merciful men, whose righteousnes hath not bene forgotten.

11 For whose posteritie a good inheritance is reserued, and their seed is contained in the couenant.

12 Their seede is contained in the couenant, and their posterity after them.

13 Their seed shal remaine for euer, and their name liueth for euermore.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdome, and the congregation talke of their praise. Chap.39.10.

16 † * Enoch pleased the Lord God: therfore was he translated for an ensample of repentance to the generations. †Enoch. Gen.5.24. heb.11.5.

17 † * Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came. † Noe. Gen.6.9.& 7.1.heb.11.7.

18 An euerlasting couenant was made with him, that all flesh should * perish no more by the flood. Gen.9.11.

19 † Abraham was a * great father of many people: in glory was there none like vnto him. †Abraham. Gen.12.3.& 15.5.& 17.4.

20 He kept the Lawe of the most High, and was in couenant with him, and he set the couenant * in his flesh, and in tentation he was found faithfull. Gen.22.4.

21 Therefore hee assured him by an * oth, that he would blesse the nations in his seede, and that hee would multiply him as the dust Gen.22.16, 17,18.galat. 3.8.

of

of the earth, and exalt his seed as the starres, and cause them to inherite from sea to sea, and from the river vnto the end of the world.

Gene.26.2,3. †Isaac. 22 *With † Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

† Iacob. ‖Or, knew him. *Gene.27.28. and 28.1.* 23 And caused it to rest vpon the head of † Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

Gene.28.14. 24 And hee brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron and Phinees.

† Moses. *Exod.11.3. alt.7.22.* AND † Moyses the * beloued of God and men, brought he forth, whose remembrance is blessed,

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod.6.7. 8. 9.chapters. 3 By his wordes he caused his wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commaundements for his people, and shewed him his glory.

Num.12.3. 4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

Exod.19.7. 5 He caused him to heare his voyce, and brought him into the darke cloud, * and there he gaue him the commaundements before his face, euen the Lawe of life and knowledge, that hee might teach Iacob the couenant, and Israel his iudgements.

†Aaron. *Exod.4.28.* 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

Exod.28.35. 9 Hee compassed him about with belles of golde, and with many bels round about, * that when he went in, the sound might be heard, and might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of works, and with a brest lap of iudgement, and with the † signes of truth,

† Vrim and Thummim. 11 And with worke of skarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmiths worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of golde vpon the mitter, bearing the marke and forme of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

15 Moyses filled * his hands, * and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seed, so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse people in his name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 * He gaue him also his commaundements *Deut.17.18. and 31.5.* and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the company of Core in fury and rage. *Num.16.1,2*

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fiery flame.

20 * But he made Aaron more honourable, *Num.17.8.* and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eate of ‡ sacrifices of the Lord, which he gaue vnto him and to his seed.

22 * Els had he none heritage in the land of *Deut.12.12, and 18.1.* his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

23 The third in glory is † Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel. †Phinees. *Num.25.12, 13. 1.mac.2. 54.*

24 Therefore was there a couenant of peace made with him that he should bee the chiefe of the Sanctuary and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, and to his seede. God giue vs wisdome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glorie may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb and Samuel.

IEsus † * the sonne of Nane was valiant in the warres, & was the successor of Moyses in prophesies, who according vnto his name was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance. †Iosue. *Num.27.18, deut.34.9. ioſh.1.2. and 12.7.*

2 * What glorie gate hee, when he lift vp his hand, and drew out his sworde against the cities? *Ioſh.8.1,2.*

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stood not the Sunne still by his meanes, *Ioſh.10. 12,* and one day was as long as two? *13,14.*

5 He called vnto the most high Gouernour, when the enemies pressed vpō him on euery side, and the mighty Lorde heard him with the haile stones, and with mighty power.

6 Hee rushed in vpon the nations in battell, and in the * going downe of Bethoron hee de- *Ioſh.10,11.*

stroyed

stroyed the aduersaries, that they might knowe his weapons, and that bee fought ‖ in the sight of the Lord: for hee followed the Almighty.

‖Or, that the Lord ouercame in battel. ‖Or, pursued the mighty men.

7 *In the time of Moyses also hee did a good worke: hee and † Caleb the sonne of Jephunne stoode against the enemie and withholde the people from sinne, and appeased the wicked murmuring,

Num. 14.6. 1.mac. 2.55, 56.

8 *And of fiue hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and honie.

† Caleb. Num. 26.65 deu. 1.35,36 Iosh. 14.11.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the hie places of the land, and his seede obtained for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the † Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie bee blessed.

†Iudges.

Ecclesiast. 49.10.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

† Samuel. 1.Sam. 10.1. and 16.13.

13 ¶ † Samuel the Prophet of the Lord, beloued of his Lord, *ordeined kings, and anointed the princes ouer his people.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Jacob.

15 This Prophet was approued for his faithfulnesse, & he was knowen faithful in his words and visions.

16 *He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, whe he offred the sucking lambe.

1.Sam. 7.9, 10,11.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So he discomfited the princes of the Tyrians: and all the rulers of the Philistims.

19 *And before his long sleepe he made protestation, in the sight of the Lorde, and his annointed, that hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

1.Sam. 12.3.

20 *After his sleepe also he told of the kings death, and from the earth lift hee vp his voice, and prophesied that the wickednes of the people should perish.

1.Sam. 28. 18,19.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

AFter him rose vp † Nathan to prophesie in the time of Dauid.

† Nathan. 2.Sam. 12.1.

2 For as the fat is taken away from the peace offring, so was † Dauid chosen out of the children of Israel.

†Dauid.

3 *He played with the Lyons, as with kids, and with beares, as with lambes.

1.Sam. 17. 34.

4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

1.Sam. 17. 49,50,51.

5 For hee called vpon the most High Lorde, which gaue him strength in his right hande, to slay that mighty warriour, and that hee might set vp the horne of his people againe.

1.Sam. 18.7. ‖Or, the people.

6 *So he gaue him the praise of tenne thousand, and honoured him with ‖ great praises, and gaue him a crowne of glory.

‖Or, with blessings of the Lord,

7 *For hee destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

2.Sam. 5.7

8 In all his works hee praised the Holy one, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.

9 *He set singers also before the altar, and according to their time hee made sweete songs, that they might praise God dayly with their songs.

1.Chro. 16.4

10 He ordeined to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glory in Israel.

2.Sam. 12. 13.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 † *Solomon reigned in a peaceable time, and was glorious: for God made al quiet round about, that he might build an house in his name, and prepare the Sanctuary for euer.

† Salomon. 1.King. 4. 21,24.

14 *Howe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

1.King. 4 29,30.

15 Thy minde couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroade in the yles, and for thy peace thou wast beloued.

17 *The countries marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1.King. 4 31,32

18 By the Name of the Lorde God, which is called the God of Israel, thou hast *gathered golde as tinne, and hast had as much siluer as lead.

1.King. 10 27.

19 *Thou diddest bowe thy loynes to women, and wast ouercome by thy body.

1.King. 11. 1

20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children, and hast felt sorowe for thy folly.

21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

1.King. 12. 15,16,17.

22 *Neuertheleste the Lord left not off his mercie, neither was he destroyed for his works: neither did he abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Jacob, and a roote of him vnto Dauid.

2.Sam. 7.15.

23 Thus rested Salomon with his fathers, and of his seede hee left behinde him † Roboam, euen ‖ the foolishnesse of the people, and one that had no vnderstanding, *who turned away the people through his counsell, and † Jeroboam the sonne of Nabat, *which caused Israel to sinne, and the wen Ephraim the way of sinne,

† Roboam. ‖Or, a most euident foole. 1.King. 12. 10,11,13, 14.

24 So that their sinnes were so much increased, that they were driuen out of the land.

† Ieroboam, 1.King. 12. 28,30.

25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

THen stoode vp † *Elias the Prophet as a fire, and his word burnt like a lampe.

† Elias. 1.King. 17. 1.

2 He

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commaundements of the Lord.]

3 By the worde of the Lord he shut the heauen, * and three times brought he the fire from heauen.

1. King. 18. 38. & 2. kin. 1. 10, 12.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

5 * Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

2. King. 17. 21, 22.

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 * Which diddest annoint Kings that they might † recompense, and Prophets to bee thy successors:

1. King. 19. 15. 1. King. 19. 16, 17. † The wickednes of Achab and Iezabel. 2. King. 2. 11 Malac. 4. 5.

9 * Which was taken vp in a whirlewind of fire, and in a charet of fierie horses:

10 Which wast appointed * to reprooue in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue: for * we shall liue.

a That is, they that are such.

12 * When Elias was couered with the storme, † Eliseus was filled with his spirite: while he liued, he was not moued for any prince, neither could any bring him into subiection.

2. King. 2. 12, 15. † Eliseus. 2. King. 13. 21.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their lande, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

1. King. 18. 11, 25.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † * Ezekias made his citie strong, and conueyed water into the middes therof: he digged thorowe the rocke with yron, and made fountaines for waters.

† Ezekias. 2. King. 18. 2, 3 2. King. 18. 13.

18 * In his time came Senacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they sorowed like a woman in trauaile.

20 But they called vpon the Lorde, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 [Yee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

2. Kin. 19. 35 Esa. 37. 36. Iob. 1. 18. 2. mac. 7. 41. 2. mac. 8. 19.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as † Esai the great Prophet and faithful in his vision had commanded him.

† Isaias. 2. King. 20. 10, 11. * Esa. 38. 8.

24 * In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem, and Seth.

THe remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as hony in all mouthes, and as musike at a banquet of wine.

† Iosias. 2. King. 22. 2. and 23. 2. 2. chro. 34. 3.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodly he established religion. 2. King. 23. 4.

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therfore he gaue their ‖ horne vnto other, and their honour to a strange nation. ‖ Or, power.

6 Hee burnt the elect citie of the Sanctuary, * and destroyed the streetes therof according to the ‖ prophesie of † Ieremias. 2. King. 25. 9. ‖ Or, hand. † Ieremiah. Iere. 38 6, Iere. 1. 5.

7 For they * intreated him euil, which neuertheless was a Prophet, * sanctified from his mothers wombe, that he might roote out and afflict, and destroy, and that he might also build vp, and plant.

8 † * Ezechiel saw the glorious vision, which was shewed him vpon the charet of the Cherubims. † Ezechiel. Ezc. 1. 3, 15, Ezek. 13. 9. & 38. 11, 16

9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, & let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope. Chap. 46. 12 Hos. 2. 24. ezra. 3. 2. † Zorobabel.

11 ¶ * How shal we praise † Zorobabel, which was a ring on the right hand! † Iesus. Zech. 3. 1.

12 So was † * Iesus also the sonne of Iosedec: these men in their time builded the house, & set vp the Sanctuary of the Lord againe, which was prepared for an euerlasting worship. ezra. 3. 2. hag. 1. 12. and 2. 3. Nehe. 7. 1.

13 ¶ * And among the elect was † Nehemias whose renoumne is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses. † Nehemias. † Enoch. Gen. 5. 24. chap. 44. 16. hebr. 11. 5.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth. † Ioseph. Gen. 41. 44.

15 Neither was there a like man vnto † * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept. and 42. 6. and 45. 8. † Sem.

16 † * Sem and † Seth were in great honor among men: and so was † Adam aboue euery liuing thing in the creation. Gen. 5. 3. and 11. 10. † Seth. † Adam.

CHAP. L.

1 *Of Simon the sonne of Onias.* 22 *An exhortation to praise the Lord.* 27 *The author of this booke.*

†SImon * the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple, †Simon. 2. Mac. 3. 4 ‖ Or, people.

2 Vnder

a Which Salomon made, 1. Kin. 7. 23.

2 Under him was the foundation of the double height laide, and the hie walles that compaſſeth the Temple.

3 In his dayes the places to receiue water, that were decayed, were reſtored, and the waſſe was about in meaſure as the ſea.

a Which Salomon made, 1. Kin. 7. 23.

4 He took care for his people, that they ſhould not fall, and fortified the citie againſt the ſiege.

5 How honourable was his conuerſation among the people, and when hee came out of the houſe couered with the vaile!

6 He was as the morning ſtarre in the midſt of a cloud, and as the moone when it is full,

7 And as the ſunne ſhining vpon the temple of the moſt High, and as the rainebowe that is bright in the faire clouds,

8 And as the floure of the roſes in the ſpring of the yeare, and as lilies by the ſpringes of waters, and as the branches of the frankincenſe tree in the time of ſommer,

9 As a fire and incenſe in the cenſer, and as a veſſel of maſſie gold, ſet with all maner of precious ſtones,

10 And as a faire oliue tree that is fruiteful, and as a cypreſſe tree, which groweth vp to the cloudes.

11 When hee put on the garment of honour and was clothed with all beautie, he went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Prieſts hands, he himſelfe ſtood by the hearth of the altar compaſſed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compaſſed him as the branches of the palme trees.

13 So were all the ſonnes of Aaron in their glorie, and the oblations of the Lorde in their hands before all the congregation of Iſrael.

14 And that he might accompliſh his miniſterie vpon the altar, and garniſh the offering of the moſt High, and Almightie,

15 He ſtretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good ſauour vnto the moſt high King of all.

16 Then ſhouted the ſonnes of Aaron, and blowed with hollen trumpets, & made a great noyſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell downe to the earth vpon their faces to worſhip their Lord God almightie, and moſt High.

18 The ſingers alſo ſang with their voices, ſo that the ſound was great, and the melody ſweet.

19 And the people prayed vnto the Lord moſt high with prayer before him that is mercifull, till the honour of the Lord were performed, & they had accompliſhed his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the whole Congregation of the children of Iſrael, that they ſhould giue prayſe with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worſhip, that he might receiue the bleſſing of the moſt High.

22 Now therefore giue prayſe all ye vnto God, that worketh great things euery where, which hath increaſed our dayes from the wombe, and dealt with vs according to his mercie.

23 That he would giue vs ioyfulnes of heart, and peace in our dayes in Iſrael, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtims, & the fooliſh people that dwell in [Sicimus.

[Or, Sichem.

27 ¶ Ieſus the ſonne of Sirach, the ſonne of Eleazarus of Ieruſalem, hath written the doctrine of vnderſtanding and knowledge in this booke, and hath powred out the wiſedome of his heart.

28 Bleſſed is he that exerciſeth himſelfe therein: and he that layeth vp theſe in his heart, ſhall be wiſe.

29 For if he doe theſe things, he ſhalbe ſtrong in all things: for he ſetteth his ſteps in the light of the Lord, which giueth wiſedome to the godly. The Lord be prayſed for euermore. So be it, ſo be it.

CHAP. LI.

A prayer of Ieſus the ſonne of Sirach.

I Will confeſſe thee, O Lord and king, & prayſe thee, O God my Sauiour: I will giue thanks vnto thy Name.

2 For thou art my defender and helper, & haſt preſerued my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lippes that are occupied with lies: thou haſt holpen me againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercie, & for thy Names ſake, from the roaring of them that were ready to deuoure me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked mee round about, and from the midſt of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from falſe acculation to the King, and from the ſlander of an vnrighteous tongue.

6 [My ſoule ſhal prayſe y Lord vnto death:] for my ſoule drew neere vnto death: my life was neere to the hell beneath.

7 They compaſſed me on euery ſide, & there was no man to helpe mee: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuereſt ſuch as waite for thee, and ſaueſt them out of the hands of the [enemies.

[Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lorde, that hee would not leaue me in the day of my trouble, and in the time of the proud without helpe.

11 I will prayſe thy Name continually, and will ſing prayſe with thankſgiuing: and my prayer was heard.

12 Thou ſaueſt me from deſtruction, & deliuereſt me from the euill time: therefore will I giue thanks, and prayſe thee, and bleſſe the name of the Lord.

13 When I was yet yong, or euer I went abroad,

abroad, I desired wisedome openly in my prayer,
14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that waxeth ripe out of the flower.
15 Mine heart reioyced in her: my foot walked in the right way, and from my youth vp sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I wil be ielous of that that is good: so shall I not be confounded.
19 My soule hath wrastled with her, and I haue examined my woorkes: I lifted vp mine hands on hie, and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
23 Draw neere vnto me, ye vnlearned, and dwell in the house of learning.
24 Wherefore are you slowe? and what say you of these things, seeing your soules are very thirstie?
25 I opened my mouth, and sayde, "Buy her for you without money. *Isa.55.1.*
26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Beholde with your eyes, "howe that I haue had but litle labour, and haue gotten vnto me much rest. *Chap.6.18.*
28 Get learning with a great summe of money: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
30 Doe your duetie betimes, and he wil giue you a reward at his time.

Baruch.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the woords of the Booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, the sonne of Helcias wrote in at Babylon,
Or, Sedeias.
2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the woordes of this booke, that Iechonias the sonne of Joacim king of Juda might heare, & all the people that were come to heare the booke,
4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud.
Or, Sud.
5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power,
7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Ierusalem,
8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into ‖ Iuda land of Juda, the tenth day of the moneth ‖ Siban, to wit, siluer vessels, which Sedecias the sonne of Josias King of Juda had made,
Or, Iuda. *Or, Sibat.*
9 After that Nabuchodonosor King of Babylon had leade away Iechonias from Ierusalem, and his princes, and his nobles, prisoners, and the people, and carried them to Babylon.
10 And they sayd, Beholde, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lorde our God,
‖ Or, Manna, for Minhah, which was the morning and morning sacrifice. *Deut.18.53.*
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dates may be vpon earth, as the dayes of heauen,
12 And that God would giue vs strength and lighten our eies, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.
13 Pray for vs also vnto the Lorde our God, (for wee haue sinned against the Lord our God, and vnto this day the furie of the Lorde, and his wrath is not turned from vs.) *Chap.2.15.*
14 And reade this Booke (which wee haue sent to you to bee rehearsed in the Temple of the Lorde) vpon the feast dayes, and at time conuenient.
15 Thus shall ye say, "To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Juda, and to the inhabitants of Ierusalem, *Chap.2.6.*
16 And to our Kings, and to our princes, and to our priests, and to our prophets, and to our fathers, *Dan.9.15.*
17 Because we haue "sinned before the Lord our God, *Dan.9.5.*
18 And haue not obeyed him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that hee gaue vs openly.
19 From the day that the Lorde brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and wee haue bene negligent to hearke his voyce.

20 "Where-

Deu.28.15. 20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheleſſe, we haue not hearkned vnto the voice of the Lord our God, according to all the words of the prophets, whō he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euil in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

WHerefore the Lorde our God hath performed his word, which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, & against our Princes and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ieruſalem, according to things, that were written in the law of Moyses,

Deut.28.53. 3 That some among vs should *eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lorde our God, and haue not heard his voice.

Chap.1.15. 6 *To the Lord our God appertaineth righteouſneſſe, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkned vnto his voice, to walke in the commaundements of the Lorde that he hath giuen vnto vs.

Dan.9.15. 11 *And nowe, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, & thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 *Open thine eyes, & beholde: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lorde, neither ‖praiſe nor righteouſneſſe. Deut.26.15. Isa.63.15. *Psal.6.5,6. and 115.17. 18 Isa.38. 18,19. ‖Or, glory, nor praise of righteousnesse.

18 But the soule that is vexed for the greatneſſe of sinne, and he that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteouſneſſe, O Lord.

19 For we do not require mercie in thy sight, O Lord our God, for the righteousnes of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

‖Or, by the hand of thy seruants. Iere.27.7.

21 *Thus saith the Lord, Bow downe your shoulders, and serue the king of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ieruſalem, I will cause to cease the voyce of mirth, and the voice of toy, and the voyce of the bridegroome, and the voice of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And lo, they are cast out to the heat of the day, and to the cold of the night, and are dead in great miſerie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lorde our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruaunt Moyses, in the day when thou diddest commaund him to write thy Law before the children of Israel, saying,

29 *If ye will not abide my voice, then shall this great swarme and multitude be turned into a very few among the nations where I wil scatter them. Leuit.26.14. deut.28.15.

30 For I knowe that they will not heare mee: for it is a stiffnecked people: but in the land of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and praise mee in the lande of their captiuitie, and thinke vpon

my Name.

33 Then shal they turne them from their hard backs, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Jacob, and they shall be lordes of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the lande that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 He praiseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 39 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art mercifull, and haue pity vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lorde Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, & thy Name, at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuity: for we haue considered in our mindes all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commaundements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art waxen olde in a strange countrey.

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome.

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest know also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and golde, wherein men trust and made none ende of their gathering?

18 For they that coined siluer, and were so carefull of their worke, and whose inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman.

23 Nor the Agarines that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thinke vpon the pathes thereof.

24 O Israel, howe great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is high, and vnmeasurable.

26 There were the giants, famous from the beginning: they were of so great stature, and so expert in warre.

27 Those did not the Lorde choose, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine golde?

31 No man knoweth her wayes, neither considereth her pathes.

32 But he that knoweth all things, knoweth her, and he that found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when her calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Heere we be: and so with cheerefulnes they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memorial of Israel.

6 Yee are solde to the nations, not for your destruction: but because yee prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and yee haue grieued Ierusalem, that nourished you.

9 When shee saw the wrath comming vpon you from God, she said, Hearken, ye that dwel about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the euerlasting will hath brought vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackecloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thorow the Euerlasting, and ioy is come vpon mee from the holy One, because of the mercy which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is shee that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall shee be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of deuils for a great season.

36 O Ierusalem looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

glory of the worship of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fil the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercy and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted. a That is, seuentie yeeres. *Isa.* 44 8, 9, 10. & 46. 5, 7. *psal.* 115. 4. *wis.* 13. 10.

BEcause of the sinnes that yee haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there many yeeres, and a long season, euen a seuen generations, and after that will I bring you away peaceably from thence.

3 *Nowe shall ye see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them, worshipping them,

5 But say yee in your hearts, O Lord, wee must worship thee.

6 For mine Angel shalbe with you, and shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layde ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take golde for a mayd that loueth to be decke,

9 So make they crownes for the heads of their gods: sometimes also the Priestes themselues conuey away the golde and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke their gods of siluer, and gods of golde, and of wood, with garmentes like men,

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine Iudge of the country: yet can he not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet is hee not able to defend himselfe from battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the ‖ gates are shut in round about vpon him that hath offended the king: or as one that should bee led to bee put to death, so the priestes keepe their temples with doores, and with lockes, and with barres, lest their gods should be spoyled by robbers. ‖ Or, *courts.*

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not. ‖ Or, *brasse.*

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes and birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 *They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed. *Isa.* 46. 7.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe can they make themselues straight: but they set gifts before them, as vnto dead men. *Psal.* 115. 4. *Wis.* 13, 10.

27 As for the things that are offered vnto them, their Priestes sell them, and abuse them: like wise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touch their sacrifices: by these things yee may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priests sit in their Temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare and cry before their gods, as men doe at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a King, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them, and kepe it not, they will not require it.

35 They

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shewe no mercie to the widowe, nor doe good to the fatherlesse.

38 Their gods of wood, golde, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand their things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women, girded with coards, sit in the streets, and burne straw.

Or, bran.

43 And if one of them be drawen away, & lie with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmithes make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: howe should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

Psal. 115.4. & 135.15.

50 For seeing they be but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shall be manifest to all nations and Kings, that they be no gods, but the works of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither pursewe from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priests will escape and saue themselues, but they burne as the balkes therein.

55 They can not withstand any King or enemies: how can it then be thought or sayde that they be gods?

56 Moreouer, these gods of wood, of golde, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessel in an house, whereby he that vseth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightening when it shineth, it is euident: and the winde bloweth in euery countrey.

61 And when God commandeth the cloudes to go about the whole world, they do as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 Forasmuch now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, and do themselues good.

68 So ye may be certified that by no manner of meanes they are gods: therefore feare them not.

69 For as a scarrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, & gold, & siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and highnesse which taketh vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall be a theme to the country.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

¶ The ſong of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the middes of the hote fierie furnace.

35 The prayer of Azarias. 46 The crueltie of the king. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praiſe the Lord and prouoke all creatures to the ſame.

24 ND they walked in the midſt of the flame, prayſing God, and magnified the Lord.

25 Then Azarias ſtood vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſayde,

26 Bleſſed be thou, O Lord God of our fathers: thy name is worthy to bee praiſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, & all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Ieruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right & equitie haſt thou brought all theſe things vpon vs because of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in all things haue we trespaſſed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haſt commanded vs, that we might proſper.

31 Wherefore in al that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 And deliuered vs into the handes of our wicked enemies, and moſt hatefull traitors, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now we may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Pet for thy Names ſake we beſeech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſraels ſake, and for thy holy Iſraelis ſake,

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeede as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For we O Lord are become leſſe then any nation, and bee kept vnder this day in all the world, becauſe of our ſinnes:

38 So that now wee haue neither prince, nor prophet nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that we might find mercie.

39 Neuertheleſſe, in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thouſand of fat lambes, ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And now wee followe thee with all our heart and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy miracles, and giue thy Name the glorie, O Lord.

44 That all they that vex thy ſeruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 ¶ Now the Kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with a naphtha, and with pitch and with towe, and with fagots.

a Which is a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke chap. 10.

47 So that the flame went out of the fornace fortie and nine cubites.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moiſt whiſſling winde, ſo that the fire touched them not at al, neither grieued nor troubled them.

51 Then theſe three (as out of one mouth) praiſed, and glorified and bleſſed God in the fornace, ſaying,

52 Bleſſed bee thou, O Lord God of our fathers, and praiſed and exalted aboue all things for euer, and bleſſed be thy glorious and holy Name, and praiſed aboue al things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glorie, and praiſed aboue all things, and exalted for euer.

54 Bleſſed be thou that beholdeſt the depths, and ſitteſt vpon the Cherubims, and praiſed aboue all things, and exalted for euer.

55 Bleſſed be thou in the glorious throne of thy kingdome, and praiſed aboue all things, and exalted for euer.

56 Bleſſed bee thou in the firmament of heauen, and praiſed aboue all things, and glorified for euer.

57 All yee workes of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

58 O heauens, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer. *Pſal. 148.*

59 O Angels of the Lord, bleſſe ye the Lord: praiſe him, & exalt him aboue al things for euer.

60 All ye waters that be aboue the heauen, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, bleſſe ye the Lorde: praiſe him, and exalt him aboue all things

things for euer.

62 O Sunne and Moone, bleſſe ye the Lord: prayſe him and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

65 All yee windes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

66 O fire and heate, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

67 O ‖ Winter and Summer, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

68 O dewes and ‖ ſtormes of ſnowe, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

69 O froſt and cold, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

70 O yce and ſnowe, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

71 O nights and dayes, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

72 O light and darkeneſſe, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lord: let it praiſe him, and exalt him aboue all things for euer.

75 O mountaines and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

78 O ſea, and floods, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

79 O whales, and all that mooue in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

80 All yee fowles of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, prayſe him, and exalt him aboue all things for euer.

84 O Prieſts of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

86 O ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer: for he hath deliuered vs from the hell, and ſaued vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confeſſe vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lord, bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie endureth worlde without ende.

The hiſtorie of ‖ Suſanna, which ſome ioyne to the ende of Daniel, and make it the thirteenth Chapter.

1 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickednes. 23 She chuſeth rather to obey God, though it be to the danger of her life. 34 She is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Ioacim.

2 And he tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and mother alſo were godly people, and taught their daughter according to the Law of Moyſes.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honorable then all others.

5 The ſame yeere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and all ſuch as had any thing to doe in the Law, came thither vnto them.

7 Nowe when the people departed away at noone, Suſanna went into her husbands garden to walke.

8 And the two elders ſawe her that ſhe went in daily and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their mindes, and caſt downe their eyes, that they ſhoulde not ſee heauen, nor remember iuſt iudgements.

10 And albeit they were both wounded with

Eee two

her lout, yet durſt not one ſhewe another his griefe.

11 For they were aſhamed to declare their luſt, that they deſired to haue to doe with her:

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſayd to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the ſame place, and after that they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together when they might finde her alone.

15 Now when they had eſpied out a conuenient time, that ſhee went in, as her maner was, with two maydes onely, and thought to waſh her ſelfe in the garden, (for it was an hote [illegible])

16 And there was no body there, ſaue the two Elders that had hid themſelues, and watched for her:

17 Shee ſayd to her maydes, Bring me oyle and ſope, and ſhut the garden doores, that I may waſh me.

18 And they did as ſhee bade them, and ſhut the garden doores, and went out themſelues at a backe doore, to fet the thing that ſhee had commanded them: but they ſawe not the Elders, becauſe they were hid.

19 Now when the maydes were gone forth, the two Elders roſe vp and came vnto her, ſaying,

20 Beholde, the garden doores are ſhut, that no man can ſee vs, and wee burne in loue with thee: therefore conſent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witneſſe againſt thee, that a yong man was with thee, and therefore thou didſt ſend away thy maydes from thee.

22 Then Suſanna ſighed, and ſaid, I am in trouble on euery ſide: for if I doe this thing, it is death vnto mee: and if I doe it not, I cannot eſcape your handes.

23 It is better for me to fall into your hands, and not doe it, then to ſinne in the ſight of the Lord.

24 With that Suſanna cried with a loude voyce, and the two Elders cried out againſt her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the ſeruants of the houſe heard the cry in the garden, they ruſhed in at the backe doore, to ſee what was done vnto her.

27 But when the Elders had declared their matter, the ſeruants were greatly aſhamed: for there was neuer ſuch a report made of Suſanna.

28 On the morowe after, came the people to Joacim her husband, and the two Elders came alſo, full of miſchieuous imagination againſt Suſanna, to put her to death,

29 And ſaid before the people, Send for Suſanna the daughter of Helcias Joacims wife. And immediatly they ſent.

30 So ſhe came with her father and mother, her children and all her kinred.

31 Now Suſanna was very tender, and faire of face.

32 And thoſe wicked men commanded to vncouer her face, (for ſhe was couered) that they might ſo be ſatisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders ſtoode vp in the middes of the people, and laid their handes vpon her head.

35 Which wept, and looked vp toward heauen: for her heart truſted in the Lord.

36 And the Elders ſayd, As wee walked in the garden alone, ſhe came in with two maides, whom ſhe ſent away from her, and ſhut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then wee which ſtoode in a corner of the garden, ſeeing this wickednes, ran vnto them, and we ſaw them as they were together.

39 But wee could not hold him: for hee was ſtronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, wee aſked her what yong man this was, but ſhe would not tell vs: of theſe things are wee witneſſes.

41 Then the aſſembly beleeued them, as thoſe that were the Elders and Iudges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loude voyce, and ſayd, O euerlaſting God, that knoweſt the ſecrets, and knoweſt all things afore they come to paſſe,

43 Thou knoweſt, that they haue borne falſe witneſſe againſt mee, and beholde, I muſt die, whereas I neuer did ſuch things as theſe men haue maliciouſly inuented againſt me.

44 And the Lord heard her voyce.

45 ¶ Therefore when ſhee was led to be put to death, the Lord raiſed vp the holy ſpirit of a yong childe, whoſe name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and ſayd, What meane theſe wordes, that thou haſt ſpoken?

48 Then Daniel ſtoode in the middes of them, and ſayd, Are yee ſuch fooles, O Iſraelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Iſrael?

49 Returne againe to iudgement: for they haue borne falſe witneſſe againſt her.

50 Wherefore the people turned againe in all haſte, and the Elders ſayd vnto him, Come, ſit downe among vs, and ſhewe it vs, ſeeing God hath giuen thee the office of an Elder.

51 Then ſayde Daniel vnto them, Put theſe two aſide, one farre from another, and I will examine them.

52 So when they were put aſunder one from another, hee called one of them and ſayde vnto him, O thou that art olde in a wicked life, now thy ſinnes which thou haſt committed aforetime, are come to light.

53 For thou haſt pronounced falſe iudgements, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous haſt thou not ſlay. Exod. 23.7.

54 Now then, if thou haſt ſeene her, tell me, Vnder what tree ſaweſt thou them companying

Or, Ilex.

Or, mirtle tree.

a Called Arbaba, whereof euery one contained ſomewhat more then nine gallons, which make in all an hundreth and eight gallons at the leaſt.

b Called Metreta, and euery one of theſe meaſures contained about ten gallons, which in all make three hundred.

panying together? Who answered, Under a lentiske tree.

55 Then sayde Daniel, Verily thou hast lyed against thine owne head: for loe, the Angell of God hath receiued the sentence of God, to cut thee in two.

Or, lyke.

56 So put hee him aside, and commaunded to bring the other, and sayde vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell me, Vnder what tree diddest thou take them companying together? Who answered, Vnder a grene tree.

Or, mirtle tree.

59 Then sayd Daniel vnto him, Verily thou hast also lied against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loude voyce, and praysed God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth)

62 And according to the Lawe of Moyses they deale with them, as they deale wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. prou. 19. 5.*

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was layde with his fathers, and Cyrus of Persia reigned in his stede.

The historie of Bel and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

NOw when King Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue [a] great measures of fine flour, and fourtie sheepe, and sixe great [b] pots of wine.

a Called Artaba, whereof euery one contained somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King sayd vnto him, Why doest not thou worship Bel?

5 Who answered, and sayd, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then sayd the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much hee eateth and drinketh euery day?

7 Then Daniel smiled and sayd, O king, be not deceiued: for this is but clay within, & brasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his Priestes, and sayd vnto them, If ye tell me not who this is that eateth vp these expenses, ye shal die:

9 But if yee can certifie me that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel sayd vnto the King, Let it be according to thy word.

10 (Now the Priests of Bel were threescore and tenne, beside their wiues and children) and the King went with Daniel into the Temple of Bel.

11 So Bels Priests sayd, Behold, we shall go out, and set thou the meate here, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morow when thou comest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or els Daniel that hath lyed vpon vs.

13 Now they thought thēselues sure inough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the Priestes with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the king sayd, Daniel, are the seales whole? Who answered, Yea, O King, they bee whole.

18 And assoone as hee had opened the doore, the king looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceite.

19 Then laughed Daniel, and held the king that he should not goe in, and sayd, Behold now the pauement, and marke well whose footesteps are these.

20 And the king sayd, I see the footesteps of men, women, and children: therefore the king was angry.

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 There-

22 Therefore the King slewe them, and delyuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Seyest thou that this is of braste also? loe, hee liueth, and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then sayd Daniel vnto the King, I will worship the Lorde my God: for he is the liuing God.

26 But giue mee leaue, O King, and I will slay this Dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitche, and fatte, and haire, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or els we will destroy thee and thine house.

30 Now when the King sawe, that they preassed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was six dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc sayde, Lorde, I neuer sawe Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayde Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that loue thee and feare thee.

39 So Daniel arose, and did eate, and the Angel of the Lorde set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when hee came to the den, he looked in, and beholde, Daniel sate in the midst of the Lions.

41 Then cryed the King with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 And hee drewe him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first Booke of the Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus spoileth vp seuen.

AFter that Alexander the Macedonian, the sonne of Philip, went foorth of the land of Chettiim, and slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 Hee tooke great warres in hand, and wanne strong holdes, and slew the Kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoyles of many nations, in so much that the world stoode in awe of him: therefore his heart was puffed vp and was hautie.

4 b Also when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then hee called for the eldest of his seruants, which had bene brought vp with him of childhead, and parted his kingdom among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 c And his seruants reigned euery one in his roome.

10 And they all caused themselues to be crowned after his death, and so did their children after them many yeeres, and much mischeefes increased in the world.

11 For out of them came the wicked roote, euen Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Grecians.

12 d In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a couenant with

a The first battell with the Carthaginenses was fought at this time.

b The beginning of the kingdome of Persia.

c The beginning of the kingdome of Syria.

‖ Or, noble.

d The beginning of the kingdome of the Parthians. *Ioseph. Antiq. 12. chap. 6.*

e The wicked serpentine head long into mischiefe.

f By drawing the skin ouer the part that was circumcised, as Cels. 7. cap. 25. Epiph. lib. de ponderibus, & mensuris.

g The second battell with the Carthaginenses.

h The battell of Macedonia.

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the heathen that are rounde about vs: for since we departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were redy, and went to the King, which gaue them licence to doe after the the ordinances of the heathen,

15 e Then set they vp a place of exercise at Hierusalem, according to the fashions of the heathen.

16 And made themselues f vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were solde to doe mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie companie, with Charets, and Elephants, and with horsemen, and with a great nauie,

19 g And moued warre against Ptolemeus King of Egypt: but Ptolemeus was afraide of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth fourtie and three yere,

22 And went vp to ward Israel and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowels, and the golden basens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee founde, and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegroome tooke him to mourning, and shee that sate in the marriage chamber was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

30 h After two yeeres the king sent his chiefe taxe-master into the cities of Juda, which came to Jerusalem with a great multitude,

31 Who spake peaceable woordes to them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoyled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer, they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they reserued it with weapons and victailes, and gathered the spoile of Jerusalem, and laid it vp there.

38 Thus became they a sore snare, and were in an ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 Insomuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes. *Ioseph. Ant. 12. cap. 6. & 7.*

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should follow the strange lawes of the country,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie, *‖ Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set vp altars & groues, and Chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Law, and change all the ordinances.

52 And that whosoeuer would not doe according to the commandement of the King, should suffer death.

53 In like manner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And

e The wicked fal headlong into mischiefe.

f By drawing the skin ouer y part that was circumcised, as Celf. 7. cap. 25. Epiph. lib. de ponderibus, & mensuris.

g The second battell with the Carthaginenses.

h The battell of Macedonia.

56 And they drowe the Iſraelites into ſecret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundreth and fiue and fortieth yeere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, and in the ſtreets they burnt incenſe.

59 And the bookes of the Lawe, which they found, they burnt in the fire, and cut in pieces.

‖ Or, is a manifeſt note of the enemies of God

60 Whoſoeuer had a booke of the Teſtament found by him, or whoſoeuer conſented vnto the Law, the kings commandement was, that they ſhould put him to death by their authority.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed,

64 And they hanged vp the children at their necks, and they ſpoiled their houſes, and ſlew the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eat vncleane things,

66 But chooſe rather to ſuffer death, then to bee defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

‖ Or, rage.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie, 19 They refuſe to do ſacrifice vnto idoles. 24 The zeale of Mattathias for the law of God. 33 They are ſlaine, and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying commaundeth his ſonnes to ſticke by the word of God, after the example of the fathers.

Ioſeph. Ant. 12 cap. 7.

IN thoſe dayes ſtood vp Mattathias the prieſt, the ſonne of Joannes, the ſonne of Symeon, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

2 And he had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whoſe name was Apphus.

‖ Or, Auaran.

6 Now he ſaw the blaſphemies, which were committed in Juda and Jeruſalem:

7 And hee ſayd, Woe is me: wherefore was I borne, to ſee this deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the hands of the enemies,

8 And the Sanctuarie is in the hands of ſtrangers: her Temple is as a man that hath no renowme.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her young men are fallen by the ſword of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glory is taken away: of a free woman, ſhe is become an handmaid.

12 Beholde our ſanctuarie, and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his ſonnes, and put ſackecloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of the king, and ſayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt, and fulfill the Kings commaundement, as all the heathen haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie bee in the Kings fauour, and thou and thy children ſhall be enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias anſwered & ſayd with a loud voyce, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commandements,

20 Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

a The father promiſeth for his children, that they ſhall ſerue God: ſo doeth Ioſhua for his houſholde, Ioſh. 24. 15.

21 God be merciful vnto vs, that wee forſake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe words, there came one of the Iewes, in the ſight of all, to ſacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias ſaw it, he was ſo b inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the lawe: therefore hee ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to ſee ſ people offend.

25 And at the ſame time hee ſlewe the Kings commiſſioner, that compelled him to doe ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the ſonne of Salom. Num. 25. 8.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, ſaying, Whoſoeuer is zealous of the Law, and will ſtand by the couenant, let him come forth after me.

28 So he, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ſought after iuſtice and iudgement,

‖ Or, that liued iuſtly and vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was tolde vnto the kings ſeruants,

seruants, and to the garisons, which were in Jerusalem in the citie of Dauid, that men had broken the Kings commaundement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now be sufficient: come forth and doe according to the commandement of the King, and ye shall liue.

34 But they answered, Wee will not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places,

37 But said, We will die all in our innocency: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues & their children, to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murthered in the secrete places.

42 Then came vnto them the assembly of the Assideans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they founde within the coastes of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere, that Mattathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be yee zealous of the law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 * Was not Abraham found faithful in tentation, and it was imputed vnto him for righteousnesse? *Gen.22.9. 1.Mac.2.52.*

53 * Ioseph in the time of his trouble kept the commandement, and was made the lorde of Egypt. *Gen.41.40.*

54 * Phinees our father, because he was zealous and feruent, obteined the couenant of the euerlasting Priesthood. *Num.25. 13.Eccles. 45.23,24.*

55 * Iesus for fulfilling the worde, was made the gouernour of Israel. *Iosh.1.2.*

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land. *Num.14.6, 7.Iosh.14. 13.*

57 * Dauid, because of his mercie, obteined the throne of the kingdome for euermore. *2.Sam.7.4. 2.Kin.2.11.*

58 * Elias, because hee was zealous and feruent in the Lawe, was taken vp euen vnto heauen.

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 * Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan.6.22.*

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 * Feare not ye then the words of a sinfull man: for his glory is but dung and wormes. *Mat.10.26, 28,31. Isa. 40.6,7,8.&* * not be found: for he is turned into his dust, and *51.7,8. Iam.1.10.* his purpose perisheth.

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obteine glory. *1.Pet.1.24. Eccles.14. 18.*

65 And beholde, I knowe that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Judas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fourtie and fiue yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with the sword.

4 In his actes he was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and al the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers Kings, but Jacob reioyced by his actes, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Juda, and destroyed the wicked out of them, & turned away the wrath from Israel.

9 So was hee renowmed vnto the endes of the earth, and hee assembled together those that were ready to perish.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

a Who was gouernour of Syria, Ioseph. Antiq. 12. chap. 9.

11 Which when Judas perceiued, hee went foorth to meete him, and smote him, and slewe him, so that many fell downe slaine, and the rest fled.

12 So Judas tooke their spoyles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He sayd, I wil get me a name, and wil be glorious in the Realme: for I wil goe fight with Judas, and them that are with him, which haue despited the Kings commandement.

15 So hee made him ready to goe vp, & there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Beth-horon, Judas went forth to meete him with a small company.

17 But when they saw the armie comming against them, they said to Judas, How are wee able, being so fewe, to fight against so great a multitude, and so strong, seeing wee be so weary, and haue fasted all this day?

18 Then sayd Judas, It is an easie thing for many to bee shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe will destroy them before our face: therefore be not ye afrayd of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when king Antiochus heard these things, hee was angrie in his minde: wherefore he sent forth, and gathered all the power of his Realme, a very strong armie,

28 And opened his treasurie, and gaue his hoste a yeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Neuertheless, when he saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of olde time,

30 Hee feared lest he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other Kings that were before him.

31 Wherefore hee was beanie in his minde, and thought to goe into Persia, for to take tributes of the countreyes, and to gather much money.

32 So hee left Lysias a noble man, and of the Kings blood to ouersee the kings business, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda and Jerusalem, that he should send an armie against them, to destroy and roote out the power of Israel and the remnant of Jerusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

Deut. 20. 5. Iudg. 7. 3.

38 Then Lysias chose Ptolomeus the sonne of Dorymenes, and Nicanor, & Gorgias, mighty men and the kings friends,

39 And sent with them fourty thousand footmen, and seuen thousand horsemen, to goe into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came & pitched by † Emmaus in the plaine countrey. † Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and golde, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

Ioseph. lib. 12. cap. 10.

42 ¶ Now when Judas and his brethren saw that trouble increased, and that the hoste drew neere vnto their borders, considering the kings wordes, whereby he had commaunded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the

Sanctuarie

Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, and came to Maſpha before Jeruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, and put ſackecloth vpon them, & caſt aſhes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen ſought to paint the likeneſſe of their idoles,

49 And brought the Prieſts garments, and the firſt fruits, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cryed with a loude voice toward heauen, ſaying, What ſhall wee doe with theſe? and whither ſhall we carry them away?

51 For thy Sanctuarie is troden downe and pollu'd, and thy Prieſts are in heauineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loude voyce.

55 And after this Judas ordeined captaines ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houſes, or married wiues, or planted vineyards, or were fearefull that they ſhould returne euery one to his owne houſe,* according to the Law.

Deut. 20. 5. & 24. 5.

57 So the hoſte remoued, and pitched vpon the Southſide of Emmaus.

58 And Judas ſaid, Arme your ſelues, and be valiant men, & be ready againſt the morning to fight with theſe nations, which are gathered together againſt vs to deſtroy vs & our ſanctuary.

59 For it is better for vs to die in battel, then to ſee the calamities of our people and of our Sanctuarie.

60 Neuertheleſſe, as the will of God is in heauen, ſo be it.

CHAP. IIII.

1 *Judas goeth againſt Gorgias which lieth in waite.* 14 *He putteth Gorgias and his hoſte to flight.* 28 *Lyſias inuadeth Iudea,* 29 *But Iudas driueth him out.* 43 *Iudas purifieth the Temple, and dedicateth the altar.*

Ioſeph. lib. 12. cap. 10.

THen tooke Gorgias fiue thouſand foote men, and a thouſand of the beſt horſemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Judas heard it, he remoued, and they that were valiant men, to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Judas campe: and when he found no man there, hee ſought them in the mountaines: for ſayd he, they flee from vs.

6 But aſſoone as it was day, Judas ſhewed himſelfe in the field with three thouſand men, which had neither harneſſe nor ſwords to their minds.

7 And they ſawe that the armies of the heathen were ſtrong and wel armed, and their horſe men about them, and that theſe were expert men of warre.

8 Then ſayde Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſaulte.

9 Remember howe our fathers were deliuered * in the red Sea, when Pharaoh purſued them with an armie.

Exod. 14. 9. 29.

10 Therefore nowe let vs crie vnto heauen, and the Lord will haue mercie vpon vs, and remember the Couenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen knowe, that there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſawe them comming againſt them,

13 And they went out of their tents into the battell, and they that were with Judas blew the trumpets.

14 So they ioyned together, and the heathen were diſcomfited, and fled by the plaine.

15 But the hindmoſt of them fell by the ſword, and they purſued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Jamnia, ſo that there were ſlaine of them about three thouſand men.

‖ Or, Aſdaramoth.

16 So Judas turned againe with his hoſte, from purſuing them,

17 And ſayd vnto the people, Be not greedy of the ſpoyles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoyles.

19 As Judas was ſpeaking theſe wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias ſaw that his were fled, and that Judas ſouldiers burnt the tentes: (for the ſmoke that was ſeene, declared what was done.)

21 When they ſaw theſe things, they were ſore afrayd, and when they ſaw alſo that Judas and his hoſte were in the field ready to fet themſelues in aray,

22 They fled euery one into the land of ſtrangers.

23 So Judas turned againe to ſpoyle the tents, where he gate much golde and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes and praiſed toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And ſo Iſrael had a great victory in that day.

26 ¶ Now all the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afrayd & diſcouraged, becauſe ſuch things came not vpō Iſrael as he would, neither ſuch things as the king had commanded him, came to paſſe.

28 Therefore the next yeere following, gatherea Lyſias threeſcore thouſande choſen foote men,

men, & fiue thousand horsemen to fight against Jerusalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-sura, where Judas came against them with ten thousand men.

30 And when he saw that mighty army, he prayed, and sayd, Blessed be thou, O Sauiour of Israel, *which didst destroy the assault of the mighty man by the hand of thy seruaunt Dauid, *and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afrayd, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the swoorde of them that loue thee: then shall all they that know thy Name, prayse thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Judas souldiers, and that they were readie, either to liue or die valiantly, hee went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Judea.

36 Then sayd Judas & his brethren, Behold, our enemies are discomfited: let vs now goe vp to cleanse, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layd waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuarie.

42 So he chose Priests that were vndefiled, such as delighted in the law,

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlestick, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the works that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fortieth yeere they arose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offred sacrifices of deliuerance & praise,

57 And decked the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproach of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, least the Gentiles should come, and tread it downe, as they had done afore.

61 Therefore they set a garrison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquisheth the heathen that go about to destroy Israel, and helpeth his brethren Simon and Ionathan. 50 He smiteth the citie of Ephron, because they denyed him passage there in.

NOw when the nations round about heard, that the altar was builded, and the Sanctuarie renewed as afore, they were sore grieued. *Ioseph. lib. 13. cap. 12.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖ Arabathene, because they besieged the Israelites, and he smote them with a great plague, and drowe them to straits, and tooke their spoiles. ‖ Or, *Arabbathene.*

4 He thought also vpon the malice of the children of Bean, which had bene a snare & an hinderance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged

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besieged them, and destroyed them vtterly, and burnt their towers with fire, and all that were in them.

6 Afterward, went he against the children of Ammon, where he found a mighty power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gazer with the townes thereof, and so turned again into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman,

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortresse, whereunto we are fled, and Timotheus is captaine of their hoste.

12 Come nowe therefore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which told the same tidings,

15 And sayde that they of Ptolemais, and of Tyrus, and of Sydon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas and the people heard these wordes, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then sayd Iudas to Simon his brother, Chuse thee out men, and go and deliuer thy brethren in Galile, and I and my brother Ionathan will go into the countrey of Galaad.

18 ¶ So hee left Ioseph the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea.

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men, to goe into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoyles.

23 Then they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, & trauailed three dayes iourney in the wildernesse,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euery thing that was done, vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bolora, and Boloy, in Alemis, [Chasbon, Maged and Carnaim (all these cities are strong and great) [Or, Chasphor]

27 And that they were kept in other cities of Galaad, and to morrowe they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wildernesse toward Bolora, and wanne the citie, and slew all the males with the edge of the sword, and tooke all their spoyle, and set fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas saw that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he sayd vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew, that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Iudas vnto Malpha, and layde siege vnto it, and wan it, and slew all the males thereof, and spoyled it, and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged, and Boloy, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Iudas went to meet them.

40 Then Timotheus said vnto the captains of his hoste, When Iudas and his hoste come neere to the flood, if he passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will go ouer vnto him, and shall preuaile against him.

42 Now when Iudas came neere to the flood, he caused the gouernors of the people to remaine by the flood, and commaunded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went first ouer toward them, and all the people after him: and all the heathen were discomfited before him, and cast away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defenced: they could not passe, neither at the right hand nor at the left, but must go thorow it.

47 But they that were in the citie, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a Proclamation to be made thorow out the hoste, that euery man should assaile it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie, all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sword, and destroyed it, and rooke the spoyle therof, and went thorow the citie ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement, and went toward Jamnia.

59 But Gozias and his men came out of the citie to fight against them.

60 And Joseph & Azarias were put to flight, & pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel.

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen: whereseuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castle therof, and burnt the towers therof round about. *Joseph. Ant. 12. cap. 11. & 12.*

66 Then remooued he to go into the land of the strangers, and went thorow Samaria. *Or, Philistims.*

67 At the same time were the Priestes of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of the cities, and came into the land of Juda.

CHAP. VI.

1 Antiochus willing to take the citie of Elymais, is driuen away of the citizens. 8 He falleth into sickenes, & dieth. 17 His sonne Antiochus is made king. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiantly all. 48 The siege of Sion.

Joseph. Ant. 12. cap. 13.

NOw when king Antiochus trauailed thorow the high countries, he heard that Elimais in the countrey of Persia, was a citie greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich Temple, wherein were coueringes of golde, coat armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Jewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Jerusalem, and fenced the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore he sent for all his friends, and sayd vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils that

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I haue done at Ierusalem: for I toke all the
vessels of golde and syluer that were in it, and
sent to destroy the inhabitants of Iuda without
cause.

13 I know that these troubles are come vpon
me for the same cause, and beholde, I must die
with great sorow in a strange land.

14 Then called he for Philip, one of his
friends, whom he made ruler ouer his Realme,

15 And gaue him the crowne, and his robe,
and the ring, that he should instruct his sonne
Antiochus, and bring him vp, till he might
reigne himselfe.

16 So king Antiochus died there in the hun-
dreth fourtie and nineth yeere.

Ioseph. Ant. xii. cheap. 14.

17 ¶ When Lysias knewe that the king was
dead, he ordeined Antiochus his sonne (whom
he had brought vp) to reigne in his fathers stead,
and called him Eupator.

18 Now they that were in the castle at Ieru-
salem, kept in the Israelites round about ȳ Sanc-
tuarie, and sought alwayes their hurt, and the
strengthening of the heathen.

19 Therfore Iudas thought to destroy them,
and called all the people together to besiege
them.

20 So they came together, & besieged them
in the hundreth and fiftie yeere, & made instru-
ments to shoote, and other engins of warre,

21 But certaine of them that were besieged,
gate foorth, (vnto whom some vngodly men of
Israel ioyned themselues)

22 And they went vnto the king, saying, How
long wilt thou cease from executing iudgement,
and auenge our brethren?

23 We haue bene ready to serue thy father,
and to go forward in those things, that he ap-
pointed, and to obey his commaundements.

24 Therefore they of our nation fell from vs
for this cause, and wheresoeuer they found any
of vs, they slewe them, and spoyled our inheri-
tance.

25 And they haue not onely layde hand vpon
vs, but vpon all about their borders.

26 And beholde, this day are they besieging
the castle at Ierusalem to take it, and haue forti-
fied the Sanctuary, and Beth-sura.

27 And if thou doest not preuent them quick-
ly, they will doe greater things then these, and
thou shalt not be able to ouercome them.

28 When the king heard this, he was very
angry, and called all his friends, the captains of
his armie, and his horsemen,

29 And bands that were hired, came vnto
him from the kings, that were confederate, and
from the Iles of the sea.

30 So the number of his armie was an hun-
dreth thousand footemen, and twentie thousande
horsemen, and two and thirtie Elephants exer-
cised in battell.

31 These came through Idumea, and drewe
neere to Beth-sura, and besieged it a long sea-
son, and made engins of warre, but they came
out, and burnt them with fire, and fought vali-
antly.

32 Then departed Iudas from the castle, and
remooued the hoste toward Beth-zacarias, ouer
against the Kings campe.

33 So the king arose very early, and brought
the armie and his power towarde the way of
Beth-zacarias, where the armie set themselues
in aray to the battell, and blewe the trumpets.

34 And to prouoke the Elephants for to fight,
they shewed them the blood of grapes and mul-
beries,

35 And they set the beastes according to the
ranges: so that by euery Elephant there stood a
thousand men armed with coates of maile and
helmets of brasse vpon their heades, & vnto eue-
ry beast were ordained fiue hundreth horsemen of
the best,

36 Which were ready at all times where-
soeuer the beast was: and whithersoeuer the beast
went, they went also, & departed not from him.

37 And vpon them were strong towers of
wood ȳ couered euery beast, which were faste-
ned thereon with instruments, and vpon euery
one were two & thirtie men that fought in them,
and the Indian that ruled him.

38 They set also the remnant of the horse-
men vpon both the sides in two wings of the
hoste, to stirre them vp, and to keepe them in the
valleys.

39 And when the sunne shone vpon the golden
shields, the mountaines glittered therewith, and
gaue light as lampes of fire.

40 Thus part of the kings army was spread
vpon the hie mountaines, and part beneath: so
they marched forward warily, and in order.

41 And all they that heard the noyse of their
multitude, and the marching of the company &
the rattling of the harneste, were astonied: for
the armie was very great and mighty.

42 Then Iudas and his hoste entered into
the battell, & they slewe fiue hundreth men of the
kings armie.

43 ¶ Now when Eleazar, the sonne of Sa-
ron, saw one of the Elephants armed with royal
harneste, and was more excellent then all the o-
ther beasts, he thought that the king should be
vpon him.

1 Or, Sauaran.

44 Wherefore he iouparded himselfe to deli-
uer his people, and to get him a perpetual name,

45 And ranne boldely vnto him through the
middes of the hoste, slaying on the right hand
and on the left, so that they departed away on
both sides.

46 So went he to the Elephants feete, and
gate him vnder him, and slewe him: then fell the
Elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king
and the fiercenesse of his armie, departed from
them.

48 ¶ And the kings armie went vp to meet
them toward Ierusalem, and the king pitched
his tents in Iudea toward mount Sion.

49 Moreouer the king tooke truce with them
that were in Beth-sura: but when they came
out of the citie, because they had no victuales
there, and were shut vp therein, and the land
had rested,

50 The king tooke Beth-sura, and set there
a garison to keepe it,

51 And besieged the Sanctuary many dayes,
and made instruments to shoote, and other en-
gins of warre, and instruments to cast fire and
stones and pieces to cast darts and slings.

52 ‖ They also made engins against their en-
gins, and fought a long season.

2 Or, the Iewes.

53 But in the garners there were no victuales:
for it was the seuenth yeere, and then they that
were in Iudea, and were deliuered from the

3 This example is not to be followed, because it is contrary to the cōmandement.

Gentiles, haue eaten vp the reliques of the ſtore.

54 So that in the Sanctuarie were few men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Nowe when Lyſias heard that Philip, (whom Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his ſonne, that he might be king)

56 Was come againe out of Perſia, and Media and the Kings hoſte with him, and thought to take vnto him the rule of things,

57 He and his haſted, & were ſtirred forward by them in the caſtle to goe and tell the King, and the captaines of the hoſte, and to others, ſaying, We decreaſe dayly, and our victailes are but ſmall: and the place that we lay ſiege vnto, is ſtrong, and the affaires of the Realme depend vpon vs.

58 Nowe therefore let vs ‖ agree with theſe men, & take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieued, and doe all theſe things, becauſe we haue broken their Lawes.

60 So the King and the Princes were content, and ſent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And the king went vp to mount Sion: but when hee ſawe that the place was well defenced, he brake his othe that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all haſte, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 *Demetrius reigned, after he had killed Antiochus and Lyſias.* 5 *He troubleth the children of Iſrael through the counſell of certaine wicked perſons.* 37 *The prayer of the Prieſt againſt Nicanor.* 41 *Iudas killeth Nicanor, after he had made his prayer.*

Joſeph. Ant. 12. chap. 5.

IN the hundreth, and one and ſixtieth yeere departed Demetrius the ſonne of Seleucus from Rome, and came vp with a few men vnto a citie of the ſea coaſt and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was told him, he ſaid, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael, whoſe captaine was Alcimus, that would haue bene the high Prieſt.

6 Theſe men accuſed the people vnto the king, ſaying, Iudas and his brethren haue ſlaine all thy friends, and driuen vs out of our owne land.

7 Wherefore ſende now ſome man, whom thou truſteſt, that he may goe and ſee all the deſtruction, which he hath done vnto vs, and to the kings lande, and let them punith them with all their partakers.

8 Then the king choſe Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whom he made the Prieſt, and commanded him to be auenged of the children of Iſrael.

10 So they departed, and came with a great hoſt vnto the land of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a company of the gouernours aſſembled vnto Alcimus and Bacchides to intreate of reaſonable points.

13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael. ‖ Or, Haſidimi.

14 For ſaid they, He that is a Prieſt of the ſeede of Aaron, is come with his armie: therefore he will not hurt vs.

15 Then he ſpake vnto them peaceably, and ſware vnto them and ſaide, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlew them in one day, according to the words that were written,

17 The flesh of thy Saints, and their blood haue they caſt abroade about Ieruſalem, and there was no man that would bury them. Pſal. 79. 2.

18 So there came a feare and a trembling among all the people: for they ſaid, There is neither truetie nor righteouſneſſe in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at Beth-zecha, where he ſent foorth & tooke many of the men that had forſaken him, and certaine of the people whom he ſlew and caſt into the great pit. ‖ Or, Bethſeth, or Bazeth.

20 Then committed hee the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the king.

21 Thus Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people, reſorted vnto him: in ſo much that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Nowe when Iudas ſawe all the miſchiefe that Alcimus and his company had done among the Iſraelites more then the heathen,

24 He went foorth round about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroad in the countrey.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hand, and knew that hee was not able to abide them, he went againe to the King and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe Princes, which hated Iſrael deadly, and commaunded him that hee ſhould deſtroy the people. Joſeph. Ant. 12. chap. 16

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly words, ſaying,

28 Let there be no warre betweene me, and you, I will come with few men, to ſee how ye do, friendly.

29 So

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheless, it was told Judas, that he came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Judas beside ‖Carphasalama,

‖Or, Caphar-sarama,

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But he laughed at them, & mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Judas and his host be not deliuered now into mine handes, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the altar in the Temple, weeping and saying,

37 Forsomuch as thou, O Lorde, hast chosen this *House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

*Esa.56.5,7.

38 Bee auenged of this man and his host, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Jerusalem, he pitched his tent at Beth-horon, and there an host met him out of Syria.

40 And Judas pitched in ‖Adasa, with three thousand men, where Judas prayed, saying,

‖Or, Adarsa.

41 O Lord, *because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, fourescore and fiue thousand of them.

*2.King.19.35. ecclus.48.22. Esa.37.36.2. mac.7.19.

42 So destroy thou this host before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors host was discomfited, and he himselfe was first slaine in the battell.

44 Howe when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney fro Adasa vnto Gazera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Judea round about, and ruthed vpon them, and threwe them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 *Judas considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent vnto the Iewes.*

IUdas heard also the fame of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Ioseph. Ant. 12.cap.18.

2 And that they were men of great power, and they told him of their battels, and their worthy acts, which they did among the ‖Galatians whom they had conquered, and made to pay tribute,

‖Or, French-men.

3 And what they had done in the countrey of Spaine: howe that they had woon there the mines of siluer and gold,

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖Macedonians, and others, that rose against them, and how they ouercame them,

‖Or, Citizens.

6 And howe great Antiochus king of Asia that came against them in battel, hauing an hundreth and tweney Elephants, with horsmen and charets, and a very great army, was discomfited by them,

7 And howe they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a seperate portion,

8 Euen the countrey of India, and Media, and Lydia, and of the best countreyes, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondemen vnto this day:

11 Moreouer, how they destroyed and brought into subiection other kingdomes and Iles, whosoeuer had withstood them:

12 But that they kept amitie with their owne friends, and those that stayd vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme, was afrayd of them.

13 For whome they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselues a councell, wherein there dwelleth euery day

men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And they that committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the soune of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake and sayd,

‖Or, counsill.

20 Judas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends thorowout all their dominion,

25 The people of the Iewes shal helpe them, as the time shall be appointed, with all their heart,

‖Or, the Romanes.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖Or, the Iewes.

27 Likewise also, if warre come first against the nation of the Iewes, the Romans shal helpe them with a good wil, according as the time shal be appointed them.

28 Neither shall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine. 31 Ionathan & put in the Head of his brother. 47 The battell betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season when Demetrius had heard howe Nicanor and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his ‖chiefe strength with them.

Ioseph. Ant. 13. cap. 18.

‖Or, the right horne.

2 So they went forth by the way that streward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layd their siege against Jerusalem.

4 But they raised their campe, and came to Berea, with twentie thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleasa, and three thousand chosen men with him.

‖Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afrayd, and many conueyed themselues out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas saw that his host fasted him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuertheless, he sayd vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas sayd, a God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray & ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the army drew nere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 Howe is the valiant man fallen which deliuered Israel?

22 Concerning the other things of Judas, both the battels and the valiant actes that hee did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. chap. 1. and 3.

23 ¶ Now after the death of Judas, wicked men came vp in all the coastes of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

Or, against the enemies of our nation.

30 Therefore, this day wee chuse thee that thou mayest bee our Prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in steade of his brother Judas.

32 But when Bacchides knewe it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tents by the water poole of Alphar.

34 Which when Bacchides vnderstoode, hee came ouer Jorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother Iohn a captaine of the people, to pray his friends, the Nabathites, that they would keepe their baggage which was much.

Or, Iambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖ Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then the bridegroome came forth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behinde vs, and the water of Jorden on this side and that side, and the marish and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that ye may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Jonathan, and they that were with him, lept into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖ Pharathon, and ‖ Tephoo, with hie walles, with gates, and with barres,

Or, Thana.
Or, Thopa.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of victuales.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth, fiftie and three yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, hee turned againe to the King, and so the land of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Beholde, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan, and those that were with him: but they could not, for

their counsell was knowen vnto them.

‖Or, Ionathan. 61 And ‖they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

‖Or, Bethbessen. 62 ¶ Then Jonathan and Simon with their company departed vnto ‖Beth-basin which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Judea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number,

‖Or, O dare. 66 And slewe ‖Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the citie, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

b Wicked counsell falleth on the counsellers.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken afortime out of the land of Juda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Ant. 13. chap. 3. IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went foorth against him to fight.

3 Also Demetrius sent letters vnto Jonathan with louing words, as though hee would preferre him.

4 For hee sayd, Wee will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commanded the hostages that were in the castle, to bee deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castell.

8 Therefore they were sore afraid, because they heard that the king had giue him licence to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build, and repaire the citie.

11 And hee commaunded the workemen to builde the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Lawe and the commandements, for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 Hee sayd, Might wee finde such a man? now therefore we will make him our friend and confederate.

17 Upon this hee wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Jonathan, sendeth salutation.

19 Wee haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to bee called the Kings friend: (and hee sent him a purple robe, and a ‖crowne of golde,) that thou mayest ‖consider what is for our profit, and keepe friendship toward vs.

‖Or, mitre. ‖Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous sory, and said,

Ioseph. Ant. 13. chap. 3.

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewards, that they may helpe me.

25 Wherevpon hee wrote vnto them these words, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes

cuſtomes of ſalt, and the crowne taxes, and from the third part of the ſeede.

30 And from the halfe of the fruit of the trees which is mine owne duetie, I ſo releaſe them, that from this day forth, none ſhall take any thing of the land of Juda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, a from this day forth for euermore.

a And of the countrey beyond Iorden, as Ioſephus writeth.

31 Jeruſalem alſo with all things belonging thereto, ſhall bee holy and free from the tenthes and tributes.

32 Alſo I releaſe þ power of the caſtel which is at Jeruſalem, and giue it vnto the hie Prieſt, that he may ſet in it ſuch men, as he ſhal chuſe to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away priſoners out of the land of Juda throughout all my Realme, and euery one of them ſhalbe free from tributes, yea, euen their cattel.

34 And all the feaſtes, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feaſt, and the three dayes after the feaſt, ſhall be dayes of freedome and libertie for all the Jewes in my Realme,

35 So that in them no man ſhal haue power to doe any thing, or to vexe any of them in any maner of cauſe.

36 Alſo thirtie thouſande of the Jewes ſhall be written vp in the Kings hoſte, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them ſhall be ordeined certaine to keepe the Kings ſtrong holdes.

37 And ſome of them ſhall bee ſet ouer the kings moſt ſecret affaires, and their gouernours and their princes ſhal be of themſelues, and they ſhal liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria, ſhal be ioyned vnto Judea, and they ſhall bee vnder one, and obey none other power, but the hie Prieſt.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Jeruſalem, for the neceſſary expenſes of the holy things.

40 Moreouer, I will giue euery yeere fifteene thouſand ſicles of ſiluer of the Kings reuennes out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they ſhal giue it toward the workes of the Temple.

42 And beſides this, the fiue thouſand ſicles of ſiluer which they receiued yeerely of the accompt appointed for the entertainement of the Sanctuarie, theſe yeeres paſſed, euen theſe things ſhall be releaſed, becauſe they appertaine to the Prieſts that miniſter.

43 Item, whoſoeuer they bee that flee vnto the Temple at Jeruſalem, or within þ liberties thereof, and are indetted to the king for any maner of thing, they ſhalbe pardoned, and all that they haue in my Realme.

44 For the building alſo and repairing of the workes of the Sanctuarie, expenſes ſhall be giuen of the kings reuenues.

45 And for the making of the walles of Jeruſalem, and fortifying it round about, that the holdes in Judea may bee built vp, ſhall alſo the coſts be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard theſe wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickedneſſe that he had done in Iſrael, and how ſore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the firſt that had intreated of true peace with them, and ſo were confederate with him alway.

48 Then gathered King Alexander a great hoſte, and camped ouer againſt Demetrius.

49 So the two kings ioyned battell, but Demetrius hoſte fled, and Alexander purſued him, and preuailed againſt them.

50 So that ſore battel continued till the ſunne went downe, and Demetrius was ſlaine the ſame day.

51 ¶ Then Alexander ſent Ambaſſadours vnto Ptolemeus the king of Egypt with theſe wordes, ſaying, *Ioſeph. Ant. 13. cap. 5.*

52 For ſo much as I am come againe to my Realme, and am ſet in the throne of my fathers, and haue gotten the dominion, and haue deſtroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is diſcomfited by me, and I ſit in the throne of his kingdome,

54 Let vs now make friendſhip together, and giue me now thy daughter to wife: ſo ſhall I be thy ſonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue anſwere, ſaying, Happy bee the day, wherein thou art come againe vnto the lande of thy fathers, and ſitteſt in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that we may ſee one another, and that I may make thee my ſonne in law, according to thy deſire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threeſcore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he ſhould come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great preſents of ſiluer and golde, and to their friends, and found fauour in their ſight.

61 And there aſſembled certaine peſtilent fellowes of Iſrael, and wicked men to accuſe him: but the king would not heare them.

62 And the king commanded that they ſhould take off the garments of Jonathan, and clothe him in purple: and ſo they did: and the king appointed him to ſit by him,

63 And ſaid vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine againſt him of any matter, and that no man trouble him for any maner of cauſe.

64 So when his accuſers ſaw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote

woote him among his cheefe frendes, and made him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and fine yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sory, and returned unto Antiochia.

69 Then Demetrius appointed Apollonius the governour of Coelosyria, who gathered a great hoste, and camped in Jamnia, and sent unto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift up thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why boest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore hee chose tenne thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tentes at Joppe: but they shut him out of the citie: for Apollonius garison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine field, because he had so many horsmen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armies skirmished with his arriere hand.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knewe that there was an ambushment behinde him, and though they had compassed in his hoste, and shotte dartes at the people from the morning to the euening,

81 Yet the people stood still, as Jonathan had commanded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the bande: but the horses were weary, and hee discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were flame and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when king Alexander heard these things, he began to doe Jonathan more honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissimulation betweene Ptolemeus and Alexander his sonne in law.* 17 *The death of Alexander.* 19 *Demetrius raigneth after the death of Ptolemeus.* 22 *Gaza is besieged of Jonathan.* 41 *Demetrius seeing that no man resisted him, speaketh his armie against.* 54 *Tryphon reuolteth Antiochus against Demetrius.*

AND the King of Egypt gathered a great hoste, like the sande that lyeth vpon the sea shore, and many ships, and went about through deceite to obteine the kingdome of Alexander, and to ioyne it vnto his owne Realme. *Ioseph. Ant. 13. cap. 7.*

2 Upon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in law.

3 Now when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroade, and them that he had burnt in the battel: for they had made heapes of them by the way where hee should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan met the King with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsell against Alexander.

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But

15 But when Alexander heard it, he came to warre against him, & Ptolomeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolomeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolomeus.

18 But the third day after, king Ptolomeus died, & they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and tolde him that Jonathan besieged the castle,

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemais in all haste.

23 Neuertheless, when Jonathan heard this, he comanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessours had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that he had afore, and made him his chiefe friend.

28 Jonathan also desired the King, that he would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundreth talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, conteining these words.

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee send you heere a copie of the letter, which wee did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnesse that our friends the nation of the Jewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore we assigne to them the coasts of Judea, with the three gouernments, Apherema, and Lydda, and Ramath (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the paiments which the King tooke yerely afore time, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes which were payed vnto vs, wee discharge them of all from henceforth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that ye make a copie of these things, and deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bands of strangers, whome hee brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee saw that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖ Or, Emalcuel.

40 And lay sore vpon him, to deliuer him this yoong Antiochus, that he might reigne in his fathers stead: hee tolde him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not only doe these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Now therefore shalt thou doe me a pleasure, if thou wile send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousande strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the city, euen an hundreth and twentie thousand men, gathered them together in the mids of the city, and would haue slaine the King.

46 But the King fled into the palace, and the citizens kept the streets of the city, and began to fight.

47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad thorow the citie,

48 And slew the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the king.

49 So when the citizens saw that the Jewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Grant vs peace, and let the Jewes cease from vexing vs and the citie, ‖ Or, giue vs the right hand.

51 So they cast away their weapons, & made peace, and the Jewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Jerusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he dissembled in all that euer he

he spake, and withdrewe himselfe from Jonathan, neither did he reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the ‖beasts, and wan Antiochia. ‖Or, Elephants.

57 And yoong Antiochus wrote vnto Jonathan, saying, I appoynt thee to be ỳ chiefe priest, & make thee ruler ouer the foure gouernments, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherfore he laid siege vnto it, and burned the suburbs therof with fire, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and took of the sonnes of the chiefe men for hostages, and sent them to Jerusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, & fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterward put them out from thence, and tooke the city, and set a garison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Asor.

68 And behold, the hostes of the ‖strangers met him in the plaine and had laid ambushments for him in the mountaines. ‖Or, heathen.

69 So that when they came against them, the ambushments rose out of their places, and skirmished.

70 So that all that were on Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖Absalomus, & Judas the sonne of Calphi the Captaines of the hoste. ‖Or, Absolomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renue their couenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

1 JOnathan now seeing that the time was meet for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them. *Ioseph. Ant. 13. cap. 8.*

2 He sent letters also vnto the ‖Spartians and to other places, for the same purpose. ‖Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and sayd, Jonathan the hie priest and the nation of the Iewes sent vs vnto you, for to renewe friendship with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Juda peceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖Arius, which then reigned among you, that you would be our brethren, as the copie hereunder written specifieth. *Ioseph. Ant. 12. cap. 5.* ‖Or, Darius.

8 And Onias intreated the Ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for wee haue the holy bookes in our handes for comfort.

10 Neuertheless, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherfore we remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would we not be greeuous vnto you, nor to other of our confederats and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue wee chosen Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood. *Ioseph. Ant. 13. chap. 9.*

18 And

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copy of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Nowe when Ionathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the lande of Hamath: for he gaue them not space to come into his owne country.

26 And he sent spies vnto their tents, which came againe and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Ionathan commaunded his men to watch, and to be in armes readie to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was readie with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his companie knewe it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zebedi, and slew them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went throwe all the country.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherfore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea,

36 And to make the wals of Ierusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the city, that it might be alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Ant. l.3.chap.9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when he had slaine the king Antiochus.

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Ionathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to be as obedient vnto him, as to himselfe,

44 And sayd vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as he sayd, and sent away his hoste, which went into the land of Iuda,

47 And retained but three thousande with him, whereof he sent two thousand into Galilee, and one thousand went with himselfe.

48 Nowe assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen and horsemen into Galile, and into the great plaine, to destroy all Ionathans company.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which folowed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon is chosen captaine.* 17 *Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, & possesseth the realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *He possesseth the tower of Sion.* 53 *He maketh his sonne Iohn captaine.*

NOw when Simon heard that Tryphon gathered a great hoste to come into the lande of Iuda, and to destroy it, *Ioseph. Ant. 13.chap.9.*

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee knowe

know what great things I, and my brethren, and my fathers house haue done for the Lawe, and the Sanctuary, and the battels, and troubles that we haue seene,

4 By reason wherof all my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in steade of Judas and Jonathan thy brethen.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absolomus with a great hoste vnto Joppe, which driue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the lande of Juda, and Jonathan was with him as prisoner,

13 And Simon pitched his tents at ‖ Addidis vpon the open plaine. ‖Or, *Addus.*

14 But when Tryphon knewe that Simon stoode vp in steade of his brother Jonathan, and that he would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that he is owing in ỹ kings accompt concerning the businesse that he had in hand.

16 Therefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when hee is letten forth hee will not turne from vs, and we will send him againe.

17 Neuertheleſſe Simon knewe that he dissembled in his wordes, yet commanded hee the money and children to bee deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but whereforue they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon, that hee should make haste to come by the wildernes, and to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.

23 And when he came neere to Baleama, hee slew Jonathan, and he was buried there.

24 So tryphon returned, and went into his owne land.

23 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars roundе about them, and set armes vpon the pillars for a perpetuall remembrance, and carued ships beside the armes, that they might bee seene of men saying in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went forth with the yong King Antiochus, hee slewe him traiterously, *Ioseph. Ant. 13. chap. 10.*

32 And reigned in his steade, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towers, and great walles, euen with towers, and gates, and barres, and layed vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine men and sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and to the nation of the Jewes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free. ‖Or, *Golden collar, or baudricke: in Greeke, Basanen, or baben.*

38 So the things that we haue granted you, shall be stable: the strong holdes which ye haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day: and the crowne tax that ye ought vs: and whereas was any other tribute in Jerusalem, it shall bee nowe no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuenty yeere.

42 And the people of Israel began to write in their letters and publike instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and Prince of the Jewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, lept into the citie, and there was great trouble in the city,

45 Insomuch that the people of the citie rent their clothes and climed vp vpon the walles with

with their wiues, and children, and cried with a loud voyce, beseeching Simon to graunt them peace, saying,

42 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death.

50 Insomuch that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuenty and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with violes, & with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him captaine of all the hosts, and caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces, 11 Simon being captaine, there is great quietnesse in Israel, 18 The couenant of friendship with the Romanes, and with the people of Sparta is renued.

IN the hundreth, seuentie and two yeere, gathered King Demetrius his hoste, and departed vnto Media, to get him helpe to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went & ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 He gathered vp many of their people, that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which he cleansed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted altogether for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided victailes for the cities, and all kinde of munition, so that his glorious fame was renowmed vnto the end of the world.

11 He made peace throughout the lande, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the figtrees, and there was no man to fray them.

13 There was none in the lande to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersity among his people: her was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Ionathan was dead, they were very sory.

17 But when they heard that Simon his brother was made high Priest in his stead, and how he had woon the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming.

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably intreated, and that the copie of their ambassage should bee registred in the publike recordes, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copy of the writing is this, In the eight and twenty day of the moneth † Elul, in the hundreth seuenty and two yeere, in the third yere of Simon the high Priest,

† August.

28 In

28 In ‖Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

‖Or, Ierusalem.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is layde with his people.

31 After that would their enemies haue inuaded their countrey, and destroied their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yee fortified also the cities of Judea, and Bethlura that lieth vpon the borders of Judea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

34 And he fortified Joppe, which lieth vpon the sea, and ‖Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof.

‖Or, Gaza, or Gazera.

35 Nowe when the people sawe the faithfulnesse of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid at Jerusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and citie, and raised vp the walles of Jerusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends & confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeied of euery man, and all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare golde,

44 And that it should not be lawfull for any of the people, or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde:

45 And if any did contrary to these things, or make any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copy of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto kings & nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer, King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may go thorow the countrey, and be auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Jerusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall be thine.

8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdom, we will giue thee and thy nation, and the temple great honour, so that your honour shalbe known thorowout the world.

10 ¶ In the hundreth, seuenty & foure yeere, went Antiochus into his fathers lande, and all the handes came together vnto him, so that fewe were left with Tryphon.

Ioseph. Ant. 13. cap. 11.

11 So the King Antiochus pursued him, but he fled and came to Doza, which lieth by the sea side.

12 For he saw that troubles were towarde him,

‖Or, Sampsaet.
‖Or, Delo.
‖Or, Mido, or, Idydus.

him, and that the army had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the city by land, and by sea, insomuch that they suffered no man to go in nor out.

15 ¶ In the meane season came Numenius, and his company from Rome, having letters written vnto the kings and countreys, wherin were contained these words,

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friendes and confederates from Simon the high Priest, and from the people of the Iewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of gold weighing a thousand pound.

19 Wherefore wee thought it good to write vnto the Kings and countreys, that they should not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therfore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countreys, as ‖ Samsames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, and Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Side, and to Coztina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, Ye withhold Joppe, and Gazara, with the castle that is at Jerusalem, the city of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friend came to Jerusalem, and when he saw the honour of Simon, and the cupboord of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, and sayd vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorow our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the King, and told him all these words, and the dignity of Simon, with all that he had seene: and the king was very angry.

37 ¶ In the meane time fledde Tryphon by ship vnto Dorhosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen and horsemen,

39 And commanded him to remoone the host toward Judea, and to builde vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, & to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

‖ Or, Sampsaet.
‖ Or, Dela.
‖ Or, Mido, or, Idyus.

CHAP. XVI.

1 *Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon.* 11 *Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket.* 23 *John killeth them that lie in wait for his life.*

THen came John vp from Gazara, & told Simon his father, what Cendebeus had done. *Ioseph. Ant. lib. 13. cap. 11.*

2 So Simon called two of his eldest sonnes, Judas and John, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now old, and ye by Gods mercy are of a sufficient age: be ye therefore in stead of me, and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great host came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when he saw that the people was afrayd to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed thorow after him.

‖ Or, complaines concerning.

7 Then he deuided his men, and set the horse-

28 In ‖Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

‖Or, Ierusalem.

29 Wherein Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is layde with his people.

31 After that would their enemies haue inuaded their countrey, and destroied their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yea fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and ‖Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof.

‖Or, Gaza, or Gazara.

35 Now when the people sawe the faithfulnesse of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, and the chefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends & confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeied of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare golde,

44 And that it should not be lawfull for any of the people, or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde:

45 And if any did contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copy of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Typhon is pursued. 15 The Romans write letters vnto kings & nations in the defence of the Iewes. 27 Antiochus refusing the helps that Simon sent him, breaketh his couenant.

MOreouer, King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

‖Or, Sampsaet.

‖Or, Delo.

‖Or, Mido, or, Mydus.

4 That I may go thorow the countrey, and be auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine handes, shall be thine.

8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdom, we will giue thee and thy nation, and the temple great honour, so that your honour shalbe known thorowout the world.

10 ¶ In the hundreth, seuenty & foure yeere, went Antiochus into his fathers lande, and all the bandes came together vnto him, so that fewe were left with Typhon.

Ioseph. Ant. 13. cap. 11.

11 So the King Antiochus pursued him, but he fled and came to Doza, which lieth by the sea side.

12 For he saw that troubles were assarde him,

him, and that the army had forſaken him.

13 Then camped Antiochus againſt Doza with an hundreth and twenty thouſand fighting men, and eight thouſand horſemen.

14 So he compaſſed the citie about, and the ſhips came by the ſea. Thus they preſſed the city by land, and by ſea, inſomuch that they ſuffered no man to go in nor out.

15 In the meane ſeaſon came Numenius, and his company from Rome, having letters written vnto the kings and countreys, wherin were conteined theſe words,

16 LVCIVS the Conſul of Rome vnto king Ptolemeus ſendeth greeting.

17 The ambaſſadours of the Jewes are come vnto vs as our friendes and confederates from Simon the high Prieſt, and from the people of the Jewes, to renew friendſhip, and the bond of loue,

18 Who haue brought a ſhield of gold weighing a thouſand pound.

19 Wherefore wee thought it good to write vnto the Kings and countreys, that they ſhould not goe about to hurt them, nor to fight againſt them, nor their cities, nor their countrey, neither to maintaine their enemies againſt them.

20 And we were content to receiue of them the ſhield.

21 If therfore there be any peſtilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Prieſt, that hee may puniſh them according to their owne law.

22 The ſame things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arlaces,

23 And to all the countreys, as ‖ Samſames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, and Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnaſſus, and to Rhodus, and to Phaſelis, and to Cos, and to Side, and to Coztina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Sampſace.
‖ Or, Dele.
‖ Or, Mido, or, Mydus.

24 And they ſent a copie of them to Simon the high Prieſt.

25 ¶ So Antiochus the king camped againſt Doza the ſecond time euer ready to take it, and made diuers engines of warre, and kept Typhon in, that he could neither go in nor out.

26 Then Simon ſent him two thouſand choſen men to helpe him with ſiluer and golde, and much furniture.

27 Neuertheleſſe, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withdrew himſelfe from him.

28 And ſent vnto him Athenobius one of his friends, to commune with him, ſaying, Ye withhold Joppe, and Gazara, with the caſtle that is at Jeruſalem, the city of my Realme,

29 Whoſe borders yee haue deſtroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea,

31 Or els giue me for them fiue hundreth talents of ſiluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight againſt you.

32 So Athenobius the kings friend came to Jeruſalem, and when he ſaw the honour of Simon, and the cupboord of golde and ſiluer plate, and ſo great preparation, he was aſtonished, and told him the kings meſſage.

33 Then anſwered Simon, and ſayd vnto him, Wee haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteouſly in poſſeſſion a certaine time.

34 But when we had occaſion, we recouered the wheritance of our fathers.

35 And whereas thou ‖ requireſt Joppe and Gazara, they did great harme to our people, and thozow our countrey, yet will we giue an hundreth talents for them. But Athenobius anſwered him not one word,

‖ Or, complaineſt concerning.

36 But turned againe angry vnto the King, and told him all their words, and the dignity of Simon, with all that he had ſeene: and the king was very angry.

37 ¶ In the meane time fledde Tryphon by ſhip vnto Dzthoſias.

38 Then the king made Cendebeus captaine of the ſea coaſt, and gaue him bands of footmen and horſemen,

39 And commanded him to remoone the hoſt toward Judea, and to builde vp Cedron, and to fortifie the gates, and to warre againſt the people: but the king purſued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people priſoners, & to ſlay them.

41 And he built vp Cedron, where he ſet horſemen and garriſons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoſte is put to flight by the ſonnes of Simon. 11 Ptolemeus the ſonne of Abubus killeth Simon and his two ſonnes at a banket. 23 John killeth them that lie in wait for his life.

THen came John vp from Gazara, & told Simon his father, what Cendebeus had done. *Ioſeph. Ant. 13. cap. 11.*

2 So Simon called two of his eldeſt ſonnes, Judas and John, and ſaid vnto them, I and my brethren, and my fathers houſe, haue euer from our youth vnto this day fought againſt the enemies of Iſrael, and the matters haue had good ſucceſſe vnder our hands, and we haue deliuered Iſrael oftentimes.

3 But I am now old, and ye by Gods mercy are of a ſufficient age: be ye therefore in ſtead of me, and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he choſe twenty thouſand fighting men of the countrey with the horſemen, which went forth againſt Cendebeus, and reſted at Modin.

5 In the morning they aroſe, and went into the plaine field: and behold, a mighty great hoſte came againſt them both of footmen, and horſemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer againſt him, and when he ſaw that the people was afrayd to goe ouer the riuer, hee went ouer firſt himſelfe, and the men ſeeing him, paſſed thozow after him.

7 Then he deuided his men, and ſet the horſe-

men in the rnids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fledde with his hoste, whereof many were slaine, & the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towres, that were in the fields of Azotus, and those did Ionn burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Juda.

11 ¶ Nowe in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest)

13 Therefore he waxed proud in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and studied carefully for them, he came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuenty and seuen yeere, in the eleuenth moneth, which is the moneth of Sabat.

15 Then the sonne of Abubus receiued them by treason into a little hold, called Docus, which he had built, where hee made them a great banket; and had hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stood vp with his men, and tooke their weapons, and entered in to Simon in the banket house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby he committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold, and rewards.

20 And to Jerusalem, he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told John in Gazara, that his father, & his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When he heard this, he was sore astonished, and layd hands of them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of the building of wals which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second Booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Neemias.

THE brethren of the Iewes which be at Jerusalem, and they that are in the countrey of Judea, vnto the brethren the Iewes that are thorowout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, & Jacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing mind,

4 And open your hearts in his Law & commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundreth, threescore and ninth yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeres, after that Jason and his company departed out of the holy land and kingdome,

8 And burnt the porch, & shed innocent blood. Then we prayed vnto the Lorde, & were heard: we offered sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Now therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anoynted Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For hee brought them into Persia by heaps that fought against the holy city.

13 For when the captaine and the army, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Nanea Priests.

14 For Antiochus as though he would dwel with her, came thither, he and his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had layd it forth, and he was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuy doore of the vant, they cast stones, as it were thunder, vpon the captaine and his, and hauing huised them in pieces, they cut off their heads, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are nowe purposed to keepe the

the purificatiō of the Temple vpon the fiue and twenty day of the moneth Chaſleu, we thought it neceſſary to certifie you thereof, that yee alſo might keepe the feaſt of the Tabernacles, and of the fire which was giuen vs when Neemias offred ſacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Perſia, the Prieſtes, which ſought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was dric in the bottome, and therein they kept it, ſo that the place was vnknowen vnto euery man. *Leuit. 6, 13. and 10. 2. and 16, 12.*

20 Nowe after many yeeres when it pleaſed God that Neemias ſhould bee ſent from the king of Perſia, hee ſent of the poſteritie of thoſe Prieſts, which had hid it, to fetch the fire, and as they tolde vs, they founde no fire, but thicke water.

21 Then commanded hee them to drawe it vp, and to bring it: and when the things appertaining to the ſacrifices were brought, Neemias commaunded the Prieſtes to ſprinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne ſhone, which afore was hid in the cloudes, there was a great fire kindled, ſo that euery man marueiled.

23 Nowe the Prieſtes, and all prayed, while the ſacrifice was conſuming: Jonathan began, and the other anſwered thereunto.

24 And the prayer of Neemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull and ſtrong, and righteous, and merciful, and the onely and gracious King,

25 Onely liberall, onely iuſt and Almigthy and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers, and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs: deliuer them that ſerue among the heathen: looke vpon them that are deſpiſed, and abhorred, that the heathen may know that thou art our God.

28 Puniſh them that oppreſſe vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyſes hath ſpoken. *Deut. 30. 5.*

30 And the Prieſts ſang Pſalmes thereunto.

31 Nowe when the ſacrifice was conſumed, Neemias commaunded the great ſtones to bee ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Perſia, that in the place where the Prieſtes, which were led away, and hid fire, there appeared water, where with Neemias and his company had purified the ſacrifices.

a That is to ſay, a ſhining, it is alſo called Nephi, or Nephthar, which is a cleanſing.

34 The king tried out the thing, and cloſed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and beſtowed many gifts.

36 And Neemias called the ſame place Nephthar, which is to ſay, purification: but many men call it Nephthar.

CHAP. II.

4 Howe Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iaſon contained in one.

IT is founde alſo in the writings of Jeremias the Prophet, that he commaunded them, which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

2 * Giuing them a law, that they ſhould not forget the commandements of the Lorde, & that they ſhould not erre in their mindes, when they ſawe images of gold and ſiluer, with their ornaments. *Baruch 6.*

3 Theſe and ſuch other things commaunded he them, and exhorted them that they ſhould not let the Law goe out of their hearts.

4 It is written alſo, howe the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyſes went vp, * and ſawe the heritage of God, *Deut. 34. 1.*

5 Jeremias went forth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, & the Altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they coulde not finde it.

7 Which when Jeremias perceiued, hee reproued them, ſaying, As for that place, it ſhall be vnknowen, vntill the time that God gather his people together againe, and that mercy bee ſhewed.

8 Then ſhal the Lord ſhew them theſe things, and the maieſtie of the Lorde ſhall appeare and the cloud alſo, as it was ſhewed vnder Moyſes, and as * when Salomon deſired, that the place might be honourably ſanctified. *1. King. 8. 14. 23. 30. 2. chro. 6. 22. 2. King. 2. 62. 65. 2. chro. 7. 4. 5.*

9 For it is manifeſt that hee, being a wiſe man, offered the * ſacrifice of dedication, and confecration of the Temple. *Leuit. 9. 24. and 10. 16. 2. Chro. 7. 2.*

10 * And as when Moyſes prayed vnto the Lord, the fire came down from heauen, and conſumed the ſacrifice: ſo when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offering.

11 And Moyſes ſayd, Becauſe the ſinne offering was not eaten, therefore is it conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of ‖ Neemias, and howe hee made a libiary, and howbee gathered the actes of the Kings, and of the Prophets, and the acts of Dauid, and the epiſtles of the Kings concerning the holy gifts. ‖ Some reade Ieremie.

14 Euen ſo Judas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue need thereof, ſende ſome to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you, and ye ſhall doe well, if ye keepe the ſame dayes.

17 Wee hope alſo that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Prieſt-

hood, and the Sanctuarie,

Deut. 30.5. 18 * As he promised in the Lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Jewes Religion: (so though they were but few, yet they ranne thorow whole countreis, and pursued the barbarous armies,

22 And repaired the Temple that was renowmed thorowout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things that Jason the Cyrenean hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that wholoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will build a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, & to auoide those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the storie, and to be short in the storie.

CHAP. III.

2 *Of the honour done the Temple by the Kings of the Gentiles.* 6 *Simon vttereth what treasure is in the Temple.* 7 *Heliodorus is sent to take them away.* 26 *He is striken of God, and healed at the prayer of Onias.*

WHat time as the holy citie was inhabited with all peace, and when the lawes were very well kept, because of the godlines of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts,

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning ‖ the iniquitie committed in the citie.

‖ *Or, the state and prouision.*

5 And when hee could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasury in Jerusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings handes.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Jerusalem, and was courteously received of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things layed vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of siluer, and two hundreth of gold.

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured throughe the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, sayd that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Lawe concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow hee had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

a In worki
some wrech
rie or force
against him

19 And the women, girt with ſackecloth vnder their breſts, filled the ſtreets, & the virgins that were kept in, ranne ſome to the gates, and ſome to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to ſee the multitude, that fell downe of all ſorts, and the expectation of the hie Prieſt being in ſuch anguiſh.

22 Therefore they called vpon the Almighty Lord, that he would keepe ſafe & ſure the things, which were layd vp for thoſe that had deliuered them.

23 Neuertheleſſe, the thing that Heliodorus was determined to do, that did he performe.

24 And as hee and his ſouldiers were nowe there preſent by the treaſurie, he that is the Lord of the ſpirits, and of all power, ſhewed a great viſion, ſo that all they which preſumed to come with him, were aſtonished at the power of God, and fell into feare and trembling.

25 For their appeared vnto them an horſe with a terrible man ſitting vpon him, moſt richly barded, and he ran fiercely and ſmote at Heliodorus with his forefeet, and it ſeemed that hee that ſate vpon the horſe had harneſſe of golde.

26 Moreouer, there appeared two yong men, notable in ſtrength, excellent in beautie, & comely in apparell, which ſtood by him on euery ſide, and ſcourged him continually, and gaue him many ſore ſtripes.

27 And Heliodorus fell ſuddenly vnto the ground, and was couered with great darkneſſe: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with ſo great company, & many ſouldiers into the ſayd treaſury, was borne out: for hee could not helpe himſelfe with his weapons.

29 So they did know the power of God manifeſtly, but hee was dumbe by the power of God, and lay deſtitute of all hope and health.

30 And they prayſed the Lord that had honoured his owne place: for the Temple which a little afore was full of feare and trouble, when the Almightie Lord appeared, was filled with ioy and gladneſſe.

31 Then ſtraightwayes certaine of Heliodorus friends, prayed Onias, that hee would call vpō the moſt High to grant him his life, which lay ready to giue vp the ghoſt.

32 So the high Prieſt, conſidering that the King might ſuſpect that the Iewes had done Heliodorus ſome [a] euill, he offered a ſacrifice for the health of the man.

33 Now when the high Prieſt had made his prayer, the ſame yoong men in the ſame clothing appeared, and ſtoode beſide Heliodorus, ſaying, Giue Onias the hie Prieſt great thanks: for, for his ſake hath the Lord granted thee thy life:

34 And ſeeing that thou haſt beene ſcourged from heauen, declare vnto all men the mightie power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus offered vnto the Lord ſacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoſte to the king.

36 Then teſtified he vnto euery man of the great workes of God that he had ſeene with his eyes.

37 And when the king aſked Heliodorus, who were meet to be ſent yet once againe to Ieruſalem, he ſayd,

38 If thou haſt any enemie or traitour, ſend him thither, & thou ſhalt receiue him wel ſcourged, if he eſcape with his life: for in that place, no doubt, there is a ſpeciall power of God.

39 For hee that dwelleth in heauen hath his eye on that place, and defendeth it, and hee beateth and deſtroyeth them that come to hurt it.

40 This came to paſſe concerning Heliodorus, and the keeping of the treaſurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iaſon obtaineth the office of the hie Prieſt by corrupting the king, 27 and was by Menelaus defrauded by like bribing. 34 Onias is ſlaine traiterouſly by Andronicus.

THis Simon now, of whom wee ſpake afore, being a bewrayer of the money, and of his owne naturall countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was hee bolde to call him traitour that was ſo beneficiall to the citie, & a defender of his nation, and ſo zealous of the Lawes.

3 But when his malice encreaſed ſo far, that though one that belonged to Simon, murders were committed,

4 Onias conſidering the danger of this contention, and that Apollonius, as he that was the gouernour of Coeloſyria, & Phenice, did rage, and increaſed Simons malice,

5 He went to the king not as an accuſer of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For he ſaw it was not poſſible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iaſon the brother of Onias laboured by vnlawfull meanes to be hie Prieſt.

8 For he came vnto the King, and promiſed him three hundreth and threeſcore talents of ſilver, and of another rent foureſcore talents.

9 Beſides this he promiſed him an hundred and fiftie, if hee might haue licence to ſet vp a place for exerciſe, and a place for the youth, and that they would [b] name them of Ieruſalem, Antiochians.

10 The which thing when the king had granted, and he had granted the ſuperiority, he began immediatly to draw his kinſmen to the cuſtoms of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had ſet vp by Iohn the father of Eupolemus, which was ſent ambaſſadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new ſtatutes, and contrary to the Law.

12 For he preſumed to builde a place of exerciſe vnder the caſtle, and brought the chiefe yong men vnder his ſubiection, and made them weare hats.

[a] In working ſome trechery or ſorcery againſt him.

[b] Or, that he would write the Antiochians that were at Ieruſalem, among them.

[c] Or, hatting, in token of wantonneſſe as the Gentiles vſe.

13 So there beganne a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the playe after the casting of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof calamitie came vpon them: for they had them to bee their enemies and punishers, whose customs they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fifth yere, were played at Tyrus, the King being present,

‖Or, Olympian sports, which were games kept euery fifth yeare.

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his own assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the city, and was brought in with torchlight, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yere afterward Iason sent Menelaus, the foresayd Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, wherefor he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

‖Or, commandements.

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomache of a cruell tyrant, and the wrath of a wild beast.

26 Then Iason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the mony that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood, and Sostratus left Crates which was the gouernour of the b Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians, and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hande with an oth: (howbeit he suspect him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greekes that abhorred the fact also, complayned because Onias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and bee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led thorowout the city, and in the same place where he had committed the wickednesse against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deeds in the city thorow the counsell of Menelaus, and the brute was spread abroad, the multitude gathered them together against Lysimachus: for he had carried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

‖Or, shut vp.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed besides the treasurie.

43 For these causes an accusation was layd against

againſt Menelaus.

44 And when the king came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus being now convinced, promiſed to Ptolemeus the ſon of Dorimenes much money, if he would perſwade the king.

46 So Ptolemeus went to the King into a court, where as he was to coole himſelfe, and turned the kings minde.

47 Inſomuch that he diſcharged Menelaus from the accuſations (notwithſtanding he was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had tolde their cauſe, yea, before the Scythians, they ſhoulde haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the city, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred all things liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitor to the citizens.

CHAP. V.

1 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the end and wickednes of Iaſon. 11 The purſuit of Antiochus againſt the Iewes. 15 The ſpoiling of the Temple. 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertooke his ſecond voyage into Egypt.

2 And then were there ſeene throughout all the citie of Ieruſalem fourtie dayes long, horſemen running in the aire, with robes of golde, and as bands of ſpeareſmen,

3 And as troupes of horſemen ſet in aray, incountering and courſing one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene and harneſſe of all ſorts.

4 Therefore every man prayed, that thoſe tokens might turne to good.

5 Nowe when there was gone forth a falſe rumour, as though Antiochus had bene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the city, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercie, not conſidering, that to haue the aduantage againſt his kinſmen is greateſt diſaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet hee gate not the ſuperioritie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuerſation, that he was ‖accuſed before Areta the king of the Arabians, and fled from citie to citie, being purſued of every man, and hated as a forſaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖Or, ſhut vp.

9 Thus he that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that hee was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was thrown out himſelfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers ſepulchre.

11 Now when theſe things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and olde men, and a deſtruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were ſlaine foureſcore thouſand, and fourtie thouſand taken priſoners, and there were as many ſold as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy Temple of all the world, hauing Menelaus that traitour to the Lawes, & to his owne countrey to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not that God was not a little wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, hee, aſſoone as hee had come, had ſuddenly bene puniſhed, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it bee partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almighty, ſo when the great Lord ſhall be reconciled, it ſhall be ſet vp in great worſhip againe.

21 So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men ſaile vpon the dry lande, and to walke vpon the ſea: ſuch an high minde had he.

22 But he left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 Hee ſent alſo Apollonius a cruel prince, with an army of two and twentie thouſande, whom he commanded to ſlay thoſe that were toward mans age, and to ſell the women, and the yonger ſore.

25 So when he came to Ieruſalem, he fained

peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so hee slew all them that were gone foorth to the shewe, and running thorow the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wildernes, & lived there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 *The Iewes are compelled to leaue the Law of God.* 4 *The Temple is defiled.* 10 *The women cruelly punished.* 28 *The grieuous paine of Eleazarus.*

NOt long after this, sent the King an olde man of ‖ Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖ Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitality.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banket, & when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer through the counsell of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banketting should be kept.

‖ Or, eating of the flesh that was sacrificed

9 And who so woulde not conforme themselues to the maners of the Gentiles, should bee put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the city (the babes hanging at their breasts) they cast them down headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they bee not discouraged for these calamities, but that they iudge those afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse, not to suffer sinners long to continue, but straightwaies to punish them.

14 For the Lord doth not long wait for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes:

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of ỹ principall scribes, an aged man, & of a well fauoured countenance was constreined to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuilie, and prayed him that hee would take such flesh, as was lawfull for him to vse, and as he woulde prepare for himselfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing hee might bee deliuerd from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray hairs, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, & willed them straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many yong persons might thinke that Eleazar being fourescore yeere olde and ten, were now gone to ‖ another religion,

‖ Or, to another maner of life.

25 And so through mine hypocrisie (for a litle time of a transitory life) they might bee deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as bee yong to die willingly, and couragiously for the honourable and holy Lawes. And when he had sayd these words, immediately hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed and sayd, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer

Dent. 32. 36

these

these fore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the king against the Lawe to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayde thus, What seekest thou? and what wouldest thou knowe of vs? wee are ready to die rather, then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heate pans and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Nowe when hee was thus mangled in all his members, he commanded him to be brought aliue to the fire and to fry him in the panne: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die couragiously, saying in this maner,

6 The Lord God doeth regard vs, & in deed taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants. *Deu.32.36*

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayde, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee sayd, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from heauen, but nowe for the Lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Nowe when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, hee sayd thus, It is better that wee shoulde change this which we might hope for of men, and waite for our hope from God, that wee may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and sayde, Thou hast power among men, and though thou be a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the first, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt bee vnpunished.

20 But the mother was marueilous aboue al other, and worthy of honourable memory: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her womanly affections with a manly stomacke, and sayd vnto them,

22 I cannot tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that let in order the members of your body,

23 But doubtlesse the Creator of the worlde, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the youngest was yet aliue, hee did exhort him not onely with wordes, but swore also vnto him by an othe that he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that hee would take him as a friend, & giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that shee would counsell the yong man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So shee turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these wordes, the yong man sayd, Whom wait ye for? I will not obey the Kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our sinnes,

33 But though the living Lord be angry with vs a little while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are nowe vnder the diuine Couenant of euerlasting life: but thou through the iudgment of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously, that he was mocked.

40 So he also died boldly, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this nowe bee ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his host. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse, and vnto the widowes, 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsefolkes and friendes together, and tooke vnto them all such as continued in the Iewes Religion, and assembled fiue thousande men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cryed vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, & that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnawares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slewe many of the enemies.

7 But specially hee vsed the nights to make such assaults, insomuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip sawe that this man increased by litle and litle, and that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for ỹ king of two thousande talents, which the Romanes should haue, to be taken of the Iewes that were taken prisoners.

11 Therfore immediately hys sent to the cities on the sea coast, proclayming them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but hee considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors comming, her tolde them that were with him, of the comming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto ỹ righteousnesse of God, but fled away, and abode not in that place.

14 But the other solde all that they had lefte, and besought the Lord together to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.

15 And though he would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fiue thousand, exhorting them not to be afraide of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, sayd he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer, hee admonished them of the helps that God shewed vnto their fathers, as when there perished an hundreth and fourescore and fiue thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon, against the Galatians, how they came in all to the battell eight thousande, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundreth and twenty thousand through the help that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and ready to die for the lawes and

2. *Kmg.* 19. 35. *Isa.* 37. 36. *tob.* 1. 18. *ecclus.* 48. 22. 1. *mac.* 7. 41.

Num. 31. 1. 2. *sam.* 30.

¶ Or, God their defender.

¶ *Some reade* fiue thousand.

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioseph, and Ionathan, giuing ech one fifteene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, toyned with Nicanor,

24 And because the Almightie helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the mony from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, & kept the Sabbath, giuing thanks, and praysing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath,* they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselues and their children.

Num.31.17. 1.sam.30.24

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twenty thousand, and wan hie & strong holds, and diuided great spoyles, & gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meet for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 He was through the helpe of the Lord brought downe of them whom he thought as nothing, insomuch that he put off his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖ defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖*Or, God their defender.*

CHAP. IX.

1 Antiochus willing to spoile Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour, out of the countrey of Persia.

2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the city, the people ran in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his mind, he thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispach the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remedielesse, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the iourney: but it came to passe that he fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought he might commaund the floodes of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and carried in an horselitter, declaring vnto al the manifest power of God,

9 * So that the wormes came out of the body of this wicked man in abundance: & whiles he was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ stinch.

Acts 12.23.

‖*Or, rotten-nesse.*

10 Thus no man could beare because of his stincke, him that a little afore thought he might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe will, when he was plagued & came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stincke, he sayd these words, It is meet to be subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would nowe haue no mercie on him,

14 And sayd thus, that he would set at liberty the holy city vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whome he had iudged not worthy to bee buryed, but would haue cast them out with their chil-

dren

vpon to be deuoured of the foules & wilde beasts) hee would make them all like the citizens of Athens.

16 And wheras he had spoiled the holy Temple afore, he would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, & go thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, health and prosperity.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessary to care for the common safetie of all.

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the high countreyes, he appointed who should succeed him:

24 That if any controuersie hapened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle and louing vnto you according vnto my mind.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his bodie, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Iudas Maccabeus taketh the citie and the Temple.* 10 *The acts of Eupator.* 16 *The Iewes fight against the Idumeans.* 24 *Timotheus inuadeth Iudea, with whom Iudas ioyneth battell.* 29 *Fiue men appeare in the aire to the helpe of the Iewes.* 37 *Timotheus is slaine.*

MAccabeus nowe and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, & incense two yeres, and fyre moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the temple, on the very same day it was cleansed againe, euen the fiue and twentieth day of the same moneth, which is ‖ Chasleu.

‖ Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughs, and faire branches and palmes, & sang Psalmes vnto him that had ginen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Nowe will we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when he had taken the kingdome, he made one Lysias, which had bene captain of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realmes.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, he entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that held the strong holdes which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thouland.

18 And because certaine (which were no lesse then

Exod. 23. 20. Deut. 20. 4.

‖ Or, the fiue and twentieth day.

then nine thouſande) were fled into two ſtrong caſtles, hauing al maner of things conuenient to ſuſteine the ſiege,

19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and thoſe that were with them, which were enow to beſiege them, and departed to thoſe places which were moze neceſſary.

20 Now they that were with Simon, being led with couetouſneſſe, were intreated foꝛ money (thzough certain of thoſe that were in the caſtle) and tooke ſeuentie thouſand a dzachmes and let ſome of them eſcape.

21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, and accuſed thoſe men, that they had ſolde their bzethzen foꝛ money, and let their enemies goe.

22 So he ſlewe them when they were conuict of treaſon, and immedialy wanne the two caſtles:

23 And hauing good ſucceſſe, as in all the warres that he tooke in hand, he ſlew in the two caſtles moe then twentie thouſand.

24 Now Timotheus whom the Jewes had ouercome afoze, gathered an armie of ſtrangers of all ſoꝛts, and bzought a great troupe of hoꝛſemen out of Aſia, to winne Jewrie by ſtrength.

25 But when he dzew neere, Maccabeus, and they that were with him, turned to pzay vnto God, and ſprinkled earth vpon their heads, and girded their reines with ſackcloth,

26 And fell downe at the foote of the altar, and beſought the Lord to bee mercifull to them, and to be an enemie to their enemies, and to bee an aduerſary to their aduerſaries, * as the lawe declareth. Exod. 23. 20. deut. 30. 4.

27 So after the pzaier, they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke beede to themſelues.

28 And when the morning appeared, they both toyned together: the one part had the Lord foꝛ their refuge, and pledge of pzoſperitie, and noble victoꝛie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed ſtrong, there appeared vnto the enemies from heauen fiue comely men vpon hoꝛſes with bzidles of golde, and two of them led the Jewes,

30 And tooke Maccabeus betwixt them, and couered him on euery ſide with their weapons, and kept him ſafe, but ſhot darts and lightnings againſt the enemies, ſo that they were confounded with blindneſſe, and beaten downe and full of trouble.

31 There were ſlaine of foote men twentie thouſande and fiue hundzed, and ſixe hundzed hoꝛſemen.

32 As foꝛ Timotheus himſelfe, he fled vnto Gazara, which was called a very ſtrong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde ſiege againſt the foꝛtreſſes with courage foꝛ foure dayes.

34 And they that were within, truſting to the height of the place, blaſphemed exceedingly, and ſpake horrible words.

35 Nenertheleſſe, vpon the ‖ fifth day in the morning, twenty yong men of Maccabeus company, whoſe hearts were inflamed, becauſe of the blaſphemies, came vnto the wal, and with bolde ſtomackes ſmote downe thoſe that they met. ‖ Or, the ſixt and twentieth day.

36 Others alſo that climed vp vpon the engines of warre againſt them that were within, ſet fire vpon the towers, and burnt thoſe blaſphemers quicke with the fires that they had made, and others bzake vp the gates, and receiued the reſt of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his bzother with Apollophanes.

38 When this was done, they pzayſed the Lord with Pſalmes and thankſgiuing, which had done ſo great things foꝛ Iſrael, and giuen them the victoꝛy.

a A drachme is the eight part of an ounce, which is about three pence.

CHAP. XI.

1 *Lyſias goeth about to ouercome the Jewes.* 8 *Succour is ſent from heauen vnto the Iewes.* 16 *The letter of Lyſias vnto the Iewes* 30 *The letter of King Antiochus vnto Lyſias.* 27 *A letter of the ſame vnto the Iewes.* 34 *A letter of the Romanes to the Iewes.*

VEry ſhoztly after this, Lyſias the Kings ſteward and a kinſman of his, which had the gouernãce of the affaires, tooke ſoze diſpleaſure foꝛ the things that were done.

2 And when hee had gathered about foureſcoze thouſand, with all the hoꝛſemen, he came againſt the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple ſhould he haue to get money by, like the other temples of the heathen: foꝛ he would ſell the Prieſts office euery yeere.

4 And thus being puffed vp in his minde, becauſe of the great number of footmen, and thouſands of hoꝛſemen, and in his foureſcoze Elephants,

5 He came into Judea, and dzewe neere to Beth-ſura, which was a caſtle of defence, fiue a furlongs from Jeruſalem, and layed ſoze ſiege vnto it. a Whereof eight make a mile.

6 But when Maccabeus and his company knewe that hee beſieged the holds, they, and all the people made pzayers with weeping, & teares befoze the Lord, that hee would ſend a good Angel to deliuer Iſrael.

7 And Maccabeus himſelfe firſt of all tooke weapons, exhoꝛting the other that they ſhould leopard themſelues together with him to helpe their bzethzen: ſo they went foꝛth together with a couragious minde.

8 And as they were there beſides Jeruſalem, there appeared befoze them vpon hoꝛſeback a man in white clothing, ſhaking his harneſſe of gold.

9 Then they pzaiſed the mercifull God all together, and tooke heart, inſomuch that they were ready, not only to fight with men, but with the moſt cruel beaſts, and to breake downe wals of yron.

10 Thus they marched foꝛward in aray, hauing an helper from heauen: foꝛ the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they ſlewe eleuen thouſand footmen, and ſixteene hundzed hoꝛſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked, & Lyſias himſelfe fled away ſhamefully,

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not bee ouercome because the Almighty God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, & perswade the king to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all things to the common weale, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 John and ‖ Abessalom, which were sent from you, deliuered mee the things that you demaund by writing, and required me to fulfil the things that they had declared.

18 Therefore what things soeuer were meet to bee reported to the King himselfe, I haue declared them, and he graunted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I wil endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundred and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that ‖ Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but woulde keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, & to apply your owne businesse.

‖ Or, *April, some reade Xanicus, and some Zanicus.*

30 Wherefore, those that wil depart, we giue them free liberty, vnto the thirty day of the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of waies to haue hatred for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people the Iewes sende greeting.

‖ Or, *Manlius.*

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.

36 But concerning that which ye shal report vnto the king, send hither some with speed, whē yee haue considered the matter diligently, that wee may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Farewell: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Hieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euil will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Nowe when Iudas knewe of this cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slew.

7 ¶ And when the citie was shut vp, hee departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when hee perceiued that the Iamnites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the naule, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fourie furlongs.

10 Nowe when they were gone from thence nine furlongs, in their iourney towarde Timotheus, about fiue thousande men of foote, and

a So called because they were shepheards.

‖ Or, *pastures.*

‖ Or, *battell rammes. Iosh. 6. 20.*

and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the * Nomades of Arabia, being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ‖ cattell, and to helpe him in other things.

* So called because they were shepheards.
‖ Or, pastures.

12 And Iudas thinking that they should in deede be profitable concerning many things, graunted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victailes, that they were * slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

* Or, Scythopolitans dealt louingly.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any ‖ instruments, or engines of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles.

‖ Or, battell rammes. Iosh. 6. 20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his army by bands, and went courageously against Timotheus, which had with him an hundreth and twenty thousand men of foot, and two thousand and fiue hundreth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to beliege, and vneasie to come vnto because of the straites on all sides,)

22 But when Iudas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth al things, insomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be deceiued.

25 So when he had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slew fiue and twenty thousand persons.

27 And after that he had chased away and slaine them, Iudas remmoued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yoong men kept the walles, defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fiue hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified that the ‖ Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

‖ Or, Scythians.

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weeks approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foot, and foure hundreth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus one of the Baceenors, which was on horseback and a mightie man, tooke Gorgias, and layd hold of his garment, and drew him by force, because hee would haue taken the wicked man alive: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into ‖ Marisa.

‖ Or, Morest, or, Maresa.

36 And when they that were ‖ with Esdrin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would shew himselfe to bee their helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then he began in his owne language, and sung Psalmes with a loud voyce, insomuch that straight wayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsemen in their fathers graues.

40 Nowe vnder the coates of euery one that was slaine, they found iewels that had bene consecrate to the idols of the * Iamnites, which thing is forbidden the Iewes by the Law. The euery man saw that this was the cause wherefore they were slaine.

* Deut. 7. 25. Iosh. 7. 21.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

42 And they gaue themselues to prayer, and beſought him, that they ſhould not vtterly be deſtroyed for the fault committed. Beſides that, noble Iudas exhorted the people to keepe themſelues from ſinne, forſomuch as they ſaw before their eyes the things which came to paſſe by the ſinne of thoſe that were ſlaine,

43 And hauing made a gathering throughout the company, ſent to Ieruſalem about two thouſand drachmes of ſiluer, to offer a ſinne offering, doing very well and honeſtly, that he thought of the reſurrection.

44 For if hee had not hoped, that they which were ſlaine, ſhould riſe againe, it had bene ſuperfluous, and vaine, to [a] pray for the dead.

a From this verſe to the ende of this Chapter, the Greeke text is corrupt, ſo that no good ſenſe, much leſſe certaine doctrine can bee gathered thereby: Alſo, it is euident, that this place was not written by the holie Ghoſt, both becauſe it diſſenteth from the reſt of the holy Scriptures, and alſo the authour of this booke acknowledging his owne infirmitie, deſireth pardon, if he haue not attained to that hee ſhould. And it ſeemeth that this Iaſon the Cyrenian, out of whom he tooke this abridgement, is Ioſeph Ben-gorion, who hath written in Ebrew fiue books of theſe matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. capit. 19. For it is contrary to the cuſtome of the Iewes, euen to this day, to pray for the dead. And though Iudas had ſo done, yet this particular example is not ſufficient to eſtabliſh doctrine, no more then Zipporahs was to proue that women might miniſter the Sacraments, Exod. 4. 25. or the example of Razis that one might kill himſelfe, whom this authour ſo much commendeth, Chap. 14. 41.

45 And therfore he perceiued that there was great fauour layde vp for thoſe that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might be deliuered from ſinne.

CHAP. XIII.

1 The comming of Eupater into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight againſt Eupater moueth his ſouldiers vnto prayer. 15 He killeth foureteene thouſand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth forty and nine yeere, it was tolde Iudas that Antiochus Eupator was cõming with a great power into Iudea,

2 And Lyſias the ſteward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thouſand men of foot of the Gretians, and fiue thouſand horſemen, and two and twenty Elephants, and three hundreth charets ſet with hooks.

3 Menelaus alſo ioyned himſelfe with them, and with great deceite encouraged Antiochus, not for the ſafegard of the countrey, but becauſe he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde againſt this wicked man, and Lyſias informed the king that this man was the cauſe of all miſchiefe, ſo that the King commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fifty cubits high, full of aſhes, and it had an inſtrument that turned round, and on euery ſide it rouled downe into the aſhes:

6 And there whoſoeuer was condemned of ſacrilege, or of any other grieuous crime, was caſt of all men to death.

7 And ſo it came to paſſe that this wicked man ſhould die ſuch a death, and it was a moſt iuſt thing that Menelaus ſhould want buriall.

8 For becauſe he had committed many ſinnes by the altar, whoſe fire and aſhes were holy: he himſelfe alſo died in the aſhes.

9 ¶ Now the King raged in his minde, and came to ſhew himſelf more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commaunded the people to call vpon the Lorde night and day, that if euer he had holped them, he would now helpe them, when they ſhould be put from the Lawe, from their countrey, and from the holy Temple:

11 And that her would not ſuffer the people which a little afore began to recouer, to be ſubdued vnto the blaſphemous nations.

12 So when they had done this altogether, and beſought the Lord for mercy with weeping and faſting, and falling downe three dayes together, Iudas exhorted them to make themſelues ready.

13 And he being apart with the Elders, tooke counſell to goe forth, afore the king brought his hoſte into Iudea, and ſhould take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his ſouldiers to fight mãfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And ſo giuing his ſouldiers for a watchword, The victorie of God, he picked out the manlieſt yong men, and went by night into the Kings campe, and ſlew of the hoſte foureteene thouſand men, and the greateſt Elephant with all that ſate vpon him.

16 Thus whē they had wrought a great feare, and trouble in the campe, and all things went proſperouſly with them, they departed.

17 This was done in the breake of the day, becauſe the protection of the Lorde did helpe them.

18 ¶ Now when the king had taſted the manlineſſe of the Iewes, he went about to take the holds by policie,

19 And marched toward Beth-ſura, which was a ſtrong hold of the Iewes: but hee was chaſed away, hurt, and loſt of his men.

20 For Iudas had ſent vnto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus which was in the Iewes hoſte, diſcloſed the ſecrets of the enemies: therefore he was ſought out, and when they had gotten him they put him in priſon.

22 After this did the King commune with them that were in Beth-ſura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when hee vnderſtood, that Philip (whom he had left to be ouerſeer of his buſineſſe at Antiochia) did rebell againſt him, he was aſtoniſhed, ſo that hee yeelded himſelfe to the Iewes, and made them an oath to do all things that were right, and was appeaſed toward them, and offered Sacrifice and adorned the Temple, and ſhewed great gentleneſſe to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerenians.

25 Neuertheleſſe,

25 Nevertheleſſe when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that hee ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeat, and excuſed the fact aſwell as he could, and perſwaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his retreate.

CHAP. XIIII.

1 Demetrius moued by Alcimus ſendeth Nicanor to kill the Iewes, 18 Nicanor maketh a compact with the Iewes, 29 which hee yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.

AFter three yeeres was Iudas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 And had wonne the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Nowe Alcimus, which had beene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes he could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to King Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of golde, & a palme, and of the boughes, which were vſed ſolemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſels the Iewes leaned vnto.

6 To the which he anſwered, The Iewes that be called Aſideans, whoſe captain is Iudas Maccabeus, maintaine warres, and make inſurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthood) am nowe come hither,

8 Partly becauſe I was wel affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profit of mine owne citizens: for all our people, through their raſhneſſe, are not a little troubled.

9 Wherefore O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abaſed, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not poſſible that the matter ſhould be well.

11 When hee had ſpoken theſe words, other friends alſo hauing euill will at Iudas, ſet Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And ſent him forth, commanding him to ſlay Iudas, and to ſcatter them that were with him, and to make Alcimus hie prieſt of the great Temple.

14 Then the Heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme & calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinckled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued ſtreight wayes from thence, and came to the towne of Deſſau.

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Nevertheleſſe Nicanor hearing the manlineſſe of them that were with Iudas, and the bolde ſtomackes that they had for their countrey, durſt not ſpoone the matter with bloodſhedding.

19 Wherefore he ſent Poſſidonius, | Theodo- | Or, Theodotus.
ſius, and | Matthias before to make peace.

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants.

21 And they appointed a day when they ſhoulde particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Nevertheleſſe Iudas commanded certaine men of armes to waite in conuenient places, leaſt there ſhoulde ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee | loued Iudas, and fauoured him in | Or, had Iudas before his eyes.
his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the couenants that were made, came to Demetrius, and tolde him, that Nicanor had taken ſtrange matters in hand, and ordeyned Iudas a traitor to the Realme, to be his ſucceſſor.

27 Then the King was diſpleaſed, and by the reportes of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that hee ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieued, that he ſhoulde breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthie policie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Iudas a prisoner, I will make this Temple of God a plaine field, & I will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe themselues vndefiled and pure, being accused to bee of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this companie would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that hee was readie to be taken on euery side, he fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthie for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his bellie.

45 Neuertheleſſe while there was yet breath in him, being kindled in his minde, he rose vp, & though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne thorow the mids of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his hands, & threw them vpon the people, calling vpon the Lord of life and Spirite, that he would restore them againe vnto him, and thus he died.

a As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God, although the author seeme heere to approoue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to prooue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabboth day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision encourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

NOw when Nicanor knewe that Iudas and his company were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe the Iewes that were compelled to goe with him, sayd, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lord, which reigneth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayd, And I am mightie vpon earth to commaund them to arme themselues, and to performe the Kings businesse. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lorde would helpe him,

8 And exhorted his people not to be afrayde at the comming of the heathen, but alway to remember the helpe that had beene shewed vnto them from heauen, and to trust nowe also that they shoulde haue the victorie by the Almightie.

9 Thus he encouraged them by the law and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with assurance of the shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of goodnesse from a childe) holding vp his handes toward heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency aboue him.

14 And Onias spake, and sayd, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherewith thou shalt wounde the aduersaries,

17 And

[Or, Elephants,

1. Kin. 19. 35. Isa. 37. 36. Ecclus. 48. 22.

17 And so being comforted by the wordes of Iudas, which were very sweet and able to stirre them vp to valiantnes & to encourage the hearts of the yong men, they determined to pitch no campe, but courageously to let vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuarie and the temple were in danger.

18 As for their wiues and children, and brethren, and kinsefolkes, they set lesse by them, anger: but their greatest and principall feare was for the holy Temple.

19 [illegible] the citie were carefull of the armie that was abroad.

20 Now while they all waited for the triall [illegible] and the armies was now met [illegible] them, and the host was set in aray, & the beasts were prepared in conuenient places, and the horsemen well placed in the wings:

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, helde vp his handes toward heauen, calling vpon the Lord that worketh wonders: for he knew that he giueth not the victorie vnto the weapons, but that he giueth the victorie to whom he thinketh worthy according vnto him.

22 Therefore in his prayer he layd after this manner, O Lord, thou hast sent thine Angel in the time of Ezechias king of Iudea, who in the hoste of Sennacherib slewe an hundreth fourescore and fiue thousand.

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, dre we neere with trumpets and shoutings for ioy.

26 But Iudas and his companie praying and calling vpon God, encountred with the enemies,

27 So that with their handes they fought, but with their heartes they prayed vnto God, and slewe no lesse then fiue and thirtie thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almightie in their owne language.

30 Therefore Iudas which was euer the chiefe defender of his citizens both in body and mind, and which bare euer good affection towardes them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priestes before the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which he had stretched out proudly against the holy Temple of the Almightie God.

33 Yea, he caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the foules, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised towardes heauen the glorious Lorde, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And they ordained all together by a common decree that they would in no wise suffer this day without keeping it holy:

37 And that the thirteenth day, which is the fourteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the storie required, it is the thing that I desired; but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the end.

1.Kin.19.35 isa.37.36. 2.reb.1.18. ecclus.48. 22.

[Or, Elephants,

The ende of the Apocrypha.

1684

James Ward

James Ward Borne in ye Town of Cmux Land 1664
Ano ye 17 Daye of January about
4 a Clock in ye after noone

Phillip Andrews Ward Borne in ye
Yeare of our Lord 1667 a Quart to 6 a Clock
at night one ye 18 Daye of Aprill

Sofia Andrews Ward Borne in
ye Yeare of our Lord 1669 one
ye 12 Daye of May a Clock 3 a Clock in
ye afternoone

Jonathan Was Born
in the yeare of our Lord
1670 ye 1st Bout 2 Clock

THE

New Testament

of our Lord Iesus Christ,

Conferred diligently with the Greeke and beſt approoued tranſlations in diuers languages.

Imprinted at London by the Deputies of Chriſtopher Barker, Printer to the Queenes moſt excellent Maieſtie.
1599.

Cum gratia & priuilegio Regiæ Maieſtatis.

the [illegible] of all my [illegible] was

James was borne in the yeare 1625
one the twentieth one day of February
at eight of the clocke in the [illegible]

Deborah was borne in the yeare 1626
one the 8th of April at three of
the clocke in the morning

James was borne in the yeare 1629
one the twenty [illegible] day of [illegible]

Elizabeth was borne in the yeare 1632
at eight of the clocke in the forenoone
one the 24 day of may

The fumme of the whole Scripture of the Bookes of the old and newe Teſtament.

GOD.

THE bookes of the olde Teſtament doe teach vs, that the ſame God, whome Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is * the onely true God, and that hee the ſame is Almighty and a euerlaſting: who of his meere goodneſſe hath created by his Word b heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that hee is c iuſt and mercifull: who alſo d worketh all in al, e after his owne will: f To whom it is not lawfull to ſay, wherefore hee doeth thus or thus.

* Iſaiah.45.14.
a Gen.21.33. dan.7.9.
b Gen.1.2.Eſa.45 18.
c Exod.9.27.pſal. 9.7.Eſa.45.21. exod.22.27.
d 1.Cor.12.6.
e Iere.18.6.

Creation of man.

MOreouer, theſe Bookes teach vs, that this very God Almighty, after hee created all things, ſhope alſo Adam the firſt man, g to the image and ſpirituall ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, tranſgreſſing the precept of his Creator, h by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, i be in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

f Iſaiah.45.9. rom.9.20.
g Gen.1.27. wiſ.2.23,24.
h Rom.5.14,18.
i Epheſ.2.3.
k Gen.3.15.
l Gen 12.3.
m Gen.26.4.
n Gen.28.14.
o 2.Sam.7.12. pſal.132.11.
p Heb.9.14.
q Exod.20.1.
r Rom.3.20.
s Gal.3.19.
t Heb.7.18. and 10.1.
u Iohn 1.29.
x Rom.9.5.
y Luke 1.33.
z Gal.4.4,5. ephe.1.10.
a Rom.5.8.
b Eph.2.9.12.3.9.
c Rom.15.8.
d Epheſ.2.7.
e Titus 3.5.
f Iſaiah.53.7.
g Iohn 1.29.
h Ephe.5.2. heb. 9.26.
i Acts 7.19.
k Ephe.2.14,15.
l Reuel.1.5.
m Heb.2.14.
n Gal.4.5.epiſt.7.9.
o Rom.8.17.
p Eph.3.5.rom. 8.15.gal.4.6.
q Ephe.1.1.gal. 5.23.
r Eph.2.13.& 4.3.
s 1.Cor.12.3.
t Rom.8.16.
u Rom.5.5.
x Ephe.1.14.
y Gal.5.22.
z Gal.5.6.
a Eph 5.2.heb. 13.21.
b Rom.3.30.and 4.2.gal.2.16.

Sinne.

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to k Adam, l Abraham, m Iſaac, n Iacob, o Dauid, and to other Fathers of the olde time, that hee would ſend that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the p tyrannie of the deuill which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

The Law.

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe Fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had neede of the Sauiour promiſed) God the Creator gaue by Moſes his q Lawe written in two Tables of ſtone: that by it, ſinne and the malice of mans heart being r knowen, might more vehemently thirſt for the ſ comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Law did t performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all u ſinne ſhould be blotted out, and quite put away.

Chriſt God our Sauiour came,

BY the bookes of the newe Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer) hee, I ſay, was ſhadowed in the Bookes of the old Teſtament, and in ſacrifices figured, that he was x ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within himſelfe: I ſay, y at that time when all wickednes abounded in the worlde, then he was ſente And this Ieſus our Sauiour being borne in the fleſh, z ſuffered death, and roſe againe from the dead, Which actes of his were not done by him in reſpect of the a good workes of any man (for we were all ſinners) but that this God our Father ſhould b appeare true, in exhibiting the abundant c riches of his grace which he promiſed, and that d through his mercie he might bring vs to ſaluation.

Whereupon it is euidently ſhewed in the e Newe Teſtament, that Ieſus Chriſt, being the true f Lambe, the true g ſacrifice of the world, h putting away the ſinnes of men, came into this worlde to purchaſe grace and i peace for vs with the Father, k waſhing vs from our ſinnes in his owne blood, and l ſhould deliuer vs from the bondage of the deuil, whom by ſinne we did ſerue: And ſo we ſhould be m adopted by him to be the ſonnes of God, made n heires with him of that moſt excellent and euerlaſting kingdome.

Nowe that wee ſhould acknowledge this ſingular and excellent benefite of God towardes vs, Almighty God o giueth vs his holy Spirite: the p fruite and effect of the which is faith in God, and in his q Chriſt. For without the holy Ghoſt, by which we are inſtructed and r ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For s no man (ſayeth Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The t ſame Spirit witneſſeth to our Spirit, that we are the children of God, u and powreth into our bowels that charitie which Paul deſcribed to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a ſure looking for eternal life, whereof he himſelfe is the certaine x token & pledge. Alſo he giueth vs other y ſpiritual gifts of z which Paul writeth to the Galatians. Therfore a benefit of faith is not to be deſpiſed, or litle to be ſet by. For by the meanes of this truſt & b faith in Chriſt, which c worketh by charity, & ſheweth it ſelfe forth by the works of charitie, moouing man thereto, we are d inſtituted and ſanctified: that is to ſay, God & the Father of our Lord Ieſus

The holy Ghoſt. Faith.

Charitie. Hope.

Inſtification and ſanctification.

Iesus Christ (which is made our [d] Father also by him, being our [e] brother) doth accompt vs no lesse [c] Heb. 2.11, and holy through his grace, and through the merite of his sonne Iesus Christ, not [f] inputing our sinnes [d] Esay 63.9.
to vs, so farre foorth, that we should suffer the paines of hell for them. [e] Heb. 2.11.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and [f] 2. Cor. 5.19.
cleansed from our sinnes, following his will in good workes, should denie the things pertaining to the [g] Titus 2.11, 12,
Good workes. flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good [13.
workes (which God hath prepared for vs to walke in) wee should [k] shew our selues to be called to his [h] Luke 1.74.
grace, and gift of faith: which good workes who so hath not, [l] doth shewe himselfe not to haue such a [i] Ephes. 2.10.
faith in Christ as is required in vs. [k] 2. Pet. 1.10.

Christ our ma- To Christ must wee come, and [l] follow him with a cheerefull minde, that he may teach: For hee is [l] Ephes. 5.2.
ster and teacher. [m] our master, [n] lowly and humble of heart: he is to vs an [o] example, whereby we must learne the rule [m] Matth. 23.8.
to liue well. [n] Matth. 11. 29.

Bishop. Moreouer, he is our [p] Bishop, & our [q] high Priest, which did himself offer vp for vs his owne blood, [o] Iohn 13.15.
Mediatour. being the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the [1. pet. 2.20, 21.
Aduocate. Father, being made our [s] aduocate, making prayer and intercession for vs: who doubtlesse shal obteine [p] 1. Pet. 2.25.
for vs [t] whatsoeuer we shall desire, either of him, or else of his Father in his Name, if so be that we thus [q] Hebr. 4.14.
desiring, shall beleeue that he will so do: for thus hath he promised. Therefore let vs not doubt, if wee [r] 1. Tim 2.5.
sinne at any time, to come with [u] repentance (to the which he doeth inuite and stirre vs at the very be- [s] 1. Iohn 2.1, 2.
ginning of his preaching) and with sure trust to the [x] throne of his grace, with this beleefe, that we shall [t] Iohn 14.13.
obteine mercie. For therefore [y] he came into the world, that he might saue sinners by his grace. and 16.23.
marke 11.24.

Iudgement. THis is verily Christ Iesus, which shal come at a [z] certaine time appointed by his Father, and shal sit [u] Matth. 4.17.
in great maiestie to [a] iudge all men, and to render to euery man [b] the works of his body according [x] Hebr. 4.16.
to that he hath done, whether it be good or euill: And he shal say to them which shall bee on the right [y] 1. Tim. 1.15.
side, which in this world did looke for the good things to come (that is to say, life euerlasting:) [c] Come [z] Matth. 25.13.
Eternall life. ye blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of [a] 2. Tim. 4.1.
the world. But to them which shall be on the left side, he shal say: Depart from me ye cursed into euer- [b] 1. Cor. 5.10.
Eternall fire, lasting fire prepared for the deuil and his Angels. And then [d] shall the end be, when Christ hauing vt- [c] Matth. 25.34, &c.
terly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father. [d] 1. Cor. 15.24, 25.26.

To what intent the Scriptures were written, TO the intent that we mought vnderstand these things, the [e] sacred Bookes of the Bible were de- [e] 2. Pet. 1.19, liuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine 21.
which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is sealed vp to [f] Iohn 17.3.
vs: that we [f] mought vnderstand, I say, and beleeue that there is one onely true God, and one Sauiour [g] Iohn. 20.31.
Iesus Christ, whom (as hee had promised) hee hath sent: [g] and that we beleeuing mought haue in his Name life euerlasting.

Christ the onely foundation. BEsides this [h] foundation, no man can lay any other in the Church of Christ: and vpon this founda- [h] 1. Cor. 3.11.
tion the Church doth stand sure and stedfast. And Paul willeth him to bee [i] accursed which shall [i] Galat. 1.8.
preach any other faith and saluation, then by Iesus Christ, yea, although he were an Angel from heauen.

For [k] of him, through him & for him, are al things: To whom with the Father and the holy Ghost, [k] Rom. 11.36.
be all honour and glory, world without ende, Amen.

Certaine

¶ Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods worde and Sacraments.

Question.

Why do men so much vary in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither doe all beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they only beleeue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordayned vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that hee vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for hee that liueth well, must needes be damned, if hee be thereunto ordained: and he that liueth ill must needs be saued, if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good workes, is a testimonie of the Spirite of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being graft in Christ, they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to be one of those whom God hath ordained to life eternall.

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sensible motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hande of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirite: a thankefull remembrance of Gods benefites receiued, and the vsing of al aduersities as occasion of amendement sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changrable, so hee repenteth not the gifts & graces of his adoption: neither doth he cast off those whom [illegible] once receiued.

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirite from vs?

Answere.

In so praying we make protestation of the weaknesse of flesh, which moueth vs to doubt: yet should not wee haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Do the children of God feele the motions alongeard alwayes alike?

Answere.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermasterth the spirite, whereof ariseth trouble of conscience for the time:

yet the ſpirit of adoption is neuer taken from them, that haue once receiued it: elſe might they periſh. But as in many diſeaſes of the body, the powers of bodily life are letted: So in ſome aſſaults theſe motions of ſpirituall life are not perceiued, becauſe they lie hidde in our manifold infirmities, as the fire couered with aſhes. Yet as after ſickneſſe commeth health, and after clouds the Sunne ſhineth cleare: ſo the powers of ſpirituall life will more or leſſe bee ſtirred and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time he ſeeth good: & the inſtruments whereby he vſually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as waxe is not melted without heate, nor clay hardened but by meanes thereof: ſo God vſeth meanes both to draw thoſe vnto himſelfe, whom hee hath appointed vnto ſaluation, and alſo to bee way the wickedneſſe of them whom hee iuſtly condemneth.

Queſtion.

By what meanes vſeth God to draw men to himſelfe that they may be ſaued?

Anſwere.

By the preaching of his word and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the word of God?

Anſwere.

I meane the doctrine of the Prophets & Apoſtles which they receiued of the ſpirit of God, and haue left written in that Booke which we commonly call the Old and New Teſtament.

Queſtion.

How may I be aſſured, that it is the word of God, which that Booke conteineth?

Anſwere.

By the maieſtie of God appearing in that plaine and ſimple doctrine: by the pureneſs, vprightneſs and holineſs thereof: by the certaintie of euerything therein affirmed: by the ſucceſſe of all things according to it: by perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimonie of Gods ſpirite, whereby it was written, who inwardly the hearts of thoſe in whom it reſteth, to conſent vnto the word, and reuerently to embrace it.

Queſtion.

How doth the word of God ſerue to draw men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promiſed & aſſured: and bee moued with feare and diligence to doe that which it commandeth.

Queſtion.

Doe the Sacraments alſo ſerue to this end?

Anſwere.

Yea verily: that by ſight, taſte & feeling, as well as by hearing, we might bee inſtructed, allured, and brought to obedience.

Queſtion.

How doth our Baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſneſſe our ſinfulnes may be hidden: it aſſureth vs that we are ſo graft into Chriſt, that all our ſinnes by him are waſhed away: it chargeth vs to die to ſinne, to continue in the profeſſion of Chriſt, and to loue each other.

Queſtion.

Hath the Lords ſupper alſo this vſe?

Anſwere.

Yea doubtleſſe: for it teacheth, that the body and blood of Chriſt crucified, is the only food of the new borne children of God: it aſſureth that Chriſt is wholly theirs to giue and ſo continue life ſpirituall and heauenly to body and ſoule, to nouriſh, ſtrengthen, refreſh, and to make cheareful y hearts of the elect: it requireth thankfull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him, with a free confeſſion of his truth.

Queſtion.

Why is not this vſe of the Sacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for forme, for faſhion, for cuſtome and company, without regard vnto the word, whereunto they are ſo annexed, that they ought not vpon any neceſſitie by any perſon be ſwered frō it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſary then the word of God: therefore I pray you ſhew me how I may attaine to ſome knowledge and profite thereby.

Anſwere.

By diligent hearing of ſuch as preach it, by continuall and orderly exerciſe of reading and praying.

Queſtion.

What orderly exerciſe thinke you moſt conuenient to be vſed herein?

Anſwere

Answere.

Thatis euery day, chiefe at the feast, wee moste commonly receiue foode to our nourishment of this corporall life: so no day be let passe without some reading in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and distinctly read euery day, all other businesse, iudgements and lests set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answere.

That some especiall places of Scripture be so committed to memory, that the minde may euer be furnished with some good matter against all temptations. To which ende I note these Scriptures vnto you, wherunto you may safely adde all such other chosen Psalmes 139. 37. 50. Esa. 53. 1 John 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard and not able to vnderstand.

Answere.

Discourage not your self therewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde serueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reuelle at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glory and your owne comfort in Christ, whose name be euer be praised, Amen.

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Proverbs hath Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Numbers	36	Iſaiah	66
Deuteronomie	34	Ieremiah	52
Ioſhua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hoſea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

The Bookes called Apocrypha.

1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The Song of the three children	
Tobie	14	The ſtory of Suſanna	
Iudith	16	The idole Bel and the Dragon	
The reſt of Eſther	6	1. Maccabees	16
Wiſedome	19	2. Maccabees	15
Eccleſiaſticus	51		

The Bo[illegible] of the New Teſtament.

	28	1. Timotheus	6
	16	2. Timotheus	4
	24	Titus	3
	21	Philemon	1
	28	To the Hebrewes	13
[illegible] to the Romans	16	The Epiſtle of Iames	5
	16	1. Peter	5
	13	2. Peter	3
	6	1. Iohn	5
	6	2. Iohn	1
	4	3. Iohn	1
	4	Iude	1
	5	Reuelation	22
	3		

¶ The

The holy [a] Gospel of Iesus Christ, [b] according to Matthew.

a This word signifieth good tydings, and is taken here for the story which conteineth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthew.

THE ARGVMENT.

IN this history writtē by Matthew, Marke, Luke, & Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect & purpose they so consent, as though ỹ whole had bene compesed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doth abridge: neuertheles in matter & argument, they all tend to one end: which is to publish to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story Gospel, which signifieth good tidings, forasmuch as God hath performed in deede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offred vnto vs, for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is contained ỹ whole New Testament: but commonly we vse this name for the history, which the foure Euangelists write, containing Christs cōming in the flesh, his death, and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead, and risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth ỹ historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doth know the office, vertue & power of Christ, shal reade that which is written of the Sonne of God come to be the Redeemer of the world, with most profit. Now as concerning the writers of this history, it is euident that Matthew was a Publicane, or custome gatherer, & was thence chosen of Christ to bee an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Phisition of Antiochia, and became Pauls disciple, and fellow in all his trauailes: he liued fourescore & foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeere after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, the Messias promised to the Fathers,* 18 *Who was conceiued by the holy Ghost, and borne of the Virgine Marie, when she was betrothed vnto Ioseph.* 20 *The Angel satisfieth Iosephs minde.* 21 *Why hee is called Iesus, and why Emmanuel.*

THe [c] Booke of the generation of IESVS CHRIST the [d] sonne of [e] Dauid, the sonne of Abraham.

2 * Abraham begate Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Ezrom. And Ezrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begat Obed of Ruth. And Obed begate Iesse.

6 And * Iesse begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Urias.

7 And * Salomon begate Roboam. And Roboam begat Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate [h] Ioatham. And Ioatham begate Achaz. And Achaz begate Ezechias.

10 And * Ezechias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begate [i] Salathiel.

c Rachab and Ruth being Gentiles, figure that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

Ruth. 4. 21. 1. Sam. 16. 1. and 17. 12.

2. Sam. 12. 24.

1. King. 12. 43. 1. Chron. 3. 10.

h He hath omitted three Kings, Ioas, Amazia, Azaria, abridging the number, to make the tables fourteene generations.

2. King. 20. 21. and 21. 18. 1. Chron. 3. 13, 14, 15. 2. King. 23. 30. and 24. 1, 6. 2. Chron. 36. 4, 9. 1. Chron. 3. 16.

i After the captiuitie, how title royall was appointed vnto him: so that notwithstanding they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernment remained in the house of Dauid, which it continued till the comming of Christ.

Luke 3. 23.

c This is the rehearsall of the progenie, whereof Iesus Christ is sprong according to the flesh.

d So called, for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially promised to some of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. *Gen. 21. 12. Gen. 25. 24. Gen. 29. 35. Gen. 38. 27.*

f By incestuous adulterie, the which shame setteth foorth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the crosse. *2. Cor. 2. 5. Rom. 4. 18, 19.*

1.Chro.3.17,10. ezra 3.2. and 5.2.

k Albeit the Iewes number their kinred by the male kinde, yet this linage of Marie is comprehended vnder the same, because she was maried to a man of her owne flocke and tribe.

l Who is the true King, Priest and Prophet anoynted of God to accomplish the office of the redeemer.

Luke 1.27.

m Before he tooke her home to him.

n As the Angel afterward declared to Ioseph.

o Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither reteyne her, which by the Law should be maried to an other, neither by putting her put her to shame for her fact.

Deut.24.1.

p This dreame is witnessed by the holy Ghost, and is a kinde of exclamation, Numb.12.6.

q This name putteth him in remembrance of Gods promise to Dauid. Luke 1.31.

r That is, a Sauiour. Act.4.12. Phil.2.10. Ia.7.14. Or, shou.

s God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.

t Christ is here called the first borne, because shee had neuer any before, and not in respect of any she had after. Neither yet doth this worde (till) import alwayes a time following wherein the contrary may be affirmed, as our Sauiour, saying, that he will bee present with his disciples till the ende of the worlde, meaneth not, that after this worlde he will not be with them.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begat Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph, the husband of Marie, k of whome was borne Iesus, that is called l Christ.

17 So all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntill they were carried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of Iesus Christ was thus. When as his mother Mary was * betrothed to Ioseph, m before they came together, she was found * with childe of the holy Ghost.

19 Then Ioseph her husbande being a o iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lord appeared vnto him in a p dreame, saying, Ioseph the q sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt * call his name r Iesus: for he shall * saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 * Behold, a Virgine shall bee with childe, and shall beare a sonne, and ‖ they shall call his name Emmanuel, which is by interpretation, s God with vs.

24 ¶ Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But knewe her not, till shee had brought forth her t first borne sonne, and he called his name IESVS.

CHAP. II.

1 *The time and place of Christs birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The yong children are slaine.* 23 *Ioseph returneth into Galile.*

Luke 2.6.

a For there is another Bethlehem in the tribe of Zabulon.

WHen * Iesus was then borne at a Beth-lehem in * Iudea, in the dayes of Herod the King, beholde, there came

b Wisemen from the East to Ierusalem,

2 Saying, Where is he that is borne King of the Iewes? for we haue seene his c starre in the East, and are come to d worship him.

3 When King Herode heard this, he was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, hee asked of them, where Christ should be borne.

5 * And they saide vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 * And thou Beth-lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode e priuily called the wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the f starre which they had seene in the East, went before them, till it came, and stoode ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and ‖ found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, g euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should i not go againe to Herode, they returned into their countrey another way.

13 ¶ After their departure, beholde, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: for Herode will seeke the babe, to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, k that it might be fulfilled, which was spoken of the Lord by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ l Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which he had diligently learched out of the wisemen.

17 Then was that fulfilled which was

b Wisemen] Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruites of the Gentiles that come to worship Christ.

c An extraordinarie signe to set forth that Kings honour, whome the world did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

e They could wel tell of Christ in generall: but when they should professe his name, and giue him his due honour, they waxe cold and shrinke backe.

Micah.5.2. iohn 7.42.

f An euill conscience is a burning fire.

g The starre vanished away before, to the intent they should tarie at Ierusalem, and there inquire of the thing to the confusion of the Iewes.

‖ Or, saw.

h The Persians maner was not to salute Kings without a present, anp therfore they brought of that which was most precious in their countrey, whereof euery one of them offred.

i Promise ought not to be kept where Gods honour and preaching of his trueth is hindered: or else it ought not to bee broken.

k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. Hos.11.1.

l Within a certaine time after.

spoken

Ier. 31.15. m Herod renewed the sorow which the Benjamites had suffered long before: yet for al his cruelty he could not bring to passe, that Christ should not reigne.

n That is, they were killed and dead.

o Thus the faithfull may see how God hath infinite meanes to preserue them from the rage of tyrants.

‖ Or, therefore.

[Or, of Nazaret.

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Jeremias, saying,

18 * In = Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not bee comforted, because they = were not.

19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are * dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Judea in steade of his father Herode, hee was afraide to goe thither: ‖ yet after hee was warned of God in a dreame, he turned aside into the parties of Galile,

23 And went and dwelt in a citie called Nazaret, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called a p Nazarite.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharisies are reproued. 8 The fruites of repentance. 13 Christ is baptized in Iordan, 17 And authorized by God his Father.

Mar. 1.4. luk. 3.3. a In the 15. yeere of the reigne of Tiberius, after Christ had long time remayned in Nazaret, and was now about 30. yeere olde, luke 3. 1, 23.

b So called in respect of the plaine countrey and fertile valies: and not because it was not inhabited.

‖ Or, be sorie for your faults past, and amend.

c Which is, that God will reigne, ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. Isa. 40.3. mar. 1.3. luk. 3.4. ioh. 1.23.

AND * in = those dayes, Iohn the Baptist came and preached in the b wildernesse of Judea,

2 And said, ‖ Repent: for the c kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernesse, is, Prepare ye the way of the Lorde: make his paths straight.

4 * And the Iohn had his d garment of camels haire, and a girdle of a skin about his loynes: his meate was also ‖ locustes and wilde hony.

5 * Then went out to him Jerusalem and all Judea, and all the region round about Iordan,

6 And they were baptized of him in Iordan e confessing their sinnes.

7 Now when he saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore f fruites worthy amendment of life,

d Women with haire, as grosse haire cloth. ‖ Or, grashoppers. e Such maner as nature brought forth without any labour or diligence: reade Leuit. 11.22. Mar. 1.5. luk. 3.7. f A knowledging their faults: for there is no repentance without confession. Chap. 12. 34. ‖ Or, broodes.

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And nowe also is the g axe put to the roote of the trees: * therefore euery tree, which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendment of life, but hee that commeth after me, is mightier than I, whose shoes I am not worthy to beare: he will baptize you with the holy ghost, and with h fire.

12 Which hath his i fanne in his hand, and will make cleane his flooze, and gather his wheate into his garner, but wil burne vp the chaffe with vnquencheable fire.

13 ¶ * Then came Jesus from Galile to Jordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Jesus answering, sayd to him, Let be nowe: for thus it becommeth vs to fulfill all righteousnes. So he suffered him.

16 And Jesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn saw the Spirite of God descending like a = doue, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * This is my * beloued Sonne, in whom I am well pleased.

g We must render persite obedience to God in all things, which he hath ordeined. h To shew the state of his kingdome, which is in all meekenesse and lowlinesse. Chap. 17.5. 2. pet. 1.17. i The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. Colos. 1.13.

CHAP. IIII.

1 Christ fasteth and is tempted, 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.

Mar. 1.12. luk. 4.2. a By the holy Ghost.

b To the ende that he ouercoming these temptations, might get the victory for vs. c Satan would haue Christ to distrust God, and his word, and follow other things and vnlawfull meanes. Deut. 8.3.

d He meaneth the order that God hath ordeined to maintaine his creatures by.

e To wit, Jerusalem. f Or, vpon which stretch where the winde stood. Psal. 91.11, 12. g He alleageth but halfe the sentence to deceiue thereby the author, and cloke his euill purpose.

THEN * was Jesus led aside a of the Spirite into the wildernesse, to be b tempted of the deuill.

2 And when he had fasted fourty dayes and fourtie nights, he was afterward hungrie.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, c commaund that these stones be made bread.

4 But he answering, sayd, It is written, * Man shall not liue by bread onely, but by euery d worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the * holy Citie, and set him on a ‖ pinacle of the Temple,

6 And sayd vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, * He shall giue his Angels charge ouer thee, and with their handes they shall f lift thee vp, least at any time thou

Deut.6.16

g We must not leane such lawful meanes as God hath appointed, to seeke others after our owne fantasie.

h In a vision.

Deut.6.13 and 10.20.

Marke 1.13.

Luke 4.13.

i The word of God is the sword of the Spirite, wherewith Satan is overcome.

k To comfort him.

Marke 1.14.

Luke 4.14.

John 4.43.

l And cast in prison by Herod.

m Roe so they called the lake of Genezareth.

Isa. 9.1,2.

n Christ had preached now almost a yeere in Judea, and Samaria, and after went to preach in the uppermost Galile, which was out of the borders of Palestina.

o Which was without comfort, hath received consolation.

Marke 1.15.

Marke 1.16.

p God hath chosen the weake things of the world to confound † mighty, 1.Cor. 1.27.

q To draw them out of the sea of this world, wherin they are drowned.

r We ought to be most ready to follow Christ when he calleth, leaving al worldly respects apart.

s That is, the blessed tidings of forgivenes of sinnes and reconciliation with God.

t So that by hearing saluable diseases Christs disciples appeared.

u They that were sicke or seke at a certaine time of the moone.

v It was a commen speech whereby men were wont to cite, as the word signifieth.

shouldest dash thy foote against a stone.

7 Jesus sayd unto him, It is written againe, * Thou shalt not r tempt the Lorde thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and ᵇ shewed him all the kingdomes of the world, and the glory of them,

9 And sayd to him, All these will I give thee, if thou wilt fall downe and worship me.

10 Then sayd Jesus vnto him, Auoyde Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill ˡ left him: and behold, the Angels ᵏ came and ministred vnto him.

12 ¶ * And when Jesus had heard that John was ˡ delivered vp, hee returned into Galile,

13 And leauing Nazareth, went ᵍ dwelt in Capernaum, which is neere the ᵐ sea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Jordan, ⁿ Galile of the Gentiles:

16 The people which sate in ⁿ darknesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Jesus beganne to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Jesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were ᵖ fishers.)

19 And he sayd vnto them, Follow me, and I will make you fishers ᵠ of men.

20 And they straightway leauing the nets, followed him.

21 And when hee was gone foorth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they ʳ without tarying, leauing the ship, and their father, followed him.

23 ¶ So Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospell of the ˢ kingdome, and healing euery sicknesse and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and griefings, and them that were possessed with ᵗ deuils, and those which were ᵘ lunatike, and those that had the palsie, and he healed them.

25 And there followed him great multitudes out of Galile, and ˣ Decapolis, and Jerusalem, and Jurie, and from beyond Jordan.

CHAP. V.

1 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good workes. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Divorcement. 33 Not to forsweare. 39 To suffer wrong. 44 To love our enemies. 48 Perfection.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the ᵃ poore in spirite: for theirs is the kingdome of heauen.

4 * Blessed are they that ᵇ mourne: for they shall be comforted.

5 * Blessed are the ᶜ meeke: for they shall inherite the earth.

6 Blessed are they which ᵈ hunger and thirst for righteousnes: for they shalbe filled.

7 Blessed are the mercifull: for they shall obteine mercie.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the ᵉ children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the ᶠ salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be troden vnder foote of men.

14 Ye are the light of the world. A citie that is set on an hill, can not be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 * Let ᵍ your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. * I am not come to destroy them, but to fulfill them.

18 * For ʰ verely I say vnto you, Till heauen and earth perish, one iote, or one title of the Law shall not scape, till ⁱ all things be fulfilled.

19 * Whosoeuer therefore shall breake one of ᵏ these least commaundements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall bee called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse ˡ exceede the righteousnesse of the scribes

Luke 6.20.

a That feele themselues voyde of all righteousnesse, that they may onely seeke it in Christ, *Isa.61.1,2,3.7 and 65.13,19. Luke 6.21.*

b Which feele their owne miserie, and seeke their comfort in God. *Psal.37.11.*

c Who rather would suffer all iniuries, the they would revenge themselues.

d Being in necessity, desire nothing but that which is vpright and godly. *Psal.24.4.*

e For he is called the God of peace, 1.Cor. 14.33. *1.Pet.3.14. 1.Pet.4.14. Actes 5.41. Marke 9.50. Luke 14.34.*

f Your office is to season men with the salt of the heauenly doctrine. *Marke 4.21. Luke 8.16. and 11.33. 1.Pet.2.12.*

g Because you are seene farre off, giue good example of life.

h The Gospel is the stablishing and accomplishing of the law. *Luke 16.17.*

i The doctrine of the law conteineth nothing vnprofitable or superfluous. *James 2.10.*

k Whosoeuer shall transgresse the least of the same commandements in worde and example, he shall be cast out of the kingdome of God, except it be pardoned him in Christ. *Luke 11.39.*

l Which neither expound the law truely, nor obserue it well.

m He sheweth how these worthy doctors haue falsly glosed this commandement. *Exod.*20.13. *deut.*5.17.

‖*Or, subiect to punishment.*

‖*Or, without cause.*

n For God knowing his secret malice will punish him.

o Which signifieth in ‖ Syrians tongue an idle brayne, and is spoken in contempt.

q Like iudgement almost the Romanes obserued: for Triumuiri had the examination of small matters, the counsell of 23. of greater causes, and finally great matters of importance were decided by the Senate of 71. iudges, which here is compared to the iudgement of God, or to be punished with hell fire.

q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke* 12.58. *Exod.*20.14. *rom.*13.9.

r Chastitie is required both in body & in mind. *Chap.*18.8.9. *mar.*9.47.

s Nothing is so precious which ought not to be reiected in respect of the glorie of God.

‖*Or, and not that.*

Scribes and Pharises, yet shall not enter into the kingdome of heauen.

21 m Ye haue heard that it was said vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall be culpable of iudgement.

22 But I say vnto you, Whosoeuer is angry with his brother ‖ n vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, o Raca, shall bee worthy to bee punished by the p Councell. And whosoeuer shall say, Foole, shal be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and go thy way: first bee q reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Uerily I say vnto thee, thou shalt not come out thence, till thou hast payd the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of olde time, * Thou shalt not commit adultery.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed r adultery with her already in his heart.

29 * Wherefore if thy right ‖ eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, ‖ then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene sayde also, * Whosoeuer shall put away his wife, let him giue her a testimonall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) s causeth her to commit adultery: and whosoeuer shall marrie her that is diuorced, committeth adultery.

33 Againe ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, t Sweare not at all, neyther by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote stoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication bee u Yea, yea, Nay, nay. For whatsoeuer is more then these, commeth of euill.

38 ¶ Ye haue heard that it hath bene said, An * eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not euil: but whosoeuer t shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

43 Ye haue heard that it hath bene sayd, * Thou shalt loue thy neighbour, and * hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: doe good to them that hate you, * and pray for them which ‖ hurt you, and persecute you.

45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if ye loue them, which loue you, what reward shall you haue? Doe not the u Publicanes euen the same?

47 And if ye ‖ be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicanes like wise?

48 Ye shall therefore bee x perfite, as your father which is in heauen, is perfite.

Iames 5.12.

x Let simplicitie and truth be in your words, and then ye shall not be so light and ready to sweare.

y When a man speaketh otherwise then he thinketh in heart, it commeth of an euill conscience, and of the deuill. *Ecclus.*23.24. *Iames* 5.12. *deut.*23.21. z About this was spoken for the iudges, for euery man applied it to reuenge his priuate quarrell. *Luke* 6.29. *rom.*12.17. *1.cor.*6.7. ‖*Or, disturbe.*

a Rather receiue double wrong, then reuenge thine owne griefes. *Deut.*15.8. *Leuit.*19.18.

b This was abrogated by the false expositours the Pharises. *Luke* 6.27,35. *Luke* 23.34. *acts* 7.60. 1.*cor.*4.13. ‖*Or, rush in vpon you.* *Luke* 6.35. *Luke* 6.32.

c These did take to farme the taxes, tolles and other payments, and therefore were greatly in disdaine with all men. ‖*Or, imbrace.* d We must labour to attaine to the perfection of God, who of his free liberalitie, doeth good to them that are vnworthie.

CHAP. VI.

1 Of almes, 5 Prayer, 14 Forgiuing one another, 16 Fasting, 19 He forbiddeth the careful seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that you giue not your almes before men, to be seene of them, or else ye shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the a hypocrites do in the Synagogues and in the streetes, to be praysed of men. Uerily I say vnto you, they haue their a reward.

3 But when thou doest thine almes, let not thy a left hand knowe what thy right hand doeth,

4 That thy almes may bee in secrete, and thy Father that seeth in secrets, he will reward thee a openly.

5 And when thou prayest bee not as the hypocrites for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Uerily I say vnto you, they haue their reward.

*Rom.*12.8.

a Whole meaning proceedeth not of a right faith, but are done for vaine glory.

b In these things are required a certaine measure of wisedome.

c It is sufficient that God knowe our wants.

d In the day when all things shall be reuealed.

e Withdraw thy selfe rather apart, from fellshe pompe.

f He commandeth vs to beware of much babbling and superfluous repeates.

g Who is not perswaded by eloquent speech, and long talke, as men are.

h Christ bindeth them not to the wordes, but to the sense and forme of prayer. *Luke* 11.2.

i We must seeke Gods glorie first and aboue all things.

k Reigne thou in vs all, and let vs render vnto thee perfect obedience, as thine Angels doe.

l To be vnderstoode for Christ. *Chap.* 13.19.

m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.* 11.25. *Actes* 28.2.

n Make their faces to seeme of an other sort then they were wont to doe.

o Whereby is commanded to auoide all vaine ostentation. *Luke* 11.33. 2. *Sam.* 6.19. *Luke* 11.34.

p If thine eye be disposed to liberalitie, *Prou.* 22.9.

q If thine affection be corrupt, and giuen to couetousnesse. *Deut.* 15.9.

r If the conscience and wicked affections ouercome reason, we must not maruell though men be blinded, and be like vnto beasts. *Luke* 16.13. *Psal.* 33.22. *Luke* 12.22. *phil.* 4.6. 1. *Sam.* 6.8. 1. *Pet.* 5.7.

s Mans trauaile nothing auaileth where God giueth not increase.

6 But when thou prayest, ᵉ enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secrete, and thy Father which is in secret, shall reward thee openly.

7 Also when ye pray, ᶠ vse no vaine repetitions as the heathen: for they thinke to be heard for their much babbling.

8 Be ye not like them therefore: for your ᵍ Father knoweth whereof ye haue neede, before ye aske of him.

9 After this ʰ maner therefore pray yee, ⁱ Our Father which art in heauen, hallowed be thy ᵏ Name.

10 Thy ᵏ kingdome come. Thy will be done, euen in earth, as it is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our debtes, as we also forgiue our debters.

13 And leade vs not into ˡ temptation, but deliuer vs ᵐ from euill: for ⁼ thine is the kingdome, and the power, and the glory for euer, Amen.

14 ᵐ For if ye doe not forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when ye fast, looke not sowre as the hypocrites: for they ᵒ disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, ᵒ anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secrete, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and steale.

20 ᵖ But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ ᵠ The light of the body is the eye: if then thine eye be ʳ single, thy whole body shalbe light.

23 But if thine eye be ˢ wicked, then all thy body shall bee darke. Wherefore if the ˢ light that is in thee, bee darkenesse, howe great is that darkenesse?

24 ᵗ No man can serue two masters: for either hee shall hate the one, and loue the other, or else hee shall leane to the one, and despise the other. Ye cannot serue God and riches.

25 ᵘ Therefore I say vnto you, Bee not ˣ carefull for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth then meate? and the body then raiment?

26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care yee for raiment? Learne, howe the lilies of ˢ the fielde doe growe: they ᵘ labour not neither spinne:

29 ᵘ Yet I say vnto you, that euen Solomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morowe is cast into the ouen, shall hee not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eate? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things ˣ seeke the Gentiles) for your heauenly father knoweth, that ye haue neede of all these things.

33 But seeke ye first ʸ kingdome of God, and his ʸ righteousnes, and all these things shall be ministred vnto you.

34 Care not then for the morowe: for the morowe shal care for ʲ itᵃ selfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straite and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 IUdge ᵃ not, that ye be not iudged.

2 For with what ᵇ iudgement ye iudge, ye shall be iudged, and with what ᵇ measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 ᶜ Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ ᵈ Giue ye not that which is holy, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ ᵉ Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more shall

t The goodnesse of God euen toward the herbes of the field, farre passeth all things that man can compasse by his power and labour.

u The word signifieth they weary not themselues.

x With care and distrust.

y That is, to be regenerate, & amend your liues, *Or, his owne things.*

z God will prouide for euery day that that shal be necessarie, though we doe not increase the present griefe by the carefulnesse how to liue in time to come.

a He commandeth not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reprone other mens. *Luke* 6.37. *rom.* 2.1. 1. *cor.* 4.5. *Mar.* 4.24. *luke* 6.38. *Luke* 6.41.

b Declare not the Gospel to the wicked contemners of God, whom thou seest left to themselues and forsaken. *Chap.* 21.22. *mar.* 11.24. *luke* 11.9. *iohn* 14.13. & 16.23. *iames* 1.5.

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shall your Father which is in heauen, giue good things to them that aske him?

Luke 6. 31.

12 Therefore whatsoeuer ye would that men should doe to you, euen so doe yee to them: for this is the Law & the Prophets.

a The whole law and the Scriptures set forth vnto vs, and commend charitie.

13 ¶ * Enter in at the strait gate, for it is the wide gate, and broad * way that leadeth to destruction: and many there be which goe in thereat,

Luke 13.24.

d We must ouercome and mortifie our affections, if we will be true disciples of Christ.

14 Because the gate is straite, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues.

e For the most part of men seeke their owne libertie, and runne headlong to euil.

16 Ye shall knowe them by their fruites. * Doe men gather grapes of thornes? or figs of thistles?

Luke 6.43.44.

‖ Or, a rotten.

17 So euery good tree bringeth foorth good fruite, and a ‖ corrupt tree bringeth foorth euill fruite.

Chap. 3.10.

18 A good tree cannot bring foorth euill fruite, neither can a corrupt tree bring foorth good fruite.

19 * Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall know them.

f He meaneth hirelings and hypocrites, who rather serue God with their lippes then with their heart.

21 ¶ Not euery one that saith vnto mee, f Lord, Lord, shall enter into the kingdome of heauen, * but hee that doeth my Fathers will which is in heauen.

Rom. 2.13. James 1.22.

g By thy vertue, authoritie and power.

22 Many will say to me in that day, Lord, Lord, haue we not g by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many ‖ great workes?

‖ Or, miracles.

23 And then will I protest to them, h * I neuer knew you: * depart from me, ye that worke iniquitie.

h I neuer accepted you to be my true ministers and disciples.

Luke 13.27. Psalme 6.8. Luke 6.47.

24 Whosoeuer then heareth of mee these words, * and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, & the floods came, and the windes blewe, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

Mar. 1.22. Luke 4. 32.

i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God, and caused others to beleeue in him.

27 And the raine fell, & the floods came, and the windes blewe, and beat vpon that house, & it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Jesus had ended these words, the people were astonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

Christ healeth the leper. 5 The centurions faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christs powerte. 24 He stilleth the sea and the winde, 31 And driueth the deuils out of the possessed into the swine.

NOw when he was come downe from the mountaine, great multitudes followed him.

Mar. 1.40. Luke 5. 12.

2 And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Jesus putting foorth his hande, touched him, saying, I will, be thou cleane: and immediately his k leprosie was cleansed.

4 Then Jesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the * Priest, and offer the gift that * Moses commanded, for a a witnesse to them.

Luke 17.14. Leuit. 14.2.

5 ¶ * When Jesus was entred into Capernaum, there came vnto him a ‖ Centurion, beseeching him,

‖ Or, captaine.

6 And said, Master, my seruant lieth sick at home of the palsie, & is grieuously pained.

7 And Jesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder mee: and I say to one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doth it.

10 When Jesus heard that, he marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that * many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into * vtter darkenesse: there shall be weeping and gnashing of teeth.

13 Then Jesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ * And when Jesus came to Peters house, he saw his wiues mother laid downe, and sicke of a feuer.

15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto them.

16 * When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled which was spoken by * Esaias the Prophet, saying, b He tooke our infirmities, & bare our sicknesses.

18 ¶ And when Jesus saw great multitudes of people about him, he commanded them to goe ouer the water.

19 * Then came there a certaine Scribe, and said vnto him, Master, c I will follow thee whithersoeuer thou goest.

20 But Jesus sayd vnto him, The foxes haue holes, and the birds of the heauen haue nestes, but the Sonne of man hath not wherein to rest his head.

21 ¶ And another of his disciples sayde vnto him, Master, suffer me first to goe, and d burie my father.

a It was not like that leprosie that is now, but was a kind thereof, which was incurable.

b He would not yet be throughly knowen, but had his time & hour appointed.

c Our Sauiour would not countenance ‖ which was ordeined by the Law, seeing as yet ‖ ceremonies thereof were not abolished.

‖ Or, a ceremonie.

Leuit. 14.4.

d To condemne them of ingratitude, when they shall see thee whole.

Luke 7.1.

‖ Or, seruice.

e Which are strange people and the Gentiles to whom the couenant of God did not properly appertaine.

f For there is nothing but meere darkenesse out of the kingdome of heauen.

Chap. 22.13. Mar. 1.29. Luke 4.38.

Mar. 1.32. Luke 4.40.

Isa. 53.4. 1 Pet. 2. 24.

g The Prophet speaketh chiefly of the feeblenesse and diseases of our soules, which Iesus Christ hath borne: therefore he setteth his great mercy and power before our eyes by healing the body.

Luke 9. 57.

h He thought by this meanes to curry fauour with the world: but Iesus sheweth him that he is not for in stead of him that beis ſ are wide from that he looketh for: worldly wealth there is but powerte in Christ. mention of three, which were hindred by worldly respects from coming to Christ. k To succour and helpe him in his olde age till he die, and then I will follow thee wholy.

22 But Jesus sayde vnto him, Followe me, and let the dead burie their dead.

23 ¶ * And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with wawes: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he sayde vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Jesus the Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs * before the time?

30 Now there was a farre off from them, a great herde of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, * suffer vs to goe into the herde of swine.

32 And he said vnto them, Goe. So they went out, and departed into the herde of swine: and beholde, the whole herde of swine was caryed with violence from a steepe downe place into the * sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And beholde, all the citie came out to meete Jesus: and when they saw him, * they besought him to depart out of their coasts.

CHAP. IX.

1 He healeth the palsie, 5 and forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie, 15 He answereth the Pharisies and Johns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloodie issue. 25 He raiseth Iairus daughter. 29 Giueth two blind men their sight. 32 Maketh a dumme man to speake. 35 Preacheth and healeth in diuers places. 38 And exhorteth to prayer for the aduancement of the Gospel.

THen he entred into a shippe, and passed ouer, and came into his owne citie.

2 And * lo, they brought to him a man sicke of the palsie, lying on a bed. And Jesus seeing their * faith, sayde to the sicke of the palsie, Sonne, be of good comfort: thy * sinnes are forgiuen thee.

3 And beholde, certaine * of the Scribes sayde with themselues, This man blasphemeth.

4 But when Jesus saw their thoughts, he sayde, Wherefore thinke yee euill things * in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayde he vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed forth from thence, he saw a man sitting at the receite of custome, named Matthewe, and sayde to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your maister with Publicanes and sinners?

12 Now when Jesus heard it, hee sayde vnto them, The * whole neede not a physition, but they that are sicke.

13 But goe * ye and learne what this is, * I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus sayde vnto them, Can the * children of the marriage chamber mourne as long as the bridegroome is with them? But the dayes will come when the bridegroome shall be taken from them, and then shall they fast.

16 Moreouer no man pieceth an * olde garment with a piece of * new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put newe wine into * olde ‖ vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and * are both preserued.

18 ¶ * Whilest he these spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Jesus arose and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of bloode twelue yeres, came behinde him, and touched the hemme of his garment.

21 For she sayde within her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Jesus turned him about, and seeing her, he sayde, Daughter, bee of good comfort:

a And also his sinnes that had the palsie: for except ye haue faith, our sinnes cannot be forgiuen.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ, who offered himself vnto them.

d Christ healeth according to their capacitie for they more esteemed outward myracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen. *Marke 2.14. Luke 5.27.*

e He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.

f Which are puffed vp with vaine confidence of your owne righteousnesse. *Hose.6.6. Mat. 12.7.*

g God requireth not ceremonies, but brotherly loue of one towards another. *1.Tim.1.15. Mar.2.18. Luke 5.33.*

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

i Christ compareth his disciples for their insirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

‖ *Or, raw and vndressed.*

k The minde which is infected with the dregs of superstitious ceremonies, is not meete to receiue the plesant wine of the Gospel.

‖ *Or, bottels or bags of leather or skin, wherein wine was caried in Egypt. & Aegypt. Mar.5.26. Luke 8.43.*

comfort: thy faith hath made thee whole. And the woman was made whole from that houre.

23 Now when Jesus came into the rulers house, and saw the ‖ minstrels and the multitude making noyse,

24 He sayde vnto them, Get you hence: for the mayde is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayde arose.

26 And this fame went throughout all that land.

27 And as Jesus departed thence, two blinde men followed him, crying and saying, Thou sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the house, the blinde came to him, and Jesus sayd vnto them, m Beleeue ye that I am able to do this? And they sayd vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroade his fame throughout all that land.

32 ¶ * And as they went out, beholde, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharises sayde, * He casteth out deuils through the prince of deuils.

35 ¶ And * Jesus went about all cities and townes teaching in their synagogues, and preaching the Gospel of the * kingdom, and healing euery sickenes and euery disease among the people.

36 * But when he saw the multitude, he had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no sheepheard.

37 Then sayd he to his disciples, * Surely the p harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would ‖ sende forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his seruants. 26 Whom we ought to feare. 30 Our heares are numbred. 32 To confesse Christ. 37 Not to loue our parents more than Christ. 38 To take up our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirites, to cast them out, and to heale euery sickenesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother:

3 Philip and Bartholmew: Thomas, and Matthew the Publicane: James the sonne of Alpheus, and Lebeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Jesus send forth, and commanded them saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather * to the * lost sheepe of the house of Israel.

7 * And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, * freely giue.

9 * ‖ Possesse not * golde, nor siluer, nor money in your ‖ girdles,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workeman is worthy of his meate.

11 * And into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, * shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for the land of * Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ * Beholde I sende you as sheepe in the middes of wolues: be ye therefore wise as serpents, and ‖ innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councels, & will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and Kings for my sake, for a witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirite of your father which speaketh in you.

21 And the * brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my name: * but he that endureth to the end, he shall be saued.

23 And when they persecute you in this citie, flie * into another: for verely I say vnto you, ye shall not finish all the cities of Israel, till the * sonne of man be come.

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1 Players vpon fluites or pipes, or other instruments: which in those dayes they vsed at burials.

m He would proue whether they bare him that reuerence which was due to Messias. *Luke* 11.14. *Chap.* 12.24. *mark* 3.22. *luke* 11.15.

n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrarie. *Marke* 6.6. *luke* 13.22.

o Whereby God gathereth his people together, that he may reigne ouer them. *Mark* 6.34. *Luk.* 10.2. *iohn* 4.35,36.

p He meaneth the people are ripe, and ready to receiue the Gospell, comparing the number of the Elect to a plentiful harvest.

Or, thrust forth.

Or, the Realme. *Acts* 13.46.

a For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them. *Luke* 16.9.

b He commandeth them to offer themselues freely to the Lords worke without respect of gaine or loue. *Marke* 6.8. *luke* 9.3. *and* 22.35.

Or, prouide.

c Because they sendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

Or, purses. 1.*Tim.* 5.18. *luke* 10.7.

Luke 10.8. *Marke* 6.11. *luke* 9.5. *Acts* 13.51. *and* 18.6.

d To signifie that their land is polluted, & that you consent not to their wickednes.

e Who were not so liuely taught, and admonished. *Luke* 10.3.

Or, simple.

f Not reuenging wrong, much lesse doing wrong.

g To take from them all pretence of ignorance, and to make them inexcusable. *Mark* 13.11. *luke* 12.12.

Luke 21.16. *Luke* 21.17. *Mark* 13.13. *luke* 21.19.

h To profit and doe good, and not be idle.

i And will comfort you and giue sufficient euidence of his presence: and he speaketh not of their first calling, but of the whole time of their Apostleship.

24 * The

Luke 6.40. Iohn 13.16. & 15.20. Chap. 12.24.

k It was the name of an idole which signified the god of flies, and in despight thereof was attributed to the deuill, reade 2. King. 1.2. and the wicked called Christ by this name.

Mark 4.22. Iohn 8.17. and 12.2.

l Which in those countreyes are so made that men may walke vpon them.

Luke 12.11.

Mat. 12.24. Marke 3.18. Luke 6.16. and Act. 1.13.

m To acknowledge me his onely Sauiour, *Luke 12.51.*

n He giueth vs himself peace in our consciences, but outwardly we must haue warre with wicked worldlings.

o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darknes, and are offended with the word of saluation.

Micah 7.6. Luke 14.26. Chap. 16.24. marke 8.34. Luke 9.23. and 14.27.

p Also they that loue not any other way to honour God, then that he hath prescribed by his word, follow not Christ, but go before him.

q He that loueth his life before my glory. *Luke 10.16. Iohn 13.20.*

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Marke 9.41.*

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is enough for the disciple to bee as his master is, and the seruant as his Lorde. * If they haue called the master of the house b Beelzebub, howe much more them of his household?

26 Feare them not therefore: * for there is nothing couered, that shall not be discouered, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the l houses.

28 And feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes solde for a farthing, & one of them shall not fall on the ground without your father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many Sparrowes.

32 * Whosoeuer therefore shall = confesse me before men, him will I confesse also before my Father, which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father, which is in heauen.

34 * Thinke not that I am come to send = peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at * variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne houshold.

37 * He that loueth father or mother more then me, is not woorthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and p followeth after me, is not worthy of me.

39 He that will saue his life, shall lose it, and hee that loseth his life for my sake, shall saue it.

40 Hee that receiueth you receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a = Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these little ones to drinke a cuppe of colde water onely, in the name of a Disciple, verely I say vnto you, hee shall not lose his reward.

CHAP. XI.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his disciples vnto him.* 7 *Christs testimonie concerning him.* 18 *The opinion of the people concerning Christ and Iohn.* 20 *Christ vpbraideth the vnthankefull cities.* 25 *The Gospell is reuealed to the simple.* 28 *They that labour, and are laden.* 29 *Christs yoke.*

AND it came to passe, that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, he = sent two of his disciples, and said vnto him,

3 Art thou hee that shall come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shewe Iohn what things ye haue heard and seene.

5 The blinde receiue sight, and the halt goe; the lepers are cleansed, and the deafe heare: the dead are raysed vp, * & the ‖ poore receiue the Gospel.

6 And blessed is he that shall not be b offended in me.

7 And as they departed, Iesus began to speake vnto the multitude of Iohn, What went yee out into the wildernesse to see? A reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft rayment? Beholde, they that weare soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and c more then a Prophet.

10 For this is he of whom it is written, * Behold, I sende my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are d begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the e least in the kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen f suffereth violence, and the violent take it by force.

13 For all the Prophets and the Lawe b prophesied vnto Iohn.

14 And if ye will receiue it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, Wee haue piped vnto you, and ye haue not daunced, wee haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicans and sinners: but h wisedome is iustified of her children.

20 ¶ * Then began he to vpbraid the ci-

Luke 7.18, 19.

a Not because Iohn was ignorant of Christ but that he might teach his disciples that his office was to leade them to Christ, *Isai 61.1. Luke 4.18.*

‖ *Or, the Gospell is preached to the poore.*

b That take no occasion by Christ to be hindred from the Gospel.

c A man inconstant?

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. *Malach. 3.1. Luke 7.27, 28.*

e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospell in the new estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent. *Luke 16.16.*

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word.

h They prophesied things to come, which now we see present, and more cleare. i Meaning his testimonie concerning Iohn. *Mal. 4.5. Luke 7.31, 32.* ‖ *Or, sung mourning.* k They that are wise in deede, acknowledge the wisedome of God in him, whom the Pharisies condemne, reade Luke 7.29. *Luke 19.13.*

tles, wherein moſt of his great workes were done, becauſe they repented not.

21 Wo be to thee, Chorazin: Wo be to thee, Bethſaida: for if the great workes, which were done in you, had bene done in 1 Tyrus and Sidon, they had repented long agone in ſackecloth and aſhes.

22 But I ſay vnto you, it ſhall be eaſier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, ſhalt be brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I ſay vnto you, that it ſhalbe eaſier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Ieſus anſwered, and ſayd, I giue thee thankes, O Father, Lorde of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.

26 Euen ſo, O Father, becauſe thy good m pleaſure was ſuch.

27 * All things are giuen vnto me of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueile him.

28 Come vnto me, all ye that * are weary and laden, and I will eaſe you.

29 Take my * yoke on you, and learne of me, that I am meeke and lowly in heart, and ye ſhall find * reſt vnto your ſoules.

30 * For my yoke is eaſie, and my burden light.

CHAP. XII.

3 Chriſt excuſeth his diſciples which pluckte the eares of corne. 10 He healeth the dried hand, 22 Helpeth the poſſeſſed that was blind and dumme. 31 Blaſphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that wouldde needes haue tokens. 49 And ſheweth who is his brother, ſiſter, and mother.

AT * that time Ieſus went on a Sabbath day through the corne, and his Diſciples were an hungred, and began to pluck the eares of corne and to eate.

2 And when the Phariſies ſaw it, they ſayd vnto him, Beholde, thy Diſciples doe that which is not lawfull to doe vpon the Sabbath.

3 But he ſayd vnto them, * Haue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the houſe of God, and ate the ſhewe bread, which was not lawfull for him to eate, neither for them which were with him, but only for the * Prieſtes?

5 Or haue ye not read in the Law how that on the Sabbath dayes the Prieſtes in the Temple * breake the Sabbath, and are blameleſſe?

6 But I ſay vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, * I will haue mercie, and not ſacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is * Lorde, euen of the Sabbath.

9 * And he departed thence, and went into their Synagogue.

10 And behold, there was a man which had his hande dryed vp. And they aſked him, ſaying, Is it lawfull to heale vpon a Sabbath day? that they might accuſe him.

11 And he ſayde vnto them, What man ſhall there be among you, that ſhall haue a ſheepe, and if it fall on a Sabbath day into a pitte, will not hee take it and lift it out?

12 How much more then is a man better then a ſheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then ſayde hee to the man, Stretch forth thine hand. And he ſtretched it forth, and it was made whole as the other.

14 Then the Phariſies went out, & conſulted againſt him, howe they might deſtroy him.

15 But when Ieſus knewe it, hee departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they ſhoulde not make him knowen,

17 That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying,

18 * Beholde my ſeruant whom I haue choſen, my beloued in whom my ſoule delighteth: I will put my ſpirite on him, and hee ſhall ſhewe d iudgement to the Gentiles.

19 Hee ſhall not * ſtriue, nor cry, neither ſhall any man heare his voyce in the ſtreets.

20 A * bruſed reede ſhall hee not breake and ſmoking flaxe ſhall hee not quenche, till hee bring forth iudgement e vnto victorie.

21 And in his Name ſhall the Gentiles truſt.

22 ¶ * Then was brought to him one, poſſeſſed with a deuill, both blinde, & dumme, and he healed him, ſo that the which was blind and dumme, both ſpake and ſawe.

23 And all the people were amazed, and ſaid, Is not this the ſonne of Dauid?

24 But when the Phariſies heard it, they ſayde, * This man caſteth the deuils no otherwiſe out, but through Beelzebub the prince of deuils.

25 But Ieſus knew their thoughts, and ſayde to them, Euery kingdome deuided againſt it ſelfe, ſhall bee f brought to nought: and euery citie or houſe, deuided againſt it ſelfe, ſhall not ſtand.

26 So if Satan caſt out Satan, hee is deuided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through Beelzebub caſt out deuils, by whom doe your g children caſt them out? Therefore they ſhall bee your iudges.

28 But

1 Cities of great marchandiſe full of diſſolution and wantonneſſe.

Or, therefore.

Luke 10.21.

m Faith commeth not of mans will or power, but by the ſecret illumination of God, which is the declaration of his eternall counſell.

Iohn 3.35. Iohn 6.46.

n Which feele the weight, and griefe of your ſinnes and miſeries.

o To be gouerned by my ſpirit and to mortifie your affections.

Iere. 6.16. 1. Iohn 5.3.

Mat. 2.23. Luke 6.1. deut. 23.25. 1. Sam. 21.6.

a Neceſſitie maketh that lawful, which is prohibited for a certaine reſpect, in things appertaining to ceremonies.

Exod. 29.33. Leuit. 8.31. and 24.9. Numb. 28.9.

b Not that the Prieſts brake the Sabbath in doing that, which was commanded by the Law, but he ſpeaketh thus to confute the errour of the people, who thought the Sabbath broken, if any neceſſary worke were done that day.

Hoſ. 6.6. chap. 9.13.

c Chriſt hath power to exempt his from keeping of the Sabbath, ſeeing the ſeruice required in the Temple, was able to excuſe them that laboured in the ſame.

Mar. 3.1. Luke 6.6.

Iſa. 42.1.

d The right trade of gouernment, not onely to the Iewes, but alſo to ſtraunge nations.

e He ſhall not make great noyſe, nor ſeeke outward pompe and glory.

f He will beare with them, that be infirme and weake.

g Chriſt ſhall ouercome all lets which hinder the courſe of the Goſpel, and then ſhall giue ſentence as a conqueroure againſt all his enemies.

Luke 11.14. Chap. 9.34. Mar. 3.22. Luke 11.15.

Or, diſſolute.

h Which confuted deuils by the vertue of Gods Name, albeit it was expreſly againſt the Lawe of God.

i He declareth to the Pharises, that they were in two sorts his enemies, not only because they did forsake him, but also make open warre against him.

Mar. 3.28, 29. *Luke* 12.10. 1. *Joh.* 5.16.

k That is, he that striueth against the truth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

[Or, corrupt. [Or, frowarde, *Luke* 6.45.

l Much more they shall giue a count of their blasphemie.

m Their wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing.

Dan. 12.1. *Ioh.* 5.29. *Rom.* 2.12.

n This was to finde some new shift or pretext to resist his doctrine.

o They were become bastards & degenerate from their holy ancestors.

Ion. 1.17. & 2.10.

p He taketh part of the day for the whole day.

Ionas 3.5.

q Who was a poore stranger, and yet these know not the Messias which was promised to be their king.

1. *King.* 10.1. 2. *Chron.* 9.1.

r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the Law of God.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Else howe can a man enter into a strong mans house and spoyle his goods, except he first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sinne, and blasphemie shall bee forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shal speake a word against the Sonne of man, it shall be forgiuen him: but whosoeuer shall speake against the * holy Ghost, it shall not bee forgiuen him, neither in this world nor in the worlde to come.

33 Either make the tree good, and his fruit good: or else make the tree euill, and his fruit euill: for the tree is knowen by the fruite.

34 O generations of vipers, how can you speake good things, when ye are euill? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that of euery * idle worde that men shall speake, they shal giue account thereof at the day of iudgement.

37 For by thy words thou shalt bee * iustified, and by thy wordes thou shalt bee condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, * we would see a signe of thee.

39 But he answered and sayd to them, An euil and * adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Ionas.

40 * For as Ionas was three dayes and three nights in the whales belly: so shall the Sonne of man bee three * dayes and three nights in the heart of the earth.

41 The men of Niniue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost partes of the earth to heare the wisedome of Solomon: and behold, a greater then Solomon is here.

43 ¶ * Now when the vncleane spirite is gone out of a man, hee walketh through out [drie places, seeking rest, and findeth none.

44 Then he sayth, I will returne into mine house, from whence I came: and when hee is come, he findeth it emptie, swept and garnished.

45 ¶ Then he goeth, & taketh vnto him [seuen other * spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ * While he yet spake to the multitude, behold, his mother, and his * brethren stoode without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and sayde to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched foorth his hand toward his disciples, and sayd, Behold my * mother and my brethren.

50 For whosoeuer shall doe my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 *The state of the kingdome of God set forth by the parable of the sower.* 24 *Of the tares.* 31 *Of the mustard seede.* 33 *Of the leauen.* 44 *Of the treasure hid in the fielde.* 45 *Of the pearles.* 47 *And of the net.* 57 *Christ is contemned in his owne country.*

1 The * same day went Iesus out of the house, and sate by the sea side.

2 And * great multitudes resorted vnto him, so that hee went into a shippe, and sate downe: and the whole multitude stoode on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fell by the waies side, and the foules came and deuoured them vp.

5 And some fell vpon stonie grounde, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde.

9 He that * hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayde to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secretes of the kingdome of heauen, but to them it is not * giuen.

12 * For whosoeuer hath, to him shall be giuen, and he shall haue abundance: but whosoeuer hath not, from him shall bee taken away, euen * that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: & hearing, they heare not, neither vnderstand.

14 And

[Messias infinite

c If Satan be cast out, we must watch still, that he enter not againe: for since he was once made ghest, he knoweth euery hole and corner of our house.

2. *Pet.* 2.20. *Hebr.* 6.4. *and* 10.26. *Marke* 3.31. *Luke* 8.20.

u This word in the Scriptures signifieth oft-times, euery kinsman.

x Christ preferreth the spirituall kinred to the carnall.

Marke 4.1. *Luke* 8.4.

a All desired to heare his doctrine, but there was not like affection in all.

b Hee sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentiue.

c The Gospel is hid to them that perish, *Chap.* 25.29.

d Christ encreaseth in his children his graces.

e Euen that which hee seemeth to haue.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shall not understand, and seing yee shall see, and shall not perceiue.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue wincked, least they should see with their eyes, and heare with their eares, and should vnderstande with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 * For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them.

18 ¶ * Heare ye therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is he which hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie ground, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and endureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seed among thornes, is hee, that heareth the worde: but the care of this world, and the deceitfulnes of riches choke the worde, and hee is made vnfruitful.

23 But he that receiueth the seede in the good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundreth folde, some sixty folde, and some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his fielde.

25 h But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou not good seede in thy field? frō whence then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, least while ye go about to gather the tares, ye plucke vp also with them the wheate.

30 i Let both growe together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustarde seede, which a man taketh and soweth in his fielde:

32 Which in deed is the k least of all seeds: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ * Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, l till all be leauened.

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in m parables, and will vtter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the fielde.

37 Then answered he, and said to them, Hee that soweth the good seede, is the sonne of man,

38 And the fielde is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that sowed them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the ende of this world.

41 The sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that n offend, and them which doe iniquitie,

42 And shall cast them into a furnace of fire. There shall be wayling and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a marchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and solde all that he had, and bought it.

47 ¶ Againe, the kingdome of heauen is like * vnto a drawe net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men drawe to lande, and sit and gather the good into vessels, and cast the p bad away.

49 So shall it be at the ende of the world.

The

Mat. 4.10. Iohn 12. 40. Act. 28.26. rom. 11.8.

f That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubbornenesse of the people: for the one cannot be separated from the other.

g To win the glory of the sonne of God, to acknowledge him their Sauiour.

Luke 10.24. Mark 4.15. Iohn 8.12.

Or, was sowen.

h He teacheth that the good & the bad shall bee mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancie.

i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharply punished by such meanes as he hath left to purge his Church.

Mark 4.30,32. Luke 13.19.

k This teacheth vs not to be asto-nished at the small beginnings of the Gospell.

Luke 13.21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

Mat. 4.33.34. Psal. 78.2.

m This word signifieth grauie and sententious prouerbs, to this end that the doctrine might haue the more maiestie, and the wicked might thereby be ...founded.

Ioel 3.13. Reuel. 14.15.

n The wicked which hurt others by their euill example.

Dan. 12.3. wisd. 3.7.

o It is a kind of net that gathereth in all things that come in the way.

p The Greeke word signifieth rotten things,

q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interprete them aright, and according to the spirit.
r The preachers of Gods worde must haue store of sundry & ample instructions. *Mar.6.1. luke 4. 26. John 6.42.*
‖Or, cousins, *Mar.6.4. luke 4. 24. Iob.4.42.44.*
t Men commonly neglect them, whom they haue knowen of children: also they do envy them of the same countrey: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

The Angels shall goe forth, and seuer the bad from the iust,
50 And shal cast thē into a furnace of fire: there shalbe wayling and gnashing of teeth.
51 ¶ Iesus sayd vnto them. Vnderstand ye all these things? They sayde vnto him, Yea, Lord.
52 Then sayde he vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his r treasure things both new and old.
53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,
54 * And came into his owne countrey, and taught them in their Synagogue; so that they were astonied, and sayd, Whence commeth this wisedome and great workes vnto this man?
55 Is not this the carpenters sonne? is not his mother called Mary, * and his ‖ brethren Iames and Ioses, and Simon and Iudas?
56 And are not his sisters all with vs? Whence then hath he all these things?
57 And they were offended with him. Then Iesus sayde to them, * A Prophet is not without honour, saue in his owne countrey, and in his owne house.
58 And hee did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

1 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 He praieth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea, 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

Marke 6.14. luke 9.7.
a He spake after the common error: For they thought that the soules of them that were departed, entred into another body.
b To approue his resurrection, and so get him greater authority. *Marke 6.17. luke 3.19. Leuit.18.16. and 20.21.*
c Aswel because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother. *Chap.21.26.*
d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seem constant.

AT * that time Herode the Tetrarche heard of the fame of Iesus,
2 And sayd vnto his seruantes, This is Iohn Baptist: a he is risen againe from the dead, & therefore great b works are wrought by him.
3 * For Herod had taken Iohn & bound him, and put him in prison for Herodias sake, his brother Philips wife.
4 For Iohn sayd vnto him, It is not c lawfull for thee to haue her.
5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.
6 But when Herodes birth day was kept, the daughter of Herodias daunced before him, and pleased Herode.
7 Wherefore he d promised with an othe, that he would giue her whatsoeuer she would aske.
8 And she being before instructed of her mother, sayde, Giue me here Iohn Baptists head in a platter.
9 And the king was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her,
10 And sent, and beheaded Iohn in the prison.
11 And his head was brought in a platter, and giuen to the mayd, and she brought it vnto her mother.
12 And his disciples came, and tooke vp his ‖ body, and buried it, and went, and told Iesus.
13 * And when Iesus heard it, hee departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him a foote out of the cities.
14 And Iesus went forth and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke.
15 ¶ And when euen was come * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may goe into the townes, and buy them vitailes.
16 But Iesus sayd to them, They haue no f neede to goe away: giue ye them to eate.
17 Then they sayde vnto him, We haue here but fiue loaues, and two fishes.
18 And he said, Bring them hither to me.
19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.
20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.
21 And they that had eaten, were about fiue thousand men, beside women and little children.
22 ¶ And straight way Iesus g compelled his disciples to enter into a ship, & to goe ouer before him, while he sent the multitude away.
23 And assoone as he had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.
24 And the shippe was now in the mids of the sea, and was tossed with waues: for it was a contrary winde.
25 And in the h fourth watche of the night, Iesus went vnto them, walking on the sea.
26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.
27 But straightway Iesus spake vnto them, saying, i Bee of good comfort. It is I: be not afraide.
28 Then Peter answered him, and said, Master, if it be thou, k bid mee come vnto thee on the water.
29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.
30 But when he sawe a mighty winde, he was afraide; and as hee l began to sinke, he cryed, saying, Master, saue me.
31 So immediatly Iesus stretched forth his hand, and caught him, and sayde to him, m O thou of little faith, wherefore diddest thou doubt?
32 And assoone as they were come into the

‖Or, kinsfolk.
Marke 6.32. luke 9.10.
e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them, to greater enterprises. *Marke 6.35. luke 9.12 and 6.5.*
f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.
‖Or, prayed and gaue thankes to God.
g The disciples were loth to depart from Christ: but yet they shewed their obedience. *Mar.6 46.47. Iob.6.16,17,18.*
h The night was deuided into foure watches, whereof euery one conteined three houres.
i The presence of Christ maketh his bolde.
k His zeale was great, but he had not sufficiently considered the measure of his faith.
l His enterprise was too great, and therefore he must needes fall into danger, when his faith failed.
m Christ correcteth his fault, and also giueth remedie both at once:

the ship, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that country round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his * garment onely: and as many as touched it, were made whole.

CHAP. XV.

1 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods commandements by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 21 He deliuereth the woman of Canaanes daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

THen came to Jesus the Scribes and Pharises, which were of Jerusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they * wash not their hands when they eate ‖ bread.

3 But he answered and said vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But yee say, Whosoever shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profite.

6 Though he honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authoritie by your tradition.

7 Ye hypocrites, Esaias prophecied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then he called the multitude vnto him, and sayd to them, Heare & vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, & sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and sayd, * [d] Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 * Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and sayde to him, Declare vnto vs this parable.

16 Then said Jesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murders, adulteries, fornications, theftes, false testimonies, slaunders.

20 These are the things which defile the man: but to eate with vnwashed hands, defileth not the man.

21 * And Jesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the same coasts, and cryed, saying vnto him, Haue mercy on me, O Lord, thou sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, [g] Send her away, for she crieth after vs.

24 But he answered and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord helpe me.

26 And he answered, and sayd, It is not good to take the childrens bread, & to cast it to [h] whelpes.

27 But she sayd, Truth, Lord: yet indeed the whelpes eate of the crummes, which fall from their masters table.

28 Then Jesus answered, and sayd vnto her, O woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Jesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them halte, blinde, dumbe, maymed, and many other, and cast them downe at Jesus feete, and he healed them,

31 In so much that the multitude wondred, to see the dumbe speake, the maimed whole, the halt to go, & the blinde to see: and they glorified the God of Israel.

32 * Then Jesus called his disciples vnto him, and sayde, [k] I haue compassion on this multitude, because they haue continued with mee already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faynt in the way.

33 And his disciples sayde vnto him, Whence should wee get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Jesus sayd vnto them, How many loaues haue yee? And they sayd, Seuen, and a fewe little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

Marke 7.1,5.
a Men are more rigorous to obserue their owne traditions then Gods commandement.
‖ *Or meate.*
Exod.20.12. deu. 5.16. Ephes.6.2. Exod.21.17. leuit.20.9. prou.20.20.
b The Scribes dispensed with them that did not their duelies to their owne parents, so that they would recompence ‖ same to their profit by their offerings. *Isa.29.13.*
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word. *Marke 7.14,15. Iohn 15.2.*
d All they which are not grafted in Iesus Christ by free adoption, & euery doctrine that is not established by Gods word.
t They are not worthy to be cured for. *Luke 6.39. Marke 7.17.*

Gen.6.5. & 8.21.
f All vices proceede of the corrupt affection of the heart.

Marke 7.24.

g The disciples were offended at her importunitie. *Chap.10.6.*

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.
i Christ granted her petition for her faiths sake, and not at the request of his disciples. *Marke 7.31. Isa.35.5,6.*

Marke 8.1.
k Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remayned, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women, and litle children.

39 Then Ieſus ſent away the multitude, and tooke shippe, and came into the parts of ‖ Magdala.

‖Or, *Magadan.*

CHAP. XVI.

1 The Phariſes require a token. 6 Ieſus warneth his diſciples of the Phariſes doctrine. 16 The confeſſion of Peter. 19 The keyes of heauen. 24 The faithfull muſt beare the croſſe. 25 To winne or looſe the life. 27 Chriſts comming.

THen * came the a Phariſes and Sadducees, and did b tempt him, deſiring him to ſhe we them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is redde.

3 And in the morning ye ſay, To day ſhall be a tempeſt: for the ſkie is redde and lowring. O hypocrites, yee can diſcerne the face of the ſkie, and can ye not diſcerne the c ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne be giuen it, but the d ſigne of the Prophet * Ionas: ſo he left them, and departed.

5 ¶ And when his diſciples were come to the other ſide, they had * forgotten to take bread with them.

6 Then Ieſus ſayde vnto them, Take heede and beware of the leauen of the Phariſes and Sadducees.

7 And they ‖ thought in themſelues, ſaying, It is becauſe wee haue brought no bread.

8 But Ieſus e knowing it, ſayde vnto them, O yee of litle faith, why thinke you, thus in your ſelues, becauſe yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thouſand men, and how many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were * foure thouſand men, and how many baſkets tooke ye vp?

11 Why perceiue yee not, that I ſaid not vnto you concerning bread, that yee ſhould beware of the leauen of the Phariſes and Sadducees?

12 Then vnderſtoode they that hee had not ſayd, that they ſhould beware of the leauen of bread, but of the f doctrine of the Phariſes, and Sadducees.

13 ¶ * Now when Ieſus came into the coaſtes of Cæſarea Philippi, he asked his diſciples, ſaying, Whom doe men ſay that I the ſonne of man am?

14 And they ſaid, Some ſay, Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

15 He ſaid vnto them, But whom ſay yee that I am?

16 Then Simon Peter anſwered, and ſayd, * Thou art the Chriſt, the Sonne of the liuing God.

17 And Ieſus anſwered, and ſaid to him, Bleſſed art thou, Simon the ſonne of Ionas: for g fleſh and bloud hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I ſay alſo vnto thee, that thou art * Peter, and vpon h this rocke I will build my Church: and the i gates of hel ſhal not ouercome it.

19 k And I * will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt l binde vpon earth, ſhall bee bound in heauen: and whatſoeuer thou ſhalt ‖ looſe on earth, ſhall be looſed in heauen.

20 Then he charged his diſciples, that they ſhould * tell no man that he was Ieſus the Chriſt.

21 ¶ * From that time forth Ieſus began to ſhe we vnto his diſciples, that he muſt goe vnto Ieruſalem, and ſuffer many things of the Elders, and of the hie Prieſtes and Scribes, and be ſlaine, and riſe againe the third day.

22 Then Peter tooke him aſide, & began to rebuke him, ſaying, Maiſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 Then he turned backe and ſayd vnto Peter, Get thee behinde me, * Satan: thou art an offence vnto mee, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.

24 Ieſus then ſayd vnto his diſciples, * If any man will follow mee, let him forſake himſelfe, & take vp his croſſe and follow me.

25 For * whoſoeuer will ſ ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall find it.

26 * For what ſhall it profite a man, though he ſhould win the whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompence of his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels, & * then ſhall hee giue to euery man according to his deedes.

28 * Verily I ſay vnto you, there be ſome of them that ſtande heere, which ſhall not taſte of death t till they haue ſeene the ſonne of man come in his kingdome.

CHAP. XVII.

1 The tranſfiguration of Chriſt vpon the mountaine of Thabor. 5 Chriſt ought to be heard. 11. 13. Of Elias and Iohn Baptiſt. 15 He healeth the lunatike. 20. The power of faith. 21 Prayer and faſting. 22 Chriſt telleth them before of his paſſion. 27 He payeth tribute.

AND * after ſixe dayes Ieſus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. luke 9.28.

‖Or, *the ſixt day after.*

2 And

Chap. 12.38. marke 8.11. luke 12.54.

a Although they did not agree in doctrine, yet they ioyned together to fight againſt the truth.

b Men tempt God either by their incredulitie, or curioſitie.

c Which appertaine to the heauenly and ſpirituall life.

Chap. 12.34.

d Chriſt ſhall be to them as a Ionas raiſed vp from death.

Ionas 1.17. and 2.1. Marke 8.14. luke 12.1.

‖Or, *reaſoned with themſelues.*

e A token of Chriſts diuinitie, to knowe mens thoughts.

Chap. 14.17. iohn 6.9. Chap. 15.34.

f We may boldly by Chriſts admonion reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Marke 8.27. luke 9.18. Iohn 6.69.

g He vnderſtandeth any thing that is in man.

Iohn 1.43.

h Vpō that faith whereby thou haſt confeſſed and acknowledged me: for it is grounded vpon an infallible truth.

i The power of Satan which ſlandereth in craft and violence.

k The preachers of the Goſpell open the gates of heauen with the word of God, which is the right key: ſo that where this worde is not purely taught, there is neither key nor authoritie.

Iohn 20.23.

l Condemne by Gods word.

‖Or, *abſolue.*

m Becauſe hee would yet inſtruct them, and not preuent his time.

n Hee would plucke out of their hearts that falſe opinion, which they had of his temporall kingdome.

o Which words ſignifieth an aduerſarie, who reſiſteth the will of God, either of malice, as did Iudas, or of raſhneſſe and arrogancie, as Peter did. *Chap. 10.38. mar. 8.34. luk. 9.23. & 14.27. Chap. 10.39. mar. 8.35. luk. 9.24. & 17.33.*

p That is, whoſoeuer thinketh to ſaue himſelfe by forſaking Ieſus Chriſt. *Mark 8.36. luke 9.25. iohn 12.25. Pſalm. 62.12. rom. 2.6. Marke 9.1. luke 9.27.*

q This was fulfilled in his reſurrection, which was as an entrie into his kingdome, and was alſo confirmed by ſending the holy Ghoſt, whereby he wrought ſo great and ſundry miracles.

2 And was [a] transfigured before them: and his face did shine as the Sun, and his clothes were as white as the light.

3 And behold, there appeared [b] unto them Moses and Elias talking with him.

4 Then answered Peter, and sayde to Jesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloude shadowed them: and behold, there came a voice out of the cloude, saying, [d] This is my beloued Sonne, [e] in whom I am well pleased: [f] hear him.

6 And when [g] disciples heard that, they [h] fell on their faces, and were sore afraid.

7 Then Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man, saue Jesus onely.

9 ¶ And as they came downe from the mountaine, Jesus charged them, saying, Shewe the vision to no man, [i] vntill the Sonne of man rise againe from the dead.

10 [k] And his disciples asked him, saying, Why then say the Scribes that [l] Elias must first come?

11 And Jesus answered, and sayde vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come alreadie, and they knewe him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ [m] And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And sayde, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Jesus answered, and sayde, [n] O generation faithlesse and crooked, how long now shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill, and he went out of him, and the childe was healed at that houre.

19 Then came [o] disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus sayd vnto them, Because of your vnbeliefe: for [p] verily I say vnto you, if ye haue faith as much as is a graine of mustard seede, yee shall say vnto this mountaine, [q] Remoue hence to yonder place, and it shall remoue: and nothing shall be vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by [r] prayer and fasting.

22 ¶ And as [s] they abode [t] in Galile, Jesus sayde vnto them, The Sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sorie.

24 ¶ And when they were come to Capernaum, they that receiued [u] palle money, came to Peter, and sayde, Doeth not your Master pay tribute?

25 He sayde, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then sayde Jesus vnto him, Then are the children free.

27 Neuertheless, lest we should [x] offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [y] piece of twentie pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to bee humble and harmelesse, 6 To auoid occasions of euill, 10 Not to contemne the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authority of the Church. 19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiuenesse.

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5 [e] And whosoeuer shall receiue such a little child in my name receiueth me,

6 [f] But whosoeuer shall offend one of these little ones which beleeue in mee, it were better for him, that a [g] millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 [h] Woe be vnto the world because of offences: for it must needes bee that offences shall come, but woe be to that man by whom the offence commeth.

8 [i] Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

a The greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Hebrites paid it once by the law, Exod. 30.13. and at this time they paid it to the Romanes, m Or, giue occasion to forsake the truth.

n The word is (Statera) which conteineth to didrachmas, and is valued about fiue groates of old sterling.

Marke 9.34. Luke 9.46.

a They striue for the reward before they haue taken any paine: and whereas they should haue holpen and reuereneed one another, they were ambitious, and despisers of their brethren. *Chap.19.14. 1.Cor.14.20.*

b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.

c He calleth them little children now, which humble themselues with all humilitie and subiection. *Marke 9.42. Luke 17.1,2.*

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e Christ warneth his to take heede, that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. marke 9.43.*

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e Christ warneth his to take heede, that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. marke 9.43.*

ſ Chriſt toucheth the cauſe of this offence, which is pride & diſdaine of our inferiours. *Pſal.34.7.*

ƒ Seeing God hath commaunded his Angels to take ƒ charge of his children, the wicked may be aſſured that if they deſpiſe thē, God will reuenge their cauſe. *Luke 19.10.*

h We may not looſe by our offence that which God hath ſo derely bought *Luke 15.4. Genes.19.17. Actes.19.13. Luke 17.3. 2 Samu 5.19.*

i Wherewith thou mayeſt be offended: he ſpeaketh of ſecret or particular ſinnes, & not of open or known ſinnes to others.

[Or, reprooue him. Deut.19.15. Iohn 8.17. Iude. 10.28. 2.cor.13.1.

k He meaneth according to the order that was among ƒ Iewes, who had their counſell of ancient and expert men to reforme maners, and execute diſcipline. This aſſembly repreſented the Church, which hath appointed chaires to this charge. *1.Cor.5.4. 2.Theſſ.3.14.*

l In the 18. chap. 19. he meant this of doctrine, and here of eccleſiaſticall diſcipline, which dependeth of the doctrine. *Iohn 20 23.*

[Or, shut vp. Luke 17.4.

10 ſ See that ye diſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their * Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to ſaue that which was loſt.

12 How thinke yee? * If a man haue an hundreth ſheepe, and one of them bee gone aſtray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that hee finde it, verily I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray.

14 So is it not the will of your Father which is in heauen, that one of theſe little ones ſhould perish.

15 ℭ * Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witneſſes euery woorde may be confirmed.

17 And if he will not vouchſafe to heare them, tell it vnto the k Church: and if hee refuſe to heare the Church alſo, let him bee vnto thee as an heathen man, and a Publicane.

18 Verily I ſay vnto you, * Whatſoeuer ye binde on the earth, ſhal be bound in heauen: and * whatſoeuer ye looſe on earth, ſhall be looſed in heauen.

19 Againe, Verily I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall be graunted them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the mids of them.

21 Then came Peter to him, and ſayde, Maiſter, howe oft ſhall my brother ſinne againſt mee, and I ſhall forgiue him? * vnto ſeuen times.

22 Jeſus ſaid vnto him, I ſay not to thee, Vnto ſeuen times, but vnto * ſeuentie times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his ſeruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thouſand * talents.

25 And becauſe hee had nothing to pay, his maiſter commanded him to be ſolde, and his wife, and his children, and all that he had, and the debte to be payd.

26 The ſeruant therefore fell down, and beſought him, ſaying, Maiſter, appeaſe thine anger towarde mee, and I will pay thee all.

27 Then that ſeruantes maiſter had compaſſion, and looſed him, and forgaue him the debt.

28 But when the ſeruant was departed, hee found one of his fellowes, which ought him an hundreth * pence, and he layd hands on him, and tooke him by the throat, ſaying, Pay me that thou owest.

29 Then his fellow fell down at his feet, and beſought him, ſaying, Appeaſe thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his other fellowes ſaw what was done, they were very ſory, and came, and declared vnto their maiſter all that was done.

32 Then his maiſter called him, and ſayd to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his maiſter was wroth, and deliuered him to the tayelers, till he ſhould pay al that was due vnto him.

35 So likewiſe ſhall mine heauenly Father doe vnto you, except yee forgiue ƿ from your hearts, euery one to his brother their treſpaſſes.

CHAP. XIX.

3 Chriſt ſheweth for what cauſe a woman may be diuorced. 11 Continence is a gift of God. 14 Hee receiueth little children. 16 To obtaine life euerlaſting. 24 That rich men can ſcarcely bee ſaued. 28 He promiſeth them which haue left all to follow him, life euerlaſting.

AND * it came to paſſe, that when Jeſus had finiſhed thoſe ſayings, hee departed from Galile, and came into the coaſts of Judea beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ℭ Then came vnto him the Phariſies tempting him, and ſaying to him, Is it lawfull for a man to put away his wife for euery fault?

4 And he anſwered and ſayde vnto them, Haue yee not reade, * that hee which made them at the beginning, made them male and female,

5 And ſayd, * For this cauſe, ſhall a man leaue father and mother, and cleaue vnto his wife, and they * twaine ſhall bee one fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath coupled together.

7 They ſaid to him, Why did then * Moſes commaunde to giue a bil of diuorcement, and to put her away?

8 Hee ſaid vnto them, Moſes, becauſe of the b hardneſſe of your heart, ſuffered you to put away your wiues: but c from the beginning it was not ſo.

9 I ſay therefore vnto you, * that whoſoeuer ſhall put away his wife, except it bee for whoredome, and marry another, d committeth adulterie: and whoſoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then ſayd his diſciples to him, If the matter

Mar.10.1.

[Or, cauſe. Genes.1.27.

Genes.2.24. 1.Cor. 6.16. ephe.5.31.

a They that afore were as two, ſhall be now as one perſon.

[Or, perſon. Deut.24.1.

b It was to auoide the cruelty that men would haue vſed towards their wiues, if they had beene forced to receiue them in their diſpleaſure, furie, and malice.

c That is, at the beginning, and by Gods ordinance. *Chap.5.32. marke 10.11. Luke 16.18. 1.cor.7.11.*

d For this band cannot be broke at mans pleaſure.

o [illegible] teth [illegible] may be [illegible] of 25. [illegible] or very [illegible] was nothing in reſpect of [illegible] for [illegible] his [illegible] gaue him.

p God eſteemeth onely the heart and affection.

[Or, ſeuen. Chap.18. mar.10.1 luke 18. Mat.10. luke 18.

i Becauſe yong ma[illegible] nothing i[illegible] Chriſt bu[illegible] manhood leadeth h[illegible] higher thi[illegible] the intent his doctri[illegible] might be[illegible] take place k He ſpak[illegible] that hee m[illegible] learne to k[illegible] himſelfe. *Exo.20.13. 3.17. rom. Mat.10.* Hee boaſt[illegible] much, bec[illegible] ye he knee[illegible] he himſelf[illegible] in Chriſt h[illegible] diſcouered [illegible] hypocriſie, [illegible] cauſed him [illegible] ſtie his owe[illegible] weakeneſſe, [illegible] generally co[illegible] manding all [illegible] to doe the [illegible] a What hinc[illegible] more men h[illegible] mens hearts [illegible] *Mark.10.28* hanged, [illegible] one followi[illegible] the elect[illegible] they might

m We muſt be continually ready to forgiue and be forgiuen. n A common talent was valued at threeſcore pound: ſome alſo were greater, and ſome leſſe.

...be so betweene man and wife, it is not good to marrie.

11 But hee sayd vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are * some f chaste, which were so borne of their mothers belly: and there bee some chaste, which bee made chaste by men: and there bee some chaste, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue it, let him receiue it.

13 ¶ * Then were brought to him little children, that hee should put his hands on them, & pray: & the disciples rebuked them.

14 But Iesus sayd, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his hands on them, he departed thence.

16 ¶ * And beholde, one came, and sayd vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee sayd vnto him, i Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 Hee sayd to him, Which? And Iesus said, * Thefe, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighboure as thy selfe.

20 * The yong man said vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Iesus sayde vnto him, If thou wilt be perfite, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorowfull: for he had great n possessions.

23 Then Iesus sayde vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a o camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God * all things are possible.

27 ¶ * Then answered Peter, and sayd to him, Behold, wee haue forsaken all, and followed thee: what shall we haue?

28 And Iesus sayd vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, yee which followed mee p in the regeneration,

Chap.18.3. mar.10.13. luke 18.15.

Mar.10.17. luke 18.18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeth him to higher things, to the intent that his doctrine might better take place.

k He spake this, that hee might learne to know himselfe.

Exo.20.13. deut. 5.17. rom.13.9. Mar.10.20.

l Hee boasteth much, because as yet he knewe not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to finde his owne weakenesse, not generally commanding all men to doe the like.

n What hindereth men haue by riches. ¶ *Or, cable rope.*

o Who can frame mens hearts so, that they shall not set their mindes on their riches.

Mark.10.28. luke 18.28.

p In this worke whereby the world is changed, renued and regenerate: or to ioyne this word with the former following: and so take regeneration for the day of iudgement, when the elect shall in soule & body enioy their inheritance, ...and they might know that it is not sufficient to haue begunne...

shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shall be last, and the last shalbe first.

CHAP. XX.

1 Christ vseth by a similitude, that God is debtor vnto no man, and heare he alwayes calleth vnto labour. 13 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome. 30 He giueth two blinde men their sight.

FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a * penie a day, and sent them into his vineyard.

3 And hee went out about the * third houre, and saw other standing idle in the market place,

4 And sayd vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the first and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand yee here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. Hee said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Nowe when the first came, they supposed that they should receiue more, but they likewise received euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heate of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: biddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye * euill because I am good?

16 * So the last shalbe first, and the first last: * for many are called, but fewe chosen.

17 ¶ And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

Luke 22.30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasures.

Chap.20.16. mar. 10.31. luke 13.30.

a Which was called denarius, and was of value about foure pence halfepeny of olde money, and was commonly a workmans hire.

b They deuided the day into twelue houres, so that the third was the fourth part of the day, fixe of the clocke was noone, nine was three of the clocke after noone, and the eleuenth houre was an houre before the sunne set.

c Or, enuious because of my liberalitie. *Deut. 15.9.*

Chap.19.30. mar.10.31. luke 13.30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing that hire is indifferent for all.

Chap.22.14. Mar.10.32. luke 18.31.

18 Behold, we goe vp to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

20 ¶ Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee sayd to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayde Ye knowe not what ye aske. Are ye able to drinke of the [a] cup that I shall drinke of, and to bee baptized with the baptisme that I shalbe baptized with? They sayd to him, We are able.

23 And he said vnto them, Ye shall drinke in deede of my cuppe, and shall bee baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is [b] not mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 * Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called them, and sayd, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

Iohn 18.32.

* Mar. 10.35.

a He setteth the crosse before their eyes to driue them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.

b God my Father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

* Marke 10.42. Luke 22.25. Phil. 2.7.

* Marke 10.46. Luke 18.35.

CHAP. XXI.

1 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The fig tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and Gentiles receiued.

AND * when they drewe neere to Ierusalem, and were come to Bethphage, vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an [a] asse bound, and a colte with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ * Tell ye the [b] daughter of Sion, Beholde, thy king commeth vnto thee, meeke, and sitting vpon an asse, and a [c] colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, and put on [d] them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cryed, saying, * Hosanna the sonne of Dauid: blessed bee hee that commeth in the Name of the Lord, Hosanna thou which art in the [e] highest heauens.

10 * And when he was come into Ierusalem, all the citie was mooued, saying, Who is this?

11 And the people said, This is Iesus the Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them that solde and bought in the [f] Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues,

13 And said to them, It is written, * Mine house shalbe called the house of prayer: [g] but * ye haue made it a denne of theeues.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Priestes and Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read ye neuer, * By the [h] mouth of babes and sucklings thou hast [i] made perfite the prayse?

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

18 And * in the morning as hee returned into the citie, he was hungry,

19 And seing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayde to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the figge tree withered!

21 And Iesus answered, & said vnto them, * Verily I say vnto you, if ye haue faith, and

a Or, colt.

b Or, daughter of Sion, behold, thy king commeth vnto thee, and sendeth good successe to the Messias.

c For God which is in heauen, must onely saue. Mar. 11.11. Luke 19.45. Iohn 2.13.

d In the porch or entrie into the Temple. Isa. 56.7.

e Vnder the pretence of religion, hypocrites seeke their owne gaine & spoyle God of his true worship. Ierem. 7.11. mar. 11.17.

f Luke 19.46. Mar. 11.18. Luke 19.47.

g Psal. 8.2.

h If God reueile his glory & might by babes that cannot as yet speake, is it marueile if they that can speake, doe set forth or magnifie the same?

i In Ebrewe it is, hast ordeined or grounded the strength: which is all to one purpose, because God is then most praysed when his strength is best knowen.

* Mar. 11.12. &c. Chap. 17.20.

24 Then Jesus ... them, I also will aske ... thing, whiche if ye tell me, I ... will tell you by what authoritie I doe ... things.

25 The Baptisme of John whence was it? from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Jesus, and sayde, We cannot tell. And he sayde vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayde, Sonne, goe, and worke to day in my vineyard.

29 But he answered and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayde vnto him, The first. Jesus said vnto them, Verily I say vnto you, that the publicanes and the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousnesse, and ye beleeued him not: but the publicanes, and the harlots beleeued him, and ye though ye saw it, were not moued with repentance afterwarde, that ye might beleeue him.

33 ¶ Heare another parable, There was a certaine housholder, which planted a vineyarde, and hedged it rounde about, and made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drewe neere, hee sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beate one, and killed another, and stoned another.

36 Againe hee sent other seruaunts, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayde among themselues, This is the heire: come, let vs kill him, and let vs take his inheritance.

39 And they tooke him, and cast him out of ... and slew him.

40 When the Lord of the vineyard ... what will he do to those husbandmen?

41 They say vnto him, He will cruelly destroy ... and will let out his vineyard vnto other husbandmen, which shall render him the fruites in their seasons.

42 Jesus said vnto them, Read yee neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lordes doing, and is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.)

44 And whosoeuer shal fal on this stone, he shall be broken: but on whomsoeuer it shal fall, it wil grinde him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

1 *The parable of the mariage.* 9 *The vocation of the Gentiles.* 11 *The mariage garment.* 17 *Of paying of tribute.* 25 *Of the resurrection.* 36 *The Scribes question.* 44 *Christes question.*

THen Jesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Againe hee sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them spitefully, and slew them.

7 But when the King heard it, hee was wroth, and sent foorth his warriers, and destroyed those murderers, and burnt vp their citie.

8 Then saide hee to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Goe ye therefore out into the high wayes, and as many as ye finde, bid them to the mariage.

10 So those seruaunts went out into the high wayes and gathered together all that euer they founde, both good and bad: so the wedding was furnished with ghests.

11 Then the King came in, to see the ghests, and sawe there a man which had not on a wedding garment.

12 And hee saide vnto him, Friende, how

Psal.118.22. Act.4.11. 1.Pet.2.7.

Esay.8.14.5. mat.6.20.

Esay.5.1. Jere.2.21. marke 12.1. luke 20.9.

Luke 14.16. rom.10.8.

n So farre it is vnpossible for them to repent and be saued, that stand in their owne conceite, that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfite.

p The vineyard is the people, whom he had elected.

q Vsed all means to preserue it, and to make it fruitfull.

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.

Chap.26.3,4. and Ioh.11.53.

u As not meaning or fit for their building.

x To follow ... ioyne the building ... and to ... the whole.

Esa.8.14.

a Christ reproueth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God, which was so plentifully offred vnto them.

b God punisheth extreemely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberality and his holy meanes to perish, which he hath prepared for him.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. *Chap.3.12.& 13.42.& 25.30. Chap.20.16.*

g By the outward and generall calling. *Actes 13.13. Iuke 20.20.*

h Those were curious flatterers of the court, which euer maintained that religion which [illegible] Herod best liked and though they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the estimation and qualitie, as whether a man be rich or poore. ‖*Or, the coyne of the tribute.*

k Which was of value about foure pence halfe penie. *Rom.13.7.mar. 12.17. luk.20.25. Mar.12.18. iuke 20.27.actes.23.8. Deut.25.5.*

‖*Or, sonnes.*

l By the title of alliance and here by brother he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood there must needes reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

camest thou in hither, and hast not a wedding garment? and he was speechless.

13 Then saide the King to the seruants, Binde him hand and foote, and cast him into vtter darknesse: there shalbe weeping and gnashing of teeth.

14 *For many are called, but few chosen.

15 ¶ *Then went the Pharises, and tooke counsell how they might entangle him in his talke.

16 And they sent vnto him their disciples with the [h] Herodians, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou considerest not the [i] person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shewe me the ‖ tribute money. And they brought him a [k] penie.

20 And he sayd vnto them, Whose is this image and superscription?

21 They sayde vnto him, Cesars. Then said he vnto them, *Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ *The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, *Moses sayde, If a man die, hauing no ‖ children, let his brother [l] marie his wife, and raise vp seede vnto his brother.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and saide vnto them, Yee [m] are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the [n] Angels of God in heauen.

31 And concerning the resurrection of the dead, haue yee not read that is spoken vnto you of God, saying,

32 *I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ *But when the Pharises had heard that he had put the Sadduces to silence, they assembled together.

35 And one of them, *which was* an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Lawe?

37 Iesus sayde to him, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy mind.

38 This is the first and great commandement.

39 And the second is like vnto it, *Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hange all the Law and the Prophets.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They say vnto him, Dauids.

43 He saith vnto them, How then doth Dauid in spirit call him Lord, saying,

44 *The Lorde said vnto my Lorde, Sit on my right hand, *till I make thine enemies thy footestoole?

45 If then Dauid call him [t] Lord, how is he his sonne?

46 And none could answere him a worde, neither durst any from that day forth aske him any more questions.

o Not that his kingdome shall then ende: but the office of his humanitie shall cease, and hee with the Father and the holy Ghost shall reigne for euer as one God all in all. p Christ is Dauids sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, counterfeiting, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 His propheciath the destruction of Ierusalem.

THen spake Iesus to the multitude, and to his disciples,

2 Saying, The [a] Scribes and the Pharises [b] sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that [b] obserue and do: but after their workes do not: for they say, and do not.

4 *For they binde heauie burdens, and grieuous to bee borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

5 All their workes they doe to bee seene of men: for they make their [c] phylacteries broad, and make long the *fringes of their garments.

6 *And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 *But be not yee called [d] Rabbi: for one is your ‖ doctor, to wit, Christ, and all yee are brethren.

9 And *call no man your father vpon the earth: for there is but one your Father, which is in heauen.

10 Be not called [e] doctors: for one is your doctor, euen Christ.

11 But hee that is [f] greatest among you, let him be your seruant.

Nehem.8.4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues. *Luke 11.46, actes 15.10.*

c They were skroles of parchment wherin the commandements were written: and to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law. *Num.15.38. deut.22.12. Mar.12.38. luk.11.43. and 20.46.* ‖*Or, master. Iames 3.1.*

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. ‖*Or, teachers. Mal.1.6.*

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship, or dominion, but ministery and seruice.

12 *For

of them that

of your fa-

of vipers,

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and

rm

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earth,

nis, vnto

of Bara-

he Temple

, All these

meration.

n, which killest

st them which are

would I haue gathe-

er, * as the henne ga-

ns vnder her wings, and

not!

Behold, your habitation shalbe left vn-

olate.

39 For I say vnto you, ye shall not see me

henceforth, till that ye say, Blessed is he that

commeth in the name of the Lord.

o It is not now onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no maruel though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble the fathers. *Gen.4.8.Deut.21.4.*

r Read 2.Chro. 24.22. *Luke 13.34.*

2.*Esd.1.30.* s He will returne no more to them as a teacher but as a Iudge, when as they shalbe compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 *Christ sheweth his disciples the destruction of the Temple.* 5. 24 *The false Christes.* 13 *To persseuere.* 14 *The preaching of the Gospel.* 20 *The signes of the end of the world.* 42 *He warneth them to wake.* 44 *The sudden comming of Christ.*

AND *Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the [a] building of the Temple.

2 And Iesus sayd vnto them, See ye not all these things? Verely I say vnto you, *there shall not bee here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shalbe of thy comming, [b] and of the end of the world.

4 And Iesus answered, & said vnto them, *[c] Take heed that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shal deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that ye bee not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the [d] beginning of sorowes.

Marke 13.21. Luke 21.5.

a Whose excellencie appeareth in that that Herod for the space of 8.yeeres kept ten thousand men in worke: the stones were 25. cubites long, in height 12. in breadth 8. as Iosephus writeth.

Luke 19.44.

b They thought the world should be at an end, when Ierusalem were destroyed. *Ephes.5.6.col.3.6.*

c He answereth them not according to their minds, but admoniseth them of that which is necessary for them to know.

d Great and cruell warres haue ensued since, among the heathen for the contempt of the Gospel, & increase more and more.

Matth.23.

Luke 11.39.

Or, intemperancie.

Luke 11.42.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

Or, vnpainted.

n For a remembrance of them, and in the meane season they passed not for their doctrine.

Luke 11.47.

Chap.5.34.

2.King.8.13. 2.chro.6.2.

Chap.10.17.luke 21.12.iohn 15. 20.and 16.2.

c As if you were the cause of these troubles.

§ Many wil keep backe their charitie, because they are vnthankful and euil vpon whom they should bestow it. *2.Thes.3.13. 2.tim.2.5.*

g When § Temple shalbe polluted, it shall be a signe of extreme [illegible]: the [illegible] shall [illegible] and neuer [illegible]. *Marke 13.14. luke 21.20.*

h The horrible destruction of the Temple and the corruption of Gods pure religion. *Dan.9.27. 1.Mac.1.13. 2.Mac.6.2.*

i God prouideth for his children in the mids of troubles. *Marke 13.21. luke 17.23.*

k Whither the false Christs, and deceiuers lead § people, hiding themselues in holes, as if they were ashamed of their profession.

‖*Or, closets.* *Luke 17.37.*

l In despite of Satan the faithfull shall be gathered and ioyned with Christ, as the Egles assemble to a dead carkeis. *Marke 13.24. luke 21.25. Isa.13.10. Ezek. 32.7. ioel 2.31. and 3.15.*

m When God hath made an end of § troubles of his church.

n Heo meneth an horrible trembling of the world, and as it were an alteration of the order of nature. *Dan.7.13. reuel.1.7.*

9 * Then [illegible] afflicted, and [illegible] hee * hated [illegible] sake.

10 And [illegible] shall [illegible] and [illegible]

11 [illegible] shall [illegible]

12 [illegible] sed, [illegible]

13 [illegible] shalbe [illegible]

14 And [illegible] hee preach [illegible] witnesse vn[illegible] end come.

15 ¶ When [illegible] domination of [illegible] niel the Prophet, (let him that readeth [illegible]

16 Then let them [illegible] into the mountains.

17 Let him which is [illegible] come downe to fetch any thing [illegible] house.

18 And he that is in the field, let [illegible] returne backe to fetch his clothes.

19 And woe shalbe to them that [illegible] child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should bee shortened, there should no ‖ flesh be saued: but for the ‘ elects sake, those dayes shall bee shortened.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, hee is in the ‘ desert, go not forth: Behold, hee is in the ‖ secrete places, beleeue it not.

27 For as the lightening commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 * For wheresoeuer a dead ‘ carkeis is, thither will the Eagles resort.

29 * And immediatly after the = tribulations of those dayes, shall the Sunne = bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

[illegible] of Noe were, [illegible] ing of the Sonne [illegible]

[illegible] in the dayes before the [illegible] and drinke, marrie, and giue [illegible] vnto the day that Noe entred into [illegible]

Genes.6.5. Luke 17.26. 2.pet.3.3.

39 And ᵖ knew nothing, til § flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

p Because of their incredulity. *Luke 17.34,35. 1.thes.4.17.*

40 * ᵠ Then two men shalbe in the fielde, the one shall be receiued, and the other shall be refused.

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him. *Marke 13.35. Luke 12.39. 1.thes.5.2. reuel.16.15. Luke 12.42.*

41 Two women shall bee grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Wake therefore: for ye know not what houre your master will come.

43 Of * this bee sure, that if the good man of the house knew at what watch the theefe would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that yee thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed is that seruant, whom his master when he commeth, shall find [illegible]ing.

47 Verely I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euil seruant shall say in his heart, My master doeth deferre his coming,

49 And begin to smite his fellowes, and to eate and to drinke with the drunken,

50 The seruants master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: * there shall be weeping and gnashing of teeth.

‖*Or, separate him. Chap.13.42. and 25.30.*

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watch,* 14 *And by the talents to bee diligent.* 31 *The last iudgement.* 32 *The sheepe and the goates,* 35 *The works of the faithfull.*

Then

...hall buy ... which sooke ... the bride ... lle, and trim ... lampes, but ... in their vessels ... strong, carried ... there was a cry ... bridegroome commeth: ... meet him. ... all their virgines arose, and trim ... lamps. ... the foolish said to the wise, e Giue ... oile, for our lamps are out. ... the wise answered, saying, Wee ... there will not be enough for vs and ... go ye rather to them that sell, and ... your selues. ... And while they went to buy, the ... bridegroome came: and they that were rea... went in with him to the wedding, and ... the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, f I know you not.

13 *Watch therefore: for yee know neither the day nor the houre, wherein the Sonne of man will come.

14 *For the kingdome of heauen is as a man that going into a strange country, called his seruants and deliuered to them his goods.

15 And vnto one hee gaue fiue g talents, and to another two, and to another one, to euery man after his owne ability, & straightway went from home.

16 Then he that had receiued the fiue talents, went & occupied with them, and ‖ gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his master sayd vnto him, It is well done good seruant and faithfull, Thou hast been faithfull in little, I will make thee ruler ouer much: h enter in into thy masters ioy.

22 And he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master sayd vnto him, It is well done good seruant, and faithfull, Thou hast been faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one ... came and sayd, Master, I knew thee that thou art an hard man, which reapest where thou sowedst not, and gatherest where thou hast not strawed not:

25 I was therefore afrayd, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and sayd vnto him, Thou euill seruant and slouthfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 *For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and ‖ from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter *darknesse: there shalbe weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come ye k blessed of my father, inherit ye the kingdome prepared for you from the l foundations of the world.

35 *For m I was an hungred, and ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was *sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shal answere and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall hee say vnto them on the left hand, *Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged mee not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

*or, lingrer.

Chap. 13.12. Luke 8.18. and 19.26. marke 4.25.

i The graces of God shall be taken away from him that doeth not bestow them to Gods glory, and his neighbours profit.

Chap. 8.12. and 22.13.

k For our salvation commeth of the blessing and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world. Eph. 1.4.

m Christ meaneth not that our salvation dependeth on our works or merits, but sheweth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth him of his free mercy, likewise as he doth elect them. Ecclus. 7.35.

*Or, enforme. Psal. 8.8. chap. 7. 23. Luke 13.27.

e I will not open to you because you haue failed in the midway. Chap. 24.42,44. marke 13.33,35. Luke 19.12.

f This similitude teacheth how we ought to continue in the knowledge of God, & doe good with those graces that God hath giuen vs.

g Euery talent commonly made threescore pound; reade chap. 18. 24.

*Or, wade.

h The master receiueth him into his house to giue him part of his goods and commodities.

UMI

Deut.12.2.Iohn 5.29.
a We must therfore only do that which God requireth of vs, & not follow mens foolish fantasies.

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these a shall go into euerlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The sword. 64 Because Christ calleth himself the sonne of God, he is iudged worthy to die. 69 Peter denieth and repenteth.

Marke 14.1. Luke 22.1.

AND * it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,

2 Ye know that within a two dayes is the Passeouer, and the Sonne of man shalbe deliuered to be crucified.

Iohn 11.47.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiaphas,

4 And consulted howe they might take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the feast day, lest any vproze be among the people.

Mar.14.3.Iohn 12.2.6 12.3.
6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a boxe of very costly ointment, and * powred it on his head, as he sate at the table.

8 And when his disciples saw it, they had b indignation, saying, What needed this waste?

9 For this ointment might haue beene solde for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shall ye not c haue alwayes.

12 For in that she powred this ointment on my body, she did it to d burie me.

13 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie * pieces of siluer.

16 And from that time he sought opportunitie to betray him.

17 ¶ * Now on the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

18 And he sayd, Go into the citie to such a man, and say to him, The maister sayth, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the Disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 * Now when the euen was come, he sate downe with the twelue.

21 And as they did eat, he sayd, Verely I say vnto you, that one of you shall betray me.

22 And they [illegible] began euery [illegible] him, Is it I, [illegible]

23 And he [illegible] s dipped his [illegible] shall betray [illegible]

24 Surely the [illegible] may, * as it is [illegible] that man, by wh[illegible] trayed: it had [illegible] had neuer bene [illegible]

25 Then Iudas [illegible] spered, and sayd, Is it [illegible] vnto him, Thou hast [illegible]

26 ¶ * And as they did eate, Iesus [illegible] the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and sayd, Take, eate: * this is my body.

27 Also he tooke the cup, and when he had giuen thanks, he gaue it them, saying, Drinke ye all of it.

28 For this is my * blood of the [illegible] stament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that * I will not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ¶ * Then sayd Iesus vnto them, All ye shall be * offended by me this night: for it is written, I will * smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But * after I am risen againe, I will go before you into Galilee.

33 But Peter answered, and sayd vnto him, * Though that all men should be offended by thee, yet will I neuer be offended.

34 * Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray yonder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorowfull, * and grieuously troubled.

38 Then sayd Iesus vnto them, My soule is very heauy, euen vnto the p death: tarry ye here, and watch with me.

39 So he went a little further, & fell on his face, & prayed, saying, O my Father, if it be possible, let this q cup * passe from me: neuertheles, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and found them asleepe, & sayd to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in deed is ready, but the flesh is * weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this

and therefore was ready to obey: but he prayeth as in their troubles, without respect of the eternall
f And therefore we must continually fight against the flesh.

cup

a Mercy nor nourishment.
l You shall no more enioy my bodily presence till we meet together in heauen.
Mar.14.27.Iohn 16.32.& 18.8.
m Shall turne backe and be discouraged.
Zach.13.7. Mar.14.28.and 16.7.
n This declareth what danger it is to trust too much to our owne strength.
Iohn 13.38. Mar.14.31.Luke 22.33.
o He feared not death of it selfe, but trembled for feare of Gods anger toward sinne, the burden whereof he bare for our sakes.
p For hee saw Gods anger kindled toward vs.
q That is, the anger of God for mans sinnes.
r He knew well what his father had determined,
s the faithfull doe counsell of Gods.

…ney from mee, but that
…will be done.
…man found them asleepe
…eyes heauie.
…ame and went away a-
…the third time, saying the
…
…pes to his disciples, and
…keepe henceforth and take
…e, the houre is at hande, and
…man is giuen into the hands of
…
…e, let vs goe: beholde, hee is at
…betrayeth me.
…nd while hee yet spake, lo, Iudas,
…e twelue, came, & with him a great
…e with swordes and staues, from the
…ts and Elders of the people.
…ow he that betrayed him, had giuen
…token, saying, Whomsoeuer I shall
…me is he, lay hold on him.
…And forthwith he came to Iesus, and
…God saue thee, Master, and kissed him.
50 Then Iesus sayd vnto him, x Friend,
…wherefore art thou come? Then came they,
and layd handes on Iesus, and tooke him.
51 And beholde, one of them which were
with Iesus, stretched out his hand, and drew
his sworde, and strooke a seruant of the hie
Priest, and smote off his eare.
52 Then sayde Iesus vnto him, Put vp
thy sworde into his place: *for all that take
the sword, shall perish with the sword.
53 Either thinkest thou, that I can not
now pray to my Father, and hee will giue me
mee then twelue a legions of Angels?
54 How then should the b Scriptures be
fulfilled, which say, that it must be so?
55 The same houre said Iesus to the mul-
titude, yee bee come out as it were against a
theefe with swords and staues, to take mee: I
sate dayly teaching in the Temple among
you, and ye tooke me not.
56 But al this was done, that the *Scrip-
tures of the Prophetes might bee fulfilled.
*Then all the disciples forsooke him, & fled.
57 ¶ *And they tooke Iesus, and led him
to Caiaphas the high Priest, where the
Scribes and the Elders were assembled.
58 And Peter followed him afarre off
vnto the high Priests hall, and went in, and
sate with the seruants to see the end.
59 Nowe * the chiefe Priestes and the
Elders, and all the whole Counsell c sought
false witnesse against Iesus, to put him to
death.
60 But they found none, and though
many false witnesses came, yet found they
d none: but at the last came two false wit-
nesses,
61 And sayd, This man sayd, * I can de-
stroy the temple of God, and build it in three
dayes.
62 Then the chiefe Priest arose, and
sayd to him, answerest thou nothing? What
is the matter that these men witnesse against
thee?
63 But Iesus e held his peace. Then the
chiefe Priest answered, and sayd to him, I
f charge thee by the liuing God, that thou
tell vs if thou be the Christ the sonne of God.
64 * Iesus sayd to him, *Thou hast sayd
it: nevertheless I say vnto you, hereafter
shall ye see the Sonne of man sitting at the
right hand of the power of God, and come
in the cloudes of the heauen.
65 Then the hie Priest rent his g clothes,
saying, Hee hath blasphemed: what haue
we any more need of witnesses? beholde, now
ye haue heard his blasphemy.
66 What thinke ye? They answered, and
sayd, He is worthy to die.
67 * Then spat they in his face, and buf-
feted him: and h other smote him with their
rods,
68 Saying, i Prophesie to vs, O Christ,
Who is he that smote thee?
69 ¶ * Peter sate without in the hall: and
a maid came to him, saying, Thou also wast
with Iesus of Galile.
70 But he denied before them all, saying,
I wot not what thou sayest.
71 And when he went out into the porch,
another mayd saw him, and sayd vnto them
that were there, This man was also with
Iesus of Nazaret.
72 And k againe he denied with an othe,
saying, I know not the man.
73 So after a while, came vnto him they
that stood by, and sayd vnto Peter, Surely
thou art also one of them: for euen thy speach
bewrayeth thee.
74 Then began he to curse himselfe, and
to sweare, saying, I know not the man. And
immediately the cocke crew.
75 Then Peter remembred the words of
Iesus, which had sayd vnto him, Before the
cocke crow, thou shalt deny me thrise. So he
went out, and l wept bitterly.

Chap.26.27.mar. 14.10.1.marke 14.

c Christ confesseth that he is the sonne of God.
f This was one of their owne traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemy. Isa.50.6.
h The officers smote Christ with their rods or litle staues.
i They mocked him after this sort, that he might seeme to be a prophet, & so with-turne the peoples minds from him. Mar.14.65. luke 22.55. iohn 18.25.
k An example of our infirmitie, y we may learne to depend vpō God, and not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods spirite, who neuer suffereth his to perish vtterly, though for a time they fall, to the intent they may feele their owne weakne, and acknowledge his great mercy.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, and yet is condemned, & crucified among theeues. 46 Hee prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

WHen * the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death,
2 And led him away bound, & a deliuered him vnto Pontius Pilate the gouernour.
3 ¶ Then when Iudas which betrayed him, saw that hee was condemned, b he repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priests, and Elders,
4 Saying, I haue c sinned betraying the innocent blood. But they sayd, What is that to vs? d see thou to it.
5 And when he had cast down the siluer pieces in the Temple, he departed, and went, *and hanged himselfe.
6 And the chiefe Priests tooke the siluer pieces, and sayde, It is not e lawfull for vs

Mar.15.1.Act.3.13 66.iohn 18.28.
a For they had no authority to condemne him, or to put any to death.
b Ouer-late repentance bringeth desperacion.
c Although he abhorre his sins, yet is he not displeased therewith but despaireth in Gods mercies, & seeketh his owne destruction.
d These hypocrites lay the whole fault vpon Iudas. Act.1.18.
e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing of it.

to

to put them into the ‖ treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters fielde, for the buriall of ſtrangers.

8 Wherefore that fielde is called, *The field of blood vntil this day.

9 ¶ Then was fulfilled that which was ſpoken by Jeremias the Prophete, ſaying, *And they tooke thirtie ſiluer pieces, the price of him that was valued, whom they of the children of Iſrael valued,

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ *And Jeſus ſtoode before the gouernour, and the gouernour asked him, ſaying, Art thou the King of the Iewes? Jeſus ſaid vnto him, Thou ſayeſt it.

12 And when he was accuſed of the chiefe Prieſts and Elders, he anſwered nothing.

13 Then ſaide Pilate vnto him, Heareſt thou not howe many things they lay againſt thee?

14 But he anſwered him not to one word, inſomuch that the gouernour marueiled greatly.

15 Nowe at the feaſt the gouernour was wont to ‖ deliuer vnto the people a priſoner, whom they would.

16 And they had then a notable priſoner called Barabbas.

17 When they were then gathered together, Pilate ſaide vnto them, Whether will yee that I let looſe vnto you Barabbas, or Jeſus which is called Chriſt?

18 (For he knewe well, that for enuie they had deliuered him.

19 Alſo when he was ſet downe vpon the iudgement ſeate, his wife ſent to him, ſaying, h Haue thou nothing to doe with that iuſt man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

20 *But the chiefe Prieſtes and the Elders had perſwaded the people that they ſhould aſke Barabbas, and ſhoulde deſtroy Jeſus.

21 Then the gouernour anſwered, & ſaid vnto them, Whether of the twaine will yee that I let looſe vnto you? And they ſayd, iBarabbas.

22 Pilate ſayd vnto them, What ſhall I doe then with Jeſus which is called Chriſt? They all ſayd to him, Let him be crucified.

23 Then ſayde the gouernour, But what euill hath hee done? Then they cried the more, ſaying, Let him be crucified.

24 When Pilate ſaw that he auailed nothing, but that more tumult was made, hee tooke water and waſhed his handes before the multitude, ſaying, I am innocent of the blood of this k iuſt man: looke you to it.

25 Then anſwered all the people, & ſayd, His l blood be on vs, and on our children.

26 Thus let hee Barabbas looſe vnto them, and ſcourged Jeſus, and deliuered him to be crucified.

27 ¶ *Then the ſouldiers of the gouernour tooke Jeſus into the common hall, and gathered about him the whole band.

28 And they ſtripped him, and put vpon him a m ſcarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, ſaying, Hayle King of the Iewes,

30 And ſpitted vpon him, and tooke the reed, and ſmote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 *And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his croſſe.

33 *And when they came vnto a place called Golgotha, (that is to ſay, a place of deadmens ſkulles)

34 They gaue him n vineger to drinke, mingled with gall: And when he had taſted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, *They diuided my garments among them, and vpon my veſture did they caſt lots.

36 And they ſate, and watched him there.

37 ¶ They ſet vp alſo ouer his head his cauſe written, o THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that paſſed by, reuiled him, wagging their heads,

40 And ſaying, *Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſaue thy ſelfe: if thou be the Sonne of God, come downe from the croſſe.

41 Likewiſe alſo the hie Prieſts mocking him, with the Scribes, and Elders, & Phariſies, ſayd,

42 Hee ſaued others, but hee cannot ſaue himſelfe: if he be the king of Iſrael, let him now come downe from the croſſe, & we will beleeue him.

43 *Hee p truſted in God, let him deliuer him now, if he will haue him: for he ſayd, I am the Sonne of God.

44 The ſame alſo the q theeues which were crucified with him, caſt in his teeth.

45 Nowe from the r firſt houre was there darkenеſſe ouer all the s land, vnto the ninth houre.

46 And about the ninth houre Jeſus cried with a loud voyce, ſaying, *Eli, Eli, lamma ſabachthani? that is, t My God, my God, why haſt thou forſaken me?

47 And ſome of them that ſtood there, when they heard it, ſayd, This man calleth *Elias.

48 And ſtraightway one of them ranne, and tooke *a ſponge, and filled it with vinger, and put it on a reede, and gaue him to *drinke.

49 Other ſayd, Let be: let vs ſee, if Elias will come and ſaue him.

50 Then Jeſus cried againe with a loud

‖Or, Corbona.

f For the Iewes thought it a great offence to be buried in the ſame place that the ſtrangers were.
*Acts. 1.19.
Zach. 11.13.

*Mar. 15.2.
Luke 23.3.
Iohn 18.33.

‖Or, quit.
g It was a tradition of the Iewes to deliuer a priſoner at Eaſter.

h This was to the greater condemnation of Pilate, whom neither his owne knowledge could teach, nor counſell of others, to defend Chriſtes innocencie.
*Mar. 15.11.
Luke 23.18.
Iohn 18.40.
Acts 3.14.

i The multitude preferred the wicked to the righteous.

k Pilate beareth witneſſe that he is innocent before he condemne him.

l If his death be not lawfull, let the puniſhment fall on our heads & our children. And as they wiſhed, ſo this euill taketh place to this day.
*Mar. 15.16.
Iohn 19.2.

m To deride him because he called himſelfe king.

n They mocked at Chriſts prayer as if it had bene in vaine. Iohn 19.29. ‖Or, in ſtore ſtalls, Pſal. 69.21.

o This was a great tentation, to goe about to take from him his truſt in God, and ſo to bring him to deſpaire.

p Meaning, by this Synecdoche the one of the theeues.

q This was from noone till three of the clocke.

r Of Iewrie and the countrey there about.
Pſal. 22.2.

s Notwithſtanding that he ſeeth himſelfe as were wounded with Gods wrath and forſaken for our ſinnes, yet he ceaſeth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to truſt ſtill in God be the aſſaults neuer ſo grieuous to the fleſh.

t Whic
the day
the Sabb
d More
low his
then did
was put
e That i
appointe
keeping
Temple,
f The m
men goe
ſubdue C
power, th
they ſhew
owne ma
procure
ſelues th
condemn
for as mu
Gods glo
more app
thereby.

voyce,

…ed vp the ghost.
…ld, the vaile of the temple
…daine, from the toppe to the
…the earth did quake, and the
…clouen,
…e graues did open themselues,
…pes of the Saintes which
…ame out of the graues after his
… and went into the holy Citie,
… vnto many.
…n the Centurion, and they that
… him watching Iesus, sawe the
…ke, and the things that were done,
…ed greatly, saying, Truely this
…Sonne of God.
… And many women were there, be-
…g him afarre off, which had followed
…rom Galile, ministring vnto him.
… Among whom was Marie Magda-
…nd Marie the mother of Iames and
…, and the mother of Zebedeus sonnes.
… ¶ And when the euen was come,
…e came a a rich man of Arimathea, na-
med Ioseph, who had also himselfe bene
Iesus disciple.
58 Hee went to Pilate, and asked the bo-
dy of Iesus. Then Pilate commanded the
body to be deliuered.
59 So Ioseph tooke the body, and wrap-
ped it in a cleane linnen cloth,
60 And put it in his new b tombe, which
hee had hewen out in a rocke, and rolled a
great stone to the doore of the sepulchre, and
departed.
61 And there was Marie Magdalene,
and the other Marie sitting ouer against
the sepulchre.
62 ¶ Now the next day that followed
the c Preparation of the Sabbath, the high
Priests and Pharises assembled to Pilate,
63 And said, Sir, we remember that that
deceiuer said, while he was yet aliue, After
three dayes I will rise.
64 Commaund therefore that the sepul-
chre bee made sure vntill the third day, lest
his disciples come by night, and steale him
away, and say vnto the people, Hee is risen
from the dead: so shall the last d errour bee
worse then the first.
65 Then Pilate said vnto them, Ye haue
e a watch: go, and make it sure as ye know.
66 And they went, and made the sepul-
chre f sure with the watch, and sealed the
stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The lie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize, 20 Promising to them continuall assistance.

NOw * in the ende of the a Sabbath when the first day of the weeke beganne to dawne, Marie Magdalene, and the other Marie came to see the sepulchre.
2 And behold, there was a great earth-quake: for the b Angel of the Lorde descended from heauen, and came c rolled backe the stone from the doore, and sate vpon it.
3 And his countenance was like lightening, and his raiment white as snow.
4 And for feare of him, the keepers were astonied, and became as dead men.
5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:
6 Hee is not here, for he is risen, as hee sayde: Come, see the place where the Lorde was laid,
7 And goe quickly, and tell his disciples that hee is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him: c loe, I haue tolde you.
8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples worde.
9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.
10 Then sayd Iesus vnto them, Be not afraide. Goe, and tell my brethren, that they goe into Galile, and there shall they see me.
11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.
12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,
13 Saying, Say, His disciples came by night and stole him away while we slept.
14 And if the gouernour heare of this, we will perswade him, and saue you harmelesse.
15 So they tooke the money, and did as they were taught: and this e saying is noysed among the Iewes vnto this day.
16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.
17 And when they sawe him, they worshipped him: but some doubted.
18 And Iesus came, g spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.
19 *Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,
20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and lo, * I am with you alway, vnto the s ende of the world. Amen.

Mat.16.1,2,5. Iohn 20.18.
Or, morning.
a Here the Euangelist reckoneth the naturall day from the sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the same set.
b There were two: but it is a maner of speach to vse the singuler number for the plurall, and contrary.
c He assureth them that it is
d Their ioy mixed with both because the Angels presence, and also that that they were not afeard.
e An euident vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection.
Heb.2.8. chap. 11.27. Iohn 17.2.
Marke 16.15.
f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them for he reserueth this authoritie to himselfe, to be the onely teacher and author of the doctrine.
Iohn 14.16.
g By power, grace, and vertue of the holy Ghost.

Mat.28.1. …day that …
a …
b …
c …
d More will follow his doctrine, then did afore he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men goe about to subdue Christes power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

The

The holy Gospel of Iesus C
according to Marke.

CHAP. I.

1 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 Hee preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 Hee healeth Peters mother in lawe. 34 The deuils knowe him. 41 Hee cleanseth the leper, and healeth diuers others.

THE beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Behold, I send my [b] messenger before thy face, which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wildernesse, is, [c] Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wildernesse, and [d] preach the baptisme of amendment of life, for remission of sinnes.

5 And all the countrey of Iudea, & they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels hayre, and with a girdle of a skinne about his loynes: and he did eate [e] Locustes and wilde honie,

7 * And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to stoupe downe, and vnloose.

8 Truely I [f] haue * baptized you with [g] water: but he shall baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as [h] he was come out of the water, Iohn saw the heauens cleuen in sunder, and the [i] holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued sonne, in whom I am well pleased.

12 * And immediately the [k] Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was [l] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching [m] the Gospell of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as hee walked by the sea of Galile, hee sawe Simon, and Andrew his brother, casting a net into the sea: for they were fishers.)

17 Then Iesus sayd vnto them, Follow me, & I will make you to be * fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a little from thence, he sawe Iames the sonne of Zebedee, and Iohn his brother, as they were in the ship mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ * So they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonished at his doctrine: * for he taught them as one that had authoritie, and [n] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and he cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, * Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loude voyce, & came out of him.

27 And they were all amased, so that they demaunded one of another, saying, What thing is this? what * new doctrine is this? for hee commaundeth the foule spirites with authoritie, and they obey him.

28 And immediatly his fame [o] spread abroad throughout all the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and hee cast out many deuils, and * suffered not the deuils to say that they knew him.

35 And in the morning very early, [p] before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And

a He sheweth that Iohn Baptist was the first preacher of the Gospel.

Malac. 3.1.

b In Greeke, Angell, or ambassadour.

c Esai. 40.3. Luke 3.4. Iohn 1.23.

d Take away all things which might hinder Christ to come to you.

Matt. 3.1.4.

e He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the Scriptures.

Matth. 3.4.

f Or, Grashoppers.

Leuit. 11.22.

Matth. 3.11. Luke 3.16. Iohn 1.25. Act. 1.5. & 2.4. & 11.16. & 19.4

g He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Matt. 3.13. Luke 3.21. Iohn 1.33.

h Or, Iesus.

i This was done for the confirmation of Iohn and them that should be by.

k The Father beareth witnesse that Christ is the very Sonne of God. Matth. 4.1. Luke 4.1. l Or, the holy Ghost. m Christ would be tempted, to perswade vs that he will helpe them that be tempted. Heb. 2.18. Matt. 4.12. Luke 4.14. Iohn 4.43. n By the which Gospel he will rule and reigne ouer all.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Actes 16.18. p Or, being yet night.

UMI

…nd when they had found him, they
…e him, All men seeke for thee.
…hen he said vnto them, Let vs goe
…next townes, that I may preach
…: for I came out for that purpose.
…his preaching in their Syna-
…throughout all Galile, and cast the
…out.

12 ¶ * And there came a leper to him,
…ecching him, and kneeled downe vnto
…, and said to him, If thou wilt, thou canst
…ke me cleane.

41 And Jesus had compassion, and put
…rth his hand, and touched him, and said
…him, I will: be thou cleane.

42 And assoone as he had spoken, imme-
…tely the leprosie departed from him, and
…e was made cleane.

43 And after he had giuen him a streit
…commandement, he sent him away foorth-
…with,

44 And said vnto him, See thou say no-
…thing to any man, but get thee hence, and
…shew thy selfe to the * Priest, and offer
…for thy cleansing those things, which Moses
…commanded, for a testimonie vnto them.

45 But when he was departed, * he be-
…gan to tell many things, and to publish the
…matter: so that Jesus could no more open-
…ly enter into the citie, but was without in
…desert places: and they came to him from
…every quarter.

CHAP. II.

3 He healeth the man of the palsie. 5 He forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 Hee excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFter * a few dayes, he entred into Capernaum againe, and it was noysed that he was in the a house.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

5 Now when Jesus sawe their faith, he sayde to the sicke of the palsie, Sonne, thy b sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? * who can forgiue sinnes, but God onely?

8 And immediately when Jesus perceiued in his spirit, that thus they thought with themselues, hee said vnto them, Why reason ye these things in your hearts?

9 c Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he saith vnto the sicke of the palsie)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence vnto thine owne house.

12 And by and by hee arose, and tooke vp his bed, and went forth before them all, insomuch that they were all amazed and glorified God, saying, d We neuer saw such a thing.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 * And as Jesus passed by, he saw Leui the sonne of Alpheus sit at the receit of custome, and said vnto him, Follow mee. And he arose and followed him.

15 ¶ And it came to passe, as Jesus sate at table in his house, many Publicanes and sinners sate at table also with Jesus and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Jesus heard it, hee sayde vnto them, The whole haue no neede of the Physitian, but the sicke. * I came not to call the e righteous, but f sinners to repentance.

18 * And the disciples of Iohn, and the Pharises did fast, & came & said vnto him, Why doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

19 And Jesus sayd vnto them, Can the g children of the marriage chamber fast, whiles the bridegroome is with them? as long as they haue the bridegroome with them, they cannot fast.

20 But the dayes will come, when the bridegroome shall be taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloth in an olde garment: for els the newe piece taketh away the filling vp from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ * And it came to passe as hee went through the corne on the Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharises sayde vnto him, Behold, why doe they on the Sabbath day that, which is not lawfull?

25 And he sayd to them, Haue yee neuer read what * Dauid did, when he had neede, and was an hungred, both hee, and they that were with him?

26 How hee went into the house of God, in the dayes of * Abiathar the hie Priest, and did eat the shewbread, which were not lawfull to eate, but for the * Priests, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the Sonne of man is Lord, euen of the Sabbath.

CHAP.

a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authoritie to take away our sinnes.

c Christ speaketh according to their capacitie, who were so blinde that they would beleeue nothing but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the sicke by the power which he hath ouer the body.

d Their owne consciences could them to conclude the trueth.

e He speaketh of such as perteined themselues to be iust, although they be nothing lesse.

f Christ sheweth that he will haue his, and not burdens them before it be necessarie.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller.

h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names.

i Seeing the Sabboth was made for mans vse, it was not meete it should be vsed to his hinderance and inconmoditie.

Matth.9.1. luke 5.18.
luke 5.15.
Matth.8.2. luke 5.12.
Matth.9.6. luke 5.24.
Matth.9.9. luke 5.27.
1.Tim.1.15.
Matth.9.14. luke 5.33.
Matt.12.2. luke 6.1.
1.Sam.21.6.
Exod.29.33. Leuit.8.31. and 24.9.

CHAP. III.

1 *He healeth the man with the dried hand.* 14 *He chuseth his apostles.* 21 *Christ is thought of the worldlings to be beside himselfe.* 22 *He casteth out the uncleane spirit, which the Pharises affirme unto the deuill.* 29 *Blasphemie against the holy Ghost.* 35 *The brethren, sister, and mother of Christ.*

Matt.12.9,10. Luke 6.6.

AND * he entred againe into the Synogogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he sayd vnto the man which had the withered hand, Arise: stand forth in the middes.

4 And he sayd to them, Is it lawfull to doe a good deede on the Sabbath day, or to do euill? to saue the life, or to kill? But they a held their peace.

a They held their tongues of malice: for they would neither confesse nor denie.

5 Then he looked round about on them b angerly, mourning also for the hardnesse of their hearts, & sayd to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored as whole as the other.

b Christ is in such fort angry with man, that he pitieth him and seeketh to winne him.

6 ¶ And the Pharises departed, and straightway gathered a Counsell with the c Herodians against him, that they might destroy him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ. reade Matt.22.16.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And he commanded his disciples, that a ship should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they preased vpon him, to touch him, as many as had ‖ plagues.

‖ Or, sorowes, meaning diseases.

11 And when the vncleane spirits sawe him, they fell downe before him, and cryed, saying, Thou art the sonne of God.

12 And hee sharpely rebuked them, to the end they should not vtter him.

Chap.6.7. matt. 10.1. luke 9.1.

13 ¶ * Then hee went vp into a mountaine, and called vnto him whom hee would, and they came vnto him.

14 And hee appointed twelue that they should be with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils,

16 And the first was Simon, and hee named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother, (and named them Boanerges, which is, the sonnes of thunder)

‖ Or, Lebbeus, or Iudas.

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphens, and ‖ Thaddeus, and Simon the ‖ Cananite,

‖ Or, Zealot.

19 And Iudas Iscariot, who also betrayed him, and they came * home.

d The disciples were now conversant with Christ, both at home and abroad.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when ‖ his kinsfolk [illegible] they went out to * lay holde on him: [illegible] thought he had bene beside himselfe.

‖ Or, friends.

22 ¶ * And the Scribes which came [illegible] Hierusalem, said, Hee hath Beelzebub, [illegible] through the prince of deuils hee casteth [illegible] deuils.

23 But he called them vnto him, and [illegible] vnto them in parables, Howe can Satan [illegible] byme out Satan?

24 For if a kingdome be diuided against [illegible] it selfe, that kingdome cannot stand.

25 And if a house be diuided against it selfe, [illegible] that house cannot continue.

26 So if Satan make insurrection [illegible] against himselfe, and bee diuided, hee cannot endure, but is at an ende.

27 No man can enter into a strong mans [illegible] house, and take away his goods, except hee [illegible] first binde that strong man, and then spoile his house.

28 ¶ * Verily I say vnto you, all sinnes shalbe forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But hee that ‖ blasphemeth against the holy Ghost shall neuer haue forgiuenes, but is culpable of eternall damnation,

30 Because they sayde, Hee had an vncleane spirit.

31 ¶ * Then came his ‖ brethren and mother, and stoode without, and sent vnto him, and called him.

32 And the people sate about him, & they sayde vnto him, Beholde, thy mother and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 And hee looked round about on them, which sate in compasse about him, and sayd, Beholde my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, and my sister, and mother.

Matt.12.46. Luke 8.19.

‖ Or, cousins.

CHAP. IIII.

2 *By the parables of the seede, and the mustard corne, Christ sheweth the state of the kingdome of God.* 11 *A speciall gift of God to know the mysteries of his kingdome.* 37 *He stilleth the tempest of the sea, which obeyed him.*

Matt.13.2. Luke 8.4.

AND * hee began againe to teach by the sea side, and there gathered vnto him a great multitude, so that hee entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayde vnto them ‖ in * his doctrine,

‖ Or, as he taught.

3 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the sunne was vp, it caught heate, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grewe vp and choked it, so that it gaue no fruite.

8 And some fell in good ground, & did yeelde

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or else because it had that vertue and maiestie, that men could not denie but it came from heauen.

fruite that springe vp, and yee we, and brought fourth, some thirtie folde, some sixtie folde, some an hundreth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, Vnto you it is giuen to know the mystery of the kingdome of God: but vnto them that are without, all things be done in parables,

12 * That they seeing, may see, and not perceiue: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their sinnes should be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then shall yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan commeth immediately, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiued seede in stony grounde, are they, which when they haue heard the word, straight waies receiue it with gladnesse,

17 Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the * deceitfulnesse of riches, and the lustes of other things entering in, choke the worde, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring fourth fruite, one corne thirtie, another sixtie, and some an hundreth.

21 ¶ And he sayde vnto them, * Is the candle lighted to be put vnder a bushell, or vnder the table, and not to be put on a candlestick?

22 † For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayde vnto them, Take heede what yee heare. * With what measure yee mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, ‖ euen that he hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should ‖ cast seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that full corne in the eare,

29 And assone as the fruite is brought forth, anon he putteth in the sickle, because the harueste is come.

30 ¶ * He said moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and it is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadowe of it.

33 And * with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them, but he expounded all things to his disciples apart.

35 ¶ * Moreouer the same day when euen was come, he sayde vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as he was in the ship: and there were also with him other ships.

37 And there arose a great tempest of winde, and the waues beat vpon the ship, so that it was now full.

38 And he was in the sterne asleepe vpon a pillow: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And he arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and said one to another, What is this, that both the winde and the sea obey him?

CHAP. V.

1 *Iesus casteth the deuils out of the man, and suffereth them to enter into the swine.* 25 *He healeth the woman from the bloody flux,* 42 † *And raiseth the captaines daughter.*

AND * they came ouer to the other side of the sea into the countrey of the Gadarenes.

2 And when he was come out of the shippe, there met him incontinently out of the graues a man, which had an vncleane spirite:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bounde with fetters and chaines, he pinched the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cried in the mountaines, and in the graues, and stroke himselfe with stones.

6 And when he sawe Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, & sayd, * What haue I to doe with thee, Iesus, the sonne of the most high God? I ‖ charge thee

Mark 13.31. Luke 13.19.

Mark. 13.34.

Mark. 8.13. ‖ And let vs forward.

m Christ leaueth vs occasion inough for sinne, but not as well that we may learne to know our owne weaknesse, & his mighty power.

‖ Or, haue you not yet faith?

Mark. 8.28. Luke 8.26.

n The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

‖ Or, adiure thee to forsake God.

b He abuseth the Name of God, to maintaine his tyrannie.

there by b God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, (What is thy name?) and he answered, saying, My name is Legion: for we are many.

c A Legion cõtained aboue 6000. in number, read Mat. 26. 53.

10 And he prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the heard ranne headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swine heardes fled, and told it in the citie, and in the countrey. And they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had been possessed with the deuill, and had the legion, sit both clothed, and in his right mynde: and they were afraid.

16 And they that saw it, told them how it was done to him that was possessed with the deuill, and concerning the swine.

17 Then d they began to pray him, that he would e depart from their coastes.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.

e Thus worldlinges accuse the swine, then they doe Iesus Christ.

18 And when he was come into the ship, he that had been possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Goe thy way home to thy friendes, and f shewe them what great things the Lorde hath done vnto thee, and how he hath had compassion on thee.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glorie.

20 So he departed, and began to publish in g Decapolis, what great things Iesus had done vnto him: and all men did marueile.

g Or, in the countrey of the foure cities. Matth. 9. 18. Luke 8. 41.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered vnto him, and he was neere vnto the sea.

22 And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffred many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

h Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garmente.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway h the course of her bloud was dryed vp, and she felt in her body, that she was healed of that plague.

30 And immediately when Iesus felt in himselfe the vertue that went out of him, hee turned him rounde about in the preasse, and sayde, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest thou, Who touched me?

32 And he looked round about, to see her that had done that.

33 And the woman feared & trembled: for shee knewe what was done in her, and came and fell downe before him, and told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

§ Or, sorrie.

35 ¶ While he yet spake, there came from the same rulers of the Synagogues house certaine which sayde, Thy daughter is dead: why troublest thou the Master any further?

36 Assone as Iesus heard that worde spoken, hee sayde vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffred no man to follow him, saue Peter and James, and Iohn the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make yee this trouble, and weepe? the child is not i dead, but sleepeth.

i He meant, she was not dead to remaine so, because she should incontinently be restored againe to life.

40 And they laughe him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and k them that were with him, and entred in where the child lay.

k For they had no hope to see her liue againe.

41 And tooke the childe by the hand, and sayde vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, rise.

42 And straightway the maiden arose, and walked: for shee was of the age of twelue yeeres: and they were astonied out of measure.

l This is his three disciples.

43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meat.

CHAP. VI.

4 How Christ and his are reiected in their owne countrey. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterwarde *hee departed thence, and came into his owne countrey; and his disciples followed him.

Mat. 13. 54. Luke 4. 16.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him were astonied, and sayde, a From whence hath hee these things? and what wisedome is this that

a Christ is neglected of his owne friendes and kinsfolkes.

UMI

...ghen vnto thē, that soeuer hath a great
...oples are done by his handes?
3 Is not this the carpenter, Maries
...sonne, the brother of Iames and Ioses, and
of Iuda and Simon? and are not his sisters
here with vs? And they were offended in
him.
4 Then Iesus sayd vnto them, A Prophet is not without honour, but in his owne
countrey, and among his owne kinred, and
in his owne house.
5 And he could there * noe no great
workes, saue that he layde his handes vpon
a few sicke folke, and healed them.
6 And her marueiled at their vnbeliefe.
And went about the * townes round about,
teaching.
7 ¶ And he called the twelue, and began
to send them two and two, and gaue them
power ouer vncleane spirits,
8 And commaunded them, that they
should take nothing for their iourney, saue a
staffe onely: neither * scrip, neither bread,
neither money in their * girdles.
9 But that they should be shodde with
* sandales, and that they should not put on
two coates.
10 And her sayde vnto them, Wheresoeuer ye shall enter into an house, there abide
till ye depart thence.
11 And whosoeuer shall not receiue you,
nor heare you, when ye depart thence,
* shake off the dust that is vnder your
feete, for a witnesse vnto them. Verely I
say vnto you, It shall be easier for Sodom,
or Gomortha at the day of iudgement, then
for that cittie.
12 ¶ And they went out, and preached,
that men should amend their liues.
13 And they cast out many deuils: and
they * anointed many that were sicke, with
oyle, and healed them.
14 ¶ * Then king Herode heard of him
(for his name was spread abroad) and sayd,
Iohn Baptist is risen againe from the dead,
and therefore great workes are wrought by
him.
15 Other sayde, It is Elias: and some
sayde, It is a Prophet, or as one * of the
Prophets.
16 * So when Herode heard it, he sayd,
It is Iohn whom I beheaded: he is * risen
from the dead.
17 For Herod himselfe had sent forth, and
had taken Iohn and bound him in prison for
Herodias sake, which was his brother Philips wife, because he had maried her.
18 For Iohn sayde vnto Herode, * It is
not * lawfull for thee to haue thy brothers
wife.
19 Therefore Herodias had a quarrell
against him, and would haue killed him, but
she could not:
20 For Herode feared Iohn, knowing
that he was a iust man and an holy, and reuerenced him, and when he heard him, he
did many things, and * heard him gladly.
21 But the time being conuenient, when
Herode on his birth day made a banket to
his princes and captaines, and chiefe states
of Galile:
22 And the daughter of the same Herodias came in and * daunced, and pleased Herode and them that sate at table together,
the king sayd vnto the mayde, Aske of me
what thou wilt, and I will giue it thee.
23 And he sware vnto her, Whatsoeuer
thou shalt aske of me, I will giue it thee, euen
vnto the halfe of my kingdome.
24 * So she went forth, and sayd to her
mother, What shall I aske? And he said,
Iohn Baptists head.
25 Then she came in straightway with
haste vnto the king, and asked, saying, I
would that thou shouldest giue me euen now
in a charger the head of Iohn Baptist.
26 Then the king was very sorie: yet for
his othes sake, * for their sakes which sate
at table with him, he would not refuse her.
27 And immediatly the king sent the
hangman, and gaue charge that his head
should be brought. So he went and beheaded him in the prison,
28 And brought his head in a charger,
and gaue it to the * mayde, and the mayde
gaue it to her mother.
29 And when his disciples heard it, they
came and tooke vp his body, and put it in a
* graue.
30 ¶ * And the Apostles gathered themselues together to Iesus, and * told him all
things, both what they had done, and what
they had taught.
31 And he saide vnto them, Come ye
apart into a wilderneſſe, and rest a while:
for there were many comming and going,
that they had not leasure to eate.
32 * So they went by ship out of the way
into a desert place.
33 But the people sawe them when they
departed, and many knewe him, and ran a
foote thither out of all cities, and came thither before them, and assembled vnto him.
34 * Then Iesus went out, and sawe a
great multitude, & had compassion on them,
because they were like * sheepe, which had
no shepheard: * and he began to teach them
many things.
35 * And when the day was now farre
spent, his disciples came vnto him, saying,
This is a desert place, and now the day is
farre passed.
36 Let them depart, that they may go
into the villages and townes about, and buy
them bread: for they haue nothing to eate.
37 But he answered, and sayde vnto
them, Giue ye them to eate. And they sayd
vnto him, Shall we go and buy * two hundreth penye worth of bread, and giue them
to eate?
38 * Then he sayd vnto them, How many loaues haue ye? goe and looke. And
when they knewe it, they sayde, Fiue, and
two fishes.
39 So he commaunded them to make them

...Matth. 3.57. Luke 4.24. John 4.44.
...That is, hee would not worke
...Lacke of faith maketh vs vnable to receiue Gods benefites. Matth. 4.23. Luke 13.22. Matth. 10.11. chap. 3.14. Luke 9.1.
...Christ onely forbiddeth them to carry any thing, which might be burdenous, or hinder their message. Or, purses. Matt. 12.8.
...Which were a kinde of light shoes tied to the feete with strings.
...Hee forbiddeth curiositie in changing their lodgings, in this their speedie message. Matth. 10.14. Luke 9.5.
...In token of execration, and of the horrible vengeance of God which shall light vpon them. Matt. 13.51. and 18.6. Iames 5.14.
...The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse. Mark. 14.1. Luke 9.7.
...Meaning, of the olde Prophets. Luke 3.19.
...They had then this common error, that they thought the soules being departed out of one bodie, went straight into another. Leuit. 18.16. and 20.21.
...The liberte that Iohn vsed to reproue vice without exception of persons, teacheth how the true ministers ought to behaue themselues.
...Iosephus calleth her name Salomen, the daughter of Philip & Herodias. Or, for the loue of.
...The Apostles render account of their doings, which is to declare their fidelitie and obedience.
...Christ hearing with the infirmities of his seruants, & bringeth them to quietnesse, that he may instruct them, and make them strong against troubles. Matth. 14.13. Luke 9.10. Matth. 9.36. and 14.14.
...This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. Luke 9.11. Matth. 14.15.
...Which is about fiue pounds sterling. Matt. 14.17. Luke 9.13. John 6.9.

...In Sodō is the nature of Gods worde, that is compellatiue: they very cruelly to reuerence it: no doubt the king had some good motiues, beig the seede left in seuile places, and ies roote not rooted.
...What inconuenience cometh by wanton daunciñg. Matth. 14.8.

all the rotten by ‖ companied vpon the greene grasse.

40 Then they sate downe by ᵉ companies, by hundreths, and by fifties.

41 And he took the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, & were satisfied.

43 And they tooke vp ᶠ twelue baskets full of the fragments, and of the fishes.

44 Also they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then after hee had sent them away, he departed into a mountaine to pray.

47 ᵍ And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth ʰ watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 But when they saw him walking vpon the sea, they ⁱ supposed it had beene a spirit, and cryed out.

50 For they all saw him, and were sore afraid: but anon he talked with them, and sayd vnto them, Be ʲ of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and ᵏ wondred.

52 ˣ For they had not considered the miracle of the loaues, because their hearts were hardened.

53 ¶ ˡ And they came ouer, and went into the land of Gennesaret, and drewe.

54 And when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to carry hither and thither in beds all that were sicke, where they heard that he was.

56 And whither soeuer he entred into ᵐ townes, or cities, or villages, they layde their sicke in the ‖ streetes, and prayed him that they might touch at the least the ⁿ edge of his garment: And as many as touched him, were made whole.

CHAP. VII.

The Argument.

The Pharises reprooued for mans traditions. 6 The commandement of God is transgressed by mans traditions. 14 What defileth a man. 24 The woman of Syrophenicia. 32 The healing of one deafe. 37 The people praise Christ.

1 Then ᵃ gathered vnto him the Pharises, ‖ and certaine of the Scribes which came from Jerusalem.

2 And when they saw some of his disciples eate meate with ‖ common ᵇ hands,

(that is to say, vnwashed) they ‖ reproued.

3 (For the Pharises and all the Iewes, except they ‖ diligently wash their hands, eate not, holding the traditions of the Elders.

4 And when they come from the market, except they ‖ wash, they eate not: & many other things there bee, which they haue receiued to obserue, as the washing of cups, and ᵒ pots, and of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, ᵖ Why walke not thy disciples according to the tradition of the Elders, but eate ‖ meate with vnwashen handes?

6 Then he answered & sayde vnto them, ᵠ Esaye ʳ hath well prophesied of you, hypocrites, as it is written, This people honoureth me with their lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the ˢ commandements of men.

8 For ye lay the commandement of God apart, and obserue the traditions of men: as the washing of pots and of cups, and many other such like things ye doe.

9 And he sayd vnto them, ᵗ Well ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For ᵘ Moses sayd, ˣ Honour thy father and thy mother: and, ʸ Whosoeuer shall curse father or mother, let him ‖ die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profite, he shall be free,

12 Ye suffer him no more to doe any thing for his father, or his mother,

13 ᶻ Making the word of God of none authoritie, by your tradition which ye haue deliuered: and ye doe many such like things.

14 ¶ Then he called the whole multitude vnto him, and said vnto them, Heerken you all vnto me, and vnderstand.

15 There ᵃ is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he ‖ was gone away from the people, his disciples asked him concerning the parable.

18 And he sayd vnto them, ᵇ What? are ye without vnderstanding also? Doe ye not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he sayd, ᶜ That which commeth out of man, that defileth man.

21 ᵈ For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Thefts, couetousnes, wickednesse, deceit, ‖ vncleannesse, ‖ a wicked eye, backbiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ ᵉ And from thence he rose, & went into

ᵉ Or, by companies full: for in euery ranke appeare ofttimes aboue the rest.

ᵃ That Greeke word signifieth such bedding as one maketh in a garden, for when the ouergrowne whole were plucked vp, straight there grew vp beds, or borders of beddes in a garden.

ᶠ Which was about two or three houres before day.

ᵍ Christ although he did withdraw them both by his word, and miracles, yet he shewed his power.

ʰ They had forgot the miracle which was wrought with the fiue loaues.

ⁱ Or, wandring.

ᵃ Not for any such vertue that was in his garments, but for the confidence which they had in him.

ᵇ That is, washed.

ᶜ Christ affirmeth his said words, whereby he hath by his word, and miracles, power.

ᵈ They had forgot the miracle which was wrought with the fiue loaues.

ᵉ Or, companies.

ᶠ Or, baskets.

ᵍ Not for any such vertue that was in his garments, but for the confidence which they had in him.

ʰ Or, watch.

ⁱ Or, thought.

ʲ Or, be of good cheere.

ᵏ Or, were astonished.

ˡ Or, arriued.

ᵐ Or, villages.

ⁿ Or, fringe.

ᵃ Or, Then came vnto him.

ᵇ Or, vnwashen.

ᶜ Or, washed.

ᵈ Or, diligently.

ᵉ Or, washed.

ᶠ Or, washings.

ᵍ Or, pitchers.

ʰ Or, tables.

ⁱ Or, Why walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen handes?

ᵏ Or, hypocrites.

ˡ Or, hath truely prophesied.

ᵐ Or, Esay.

ⁿ Or, commandements.

ᵒ Or, Ye haue well done to reiect.

ᵖ Or, Moyses.

ᵠ Or, Honour.

ʳ Or, Whosoeuer curseth father or mother, let him die the death.

ˢ Or, Ye haue made.

ᵗ Or, Ye haue well done to reiect.

ᵘ Or, Moyses.

ˣ Exod. 20.12. Deut. 5.16.

ʸ Exod. 21.17. Leuit. 20.9. Prou. 20.20.

ᶻ That is, without any hope of pardon. Matth. 15.10.

ᵃ There is no outward or corporall thing, which entreth into man, that can defile him meaning chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

ᵇ Or, vnderstanding also?

ᶜ Or, that which commeth out of man, that defileth man.

ᵈ Gen. 8.5 & 6.5.

ᵉ Or, wantonnesse.

ᶠ Or, enuie.

Matth. 15.2.

‖ Or, sixty.

ᵃ The Pharises would not eate with vnwashen handes, because they thought that the common handling of things defiled them, so

Matth. 15.11.

into the borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowen: but he could not be hid.

25 For a certaine woman, whoſe little daughter had an vncleane ſpirite, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation) and ſhe beſought him that he would caſt out the deuill out of her daughter.

27 But Jeſus ſayde vnto her, Let the [h] children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto [i] whelpes.

28 Then ſhee anſwered, and ſayde vnto him, Truth, Lorde: yet in deede the whelpes eate vnder the table of the children's [k] crummes.

29 Then he ſayd vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coaſtes of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of Decapolis.

32 And they brought vnto him one that was deafe, and ſtambred in his ſpeech, and prayed him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he [l] ſighed and ſaid vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was loſed, and he ſpake plaine.

36 And he commaunded them, that they ſhould tell no man: but how much ſoeuer he forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, [m] He hath done all things well: he maketh both the deafe to heare, and the dumme to ſpeake.

CHAP. VIII.

2 The miracle of the ſeuen loaues. 11 The Phariſes aske a ſigne. 15 The leauen of the Phariſes. 22 The blinde receiueth his ſight. 29 He was knowen of his diſciples. 33 He reproueth Peter, 34 And ſheweth how neceſſarie perſecution is.

IN [*] thoſe dayes when there was a very great multitude, and had nothing to eate, Jeſus called his diſciples to him, and ſayde vnto them,

2 I haue compaſſion on the multitude, becauſe they haue now continued with mee three dayes, and haue nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, [‖] How can a man ſatiſfie theſe [b] with bread here in the wilderneſſe?

5 And hee aſked them, Howe many loaues haue ye? And they ſayd, Seuen.

6 Then he commaunded the multitude to ſit downe on the ground: and he tooke the ſeuen loaues, and gaue thanks, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, he commaunded them alſo to be ſet before them.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baſkets full,

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ [*] And anon he entred into a ſhippe with his diſciples, and came into the partes of [c] Dalmanutha.

11 [*] And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he [d] ſighed deeply in his ſpirit, and ſayd, Why doth this [e] generation ſeeke a ſigne? verily I ſay vnto you, [‖] [f] a ſigne ſhal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ [*] And they had forgotten to take bread, neither had they in the ſhippe with them, but one loafe.

15 And he charged them, ſaying, Take heed, and beware of the [g] leauen of the Phariſes, and of the leauen of Herod.

16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.

17 And when Jeſus knewe it, hee ſayde vnto them, Why reaſon you thus becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? haue yee your hearts yet hardened?

18 Haue yee eyes and ſee not? and haue ye eares and heare not? and doe ye not remember?

19 [*] When I brake the fiue loaues among fiue thouſand, how many baſkets full of broken meate tooke ye vp? they ſayde vnto him, Twelue.

20 And when I brake ſeuen among foure thouſand, how many baſkets of the leauings of broken meate tooke ye vp? and they ſayd, Seuen.

21 Then he ſayd vnto them, [h] How is it that ye vnderſtand not?

22 ¶ And hee came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his hands vpon him, and aſked him, if he ſaw ought.

24 And he looked vp, & ſayd, I ſee men: for I ſee them walking like trees.

25 After that, he put his handes againe vpon his eyes, and made him looke againe. And he was reſtored to his ſight, and ſawe euery man afarre off clearely.

26 And hee ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ [*] And Jeſus went out, and his diſciples into the townes of Cæſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

h Meaning the Iewes, to whom the promiſes were firſt made.
i The Iewes tooke ſtrangers no better then the dogges, and therefore Chriſt ſpeaketh according to their opinion.
k She asketh but the poore crummes, and not the childrens bread, wherein ſhe declareth her faith and humilitie.
l Declaring by this ſigne the compaſſion that he hath vpon mans miſeries, *Gen.1.31. eccluſ.39.16.*
m As if they would ſay, beſides all the miracles that he hath done, yeoen this now declareth that whatſoeuer he doeth, is very well.
Matth.15.32.
a Chriſt prouideth for his, when they ſeeme to be deſtitute and forſaken. ‖ *Or, whence*
b If bread were ſo hard to come by, it ſeemed impoſſible to obtaine other meate.
Matt.15.39.
c Which was neere to Bethſaida, betweene the lake of Genezaret & mount Thabor. *Mat.16.1.*
d Oh the inexcuſable blindneſſe of our Chriſtl how long ſhall we abuſe his great mercies?
e Chriſt goeth about by ſharpneſſe of ſpeach to ſaue them from willfull deſtruction. ‖ *Or, if a ſigne be giuen.*
f As if he would ſay, If I ſhew theſe any ſigne, let me be a liar and deceiuer. *Matt.16.4.*
g Hee willeth them to beware of contagious doctrine, and ſuch ſubtill practiſes as the aduerſaries vſed to ſuppreſſe his Goſpell. *Iohn 6.11.*
h Chriſt reproueth them becauſe their mindes are as yet vpon the materiall leauen, notwithſtanding they had prooued by diuers miracles that hee gaue them their dayly bread.
Matth.16.13. Luke 9.18.

i He that is the anointed of God and fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, lest sudden hatte should rather hinder then further the mysterie of his comming.
l This word signifieth aduersarie, or enemie: and he calleth him so, because he did as much as in him lay, to driue him from obeying God.
Matt. 10, 38. *and* 16.24. *Luke* 9.23. *and* 14.27.
Mat. 10.39. *and* 16.25. *Luke* 9.24. *and* 17.33. *Iohn* 12.25.
m For mortalitie and corruption, he shall receiue immortalitie and perfection. *Matth.* 10,33. *Luke* 9.26. *and* 12.9.

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the i Christ.

30 And he straitly k charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then hee turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, l Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his Disciples, and saide vnto them, * Whosoeuer will follow mee, let him forsake himself, and take vp his crosse, and follow me.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shall lose his life, for my sake and the Gospels, he shall m saue it.

36 For what shal it profite a man though he shoulde winne the whole world, if he lose his soule?

37 Or what shall a man giue for recompence of his soule?

38 * For whosoeuer shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, when he commeth in the glory of the Father with the holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to bee heard. 26 The dumme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Matt. 16,28. *Luke* 9.27.
a The preaching of the Gospel restored and increased: he spake this to comfort them, and that they should not thinke they trauelled in vaine. *Matth.* 17.1. *Luke* 9.28.
b Christ sheweth his maiestie, to serue as that infirmitie was able to comprehend it.
c Peter measured this vision according to his owne capacitie, nor considering the ende thereof.

AND * he sayd vnto them, Verily I say vnto you, that there be some of them that stand here, which shall not taste of death, til they haue seene the a kingdome of God come with power.

2 * And fiue dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did b shine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to bee here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 * For he knewe not what hee sayd: for they were afeard.

7 And there was a cloude that shadowed them, and a voyce came out of the cloud, saying, * This is my beloued Sonne: d heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, e demanded one of another what the rising from the dead againe should meane.

11 And they asked him, saying, Why say the Scribes, That * Elias * must first come?

12 And he answered, and said vnto them, Elias verily shall first come and restore all things: and * as it is written of the Sonne of man he must suffer many things, and bee set at nought.

13 But I say vnto you, that f Elias is come, (& they haue done vnto him, whatsoeuer they would) as it written of him.

14 ¶ * And when he came to his g disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway al the people, when they beheld him were amased, and ranne to him and saluted him.

16 Then hee asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And whersoeuer he taketh him, hee h teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and saide i O faithles generation, howe long now shall I be with you? Howe long now shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit saw him, he tare him, and he fel downe on the ground, wallowing and foming.

21 Then he asked his father, Howe long time is it since he hath bene thus? And hee sayd, Of a childe.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, help vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.

24 And straightway the father of the childe cryed with teares, sayde, Lord, I beleeue: helpe my m vnbeliefe.

25 When Iesus saw that * people came running together, hee rebuked the vncleane spirite, saying vnto him, Thou dumme and deafe spirit, I charge thee, come out of him, and enter no more into him.

17.5. *Luke* 9.35. *chap.* 1.11.
d Christ onely must be * chiefe teacher and instructer of all them, which professe themselues to be his members, seeing that God the Father giueth him his authoritie, and commandeth vs this obedience. *Matth.* 17.9. *Malac.* 4.5.
e Their false opinion was that either Elias should rise again from the dead, or that his soule should enter into some other body. *Isa.* 53.4.
f That is, Iohn Baptist. *Mat.* 17.14. *Luke* 9.37,38.
g To the nine, which he left the day before.
‖ *Or, against them.*
h When * spirit commeth vpon him he teareth him with inward sorow and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharp an answere: but Christ speaketh in his person to the Pharises which were stubburne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.
l All things that are agreeable to the will of God, shall be granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuciled in his worde.
m That is, the feblenesse, and imperfection of my faith.

26 Then

26 Then the spirit cried, and rent him sore, and came out, and [a] hee was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretely, Why could we not cast him out?

29 And hee sayd vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.

30 ¶ [*] And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For hee taught his disciples, and sayd vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that hee is killed, hee shall rise againe the third day.

32 But [p] they vnderstoode not that saying, and were afraid to aske him.

33 [*] After hee came to Capernaum: and when hee was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and sayd to them, If any man desire to bee first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not [q] mee, but him that sent me.

38 ¶ [*] Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because hee followeth vs not.

39 [*] But Iesus sayde, Forbid him not: for there is no man that can doe a [‖r] miracle by my Name, that can lightly speake euill of mee.

40 For whosoeuer is not [s] against vs, is on our part.

41 [*] And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 [*] And whosoeuer shall offend one of these little ones, that beleeue in mee, it were better for him rather, that a millstone were hanged about his neck, and that hee were cast into the sea.

43 [*] Wherefore, if thine [t] hand cause thee to offend, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched.

44 [*] Where their [u] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall bee [x] salted with fire: and [*] euery sacrifice shalbe salted with salt.

50 [*] Salt is good: but if the [y] salt bee vnsauerie, wherewith shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

a He teacheth that it is better to be sacrificed to God by fast and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Luke* 14.34.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

o Meaning, that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable ayde. *Matth.* 17.22. *Luke* 9.22.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18.1. *Luke* 9.46.

q To wit, onely as man, but as him in whom is al perfection and fulnesse of al graces and benefites. *Luke* 9.49. 1. *Cor.* 12.3.

‖ *Or, any great worke.*

r Although he shewe not himselfe to bee mine, yet in that hee beareth reuerence to my name, it is ynough for vs. *Matth.* 10.42. *Matth.* 18.6. *Luke* 17.1, 2. *Matth.* 5.30. *and* 18.8.

s It is a maner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ. *Isa.* 66.24.

t These similitudes declare the paines, and eternall tormentes of the damned.

u He teacheth that it is better to be sacrificed to God by fast and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Luke* 14.34.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimaeus hath his eyes opened.

AND [*] he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

Matth. 19.1.

2 Then the Pharises came and asked him, if it were lawful for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did [*] Moses command you?

Deut. 24.1.

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

a The true way to amend abuses, is to returne to the institution of things, and so trie them, by God's word. *Gen.* 1.27. *Matth.* 19.4. *Gen.* 2.24. 1. *Cor.* 6.16. *Ephes.* 5.31.

5 Then Iesus answered, and sayde vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the [a] beginning of the creation, [*] God made them male and female.

‖ *Or, put so.* 1. *Cor.* 7.10. *Mat.* 5.32. & 19.9. *Luke* 16.18. 1. *Cor.* 7.10.

7 [*] For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 [*] Therefore, what God hath coupled together, let not man separat.

10 And in the house his disciples asked him againe of that matter.

11 And hee sayd vnto them, [*] Whosoeuer shall put away his wife and marrie another, [b] committeth aduoutrie against her.

b For the second is not his wife, but his harlot. *Matth.* 19.13. *Luke* 18.15.

12 And if a woman put away her husband, and bee married to another, shee committeth aduoutrie.

13 ¶ [*] Then they brought litle children to him, that hee should touch them: and his disciples rebuked those that brought them.

c We must be regenerate and voide of all pride & concupiscence.

14 But when Iesus sawe it, hee was displeased, and sayde to them, Suffer the litle children to come vnto mee, and forbid them not: [c] for of such is the kingdome of God.

d It was vsual with the Iewes that the greater should blesse the inferiors. Heb. 7.7. therefore Christ being head of his Church, doth by a. [e] kinde of prayer offer vp & consecrate the babes to God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a little childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his handes vpon them, and [d] blessed them.

17 ¶ And when he was gone out of the

Marginall

Matth 19.16. *luke* 18.18.

way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Jesus sayde to him, Why callest thou me good? there is none * good but one, euen God.

19 Thou knowest the commandements, * Thou shalt not commit aduoutrie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and sayd to him, Master, all these things I haue obserued from my youth.

21 And Jesus beheld him, and † loued him, and sayde vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But hee was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and sayd vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Jesus answered againe, and sayd vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a ‖ camel to goe through the eye of a needle, then for a ‖ rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God † all things are possible.

28 ¶ * Then Peter beganne to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Jesus answered, and sayd, Verely I say vnto you, there is no man that hath forsaken houle, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth fold nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with * persecutions, and in the worlde to come eternall life.

31 * But many that are † first, shalbe last, and the last, first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afrayde, and Jesus tooke the twelue againe, and beganne to tell them what things houlde come vnto him,

33 Saying, Behold, we goe vp to Jerusalem and the Sonne of man shall bee deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ * Then James & John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire. *Matth.*20.20.

36 And he said vnto them, What would ye I should doe for you?

37 And they sayde vnto him, Graunt vnto vs, that wee may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus sayd vnto them, Ye know not what yee aske. Can yee * drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall bee baptized with?

39 And they said vnto him, We can. But Jesus sayde vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and bee baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not * mine to giue, but it shalbe giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayd to them, * Yee knowe that they which seeme to beare rule among the Gentiles, haue domination ouer them, and they that bee great among them, exercise authoritie ouer them. *Luke* 22.25.

43 But it shall * not bee so among you: but whosoeuer will be great among you, shall be your seruant.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, † Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging. *Matth.*20.29. *luke* 18.35.

47 And when he heard that it was Jesus of Nazaret, hee began to cry and to say, Jesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because hee should hold his peace: but hee † cried much more, O Sonne of Dauid, haue mercie on mee.

49 Then Jesus stood still, and commanded him to bee called: and they called the blinde, saying vnto him, Bee of good comfort: arise, he calleth thee.

50 So hee threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree driueth vp. 15 The buyers and sellers are cast out of

Matth 19.30. *luke* 13.30.

† He saith this because they that are first called, should goe still forward and not disdaine others. *Matth.* 20.17. *luke* 18.31.

‖ *Or, cable rope.*

h Which putteth his trust in riches.

† For he can giue grace to the rich to cause him to enioy his riches, as if he had them not. *Matth.* 19.27. *luke* 18.28.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, wee may enioy our treasures in heauen.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours do.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs, the more our faith ought to increase.

of the Temple. 24 *He declareth the vertue of faith, and how we should pray.* 27 *The Pharises question with Christ.*

Matth.21.1. Luke 19.29.

ALnd * when they came neere to Jerusalem, to Bethphage and Bethania vnto the mount of Oliues, hee sent foorth two of his disciples,

2 And said vnto them, * Go your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colt bound, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway hee will send him hither.

4 And they went their way, and found a colte tyed by the dore without, in a place where two wayes mette, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee loosing the colte?

6 And they said vnto them, as Jesus had commanded them. So they let them goe.

Iohn 12.14.

7 ¶ * And they brought the colt to Jesus, and cast their garments on him, and he sate vpon him.

8 And * many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, ‖ Hosanna: Blessed be hee that commeth in the name of the Lord.

10 Blessed bee the kingdome that commeth in the * Name of the Lord of our father * Dauid: Hosanna, O thou which art in the highest heauens.

11 * So Jesus entred into Jerusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

12 * And on the morow when they were come out from Bethania, hee was * hungrie.

13 And seeing a figge tree afarre off, that had leaues, hee went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Jesus answered, and said to it, ‖ Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues.

16 Neither would he suffer that any man should carry a vessell through the Temple.

17 And hee taught, saying vnto them, Is it not written, * Mine house shall bee called the house of prayer vnto all nations? * but you haue made it a denne of thieues.

18 And the Scribes & hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Jesus went out of the citie.

20 ¶ * And in the morning as they passed by, they sawe the figge tree dryed vp from the roote.

Mat.21.19,20.

21 Then Peter remembred, & sayd vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Jesus answered, and sayde vnto them, Haue * faith in God.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shal beleeue that those things which he saith shall come to passe, whatsoeuer he saith, shall be done to him.

24 * Therefore I say vnto you, ‖ whatsoeuer yee desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.

Matt.7.7. Luke.11.9.

25 * But when ye shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

26 ¶ * Then they came againe to Jerusalem: & as he walked in the Temple, there came to him the hie Priests, & the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and sayd vnto them, I will also aske of you a certaine thing, and answere yee me, & I will tell you by what authoritie I doe these things.

30 The ‖ baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, hee will say, Why then did ye not beleeue him?

32 But if wee say, Of men, we feare the people: for all men counted Iohn, that hee had beene a very Prophet.

33 Then they answered, and sayd vnto Jesus, We cannot tell. And Jesus answered and sayde vnto them, ‖ Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 *The vineyard is let out.* 14 *Obedience and tribute due to Princes.* 25 *The resurrection of the dead.* 28 *The summe of the Law.* 35 *Christ the sonne of Dauid.* 38 *Hypocrites must be eschewed.* 41 *The offering of the poore widowe.*

AND hee began to speake vnto them in * parables, * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the * winepresse, and built a towre in it, and let it out to husbandmen, and went into a straunge country.

Isa.5.1 Ier.2.21. mat.21.33. Luke 20.9.

2 And at a time, he sent vnto the husbandmen a seruant, that hee might receiue of the husbandmen of the fruits of the vineyard.

‖ But

a Christ sheweth by this poore entrie, the state of his kingdome, and it is not like to the great magnificence of this world,

b Many one shewed some signe of honour and reuerence. ‖ Or, *saue I pray thee.*

c Many came in their owne name, but Christ came in the Name of the Lord.

d Because the promise was made to him. *Matth.21.10. Luke 19.45. Matth.21.19.*

e Christ was subiect to our infirmities,

f This was to declare how much they displeasd God, which haue but an outward shew and appearance without fruite.

Isa.56.7. Ier.7.11.

g For neither could they suffer reprehension, nor that their profite should be hindered,

h Christ taketh occasion to instruct them of the vertue of faith.

i Hee teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God. *Matth 6.14. Matth.21.23. Luke 20.1,2.*

k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

a The Greeke word signifieth the vessell or fat, which standeth vnder the winepresse to receiue the iuyce or liquour.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe, hee sent another, and him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee [b] will come and destroy these husbandmen, and giue the vineyards to others.

10 Haue yee not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

14 And when they came, they sayde vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely. Is it lawfull to giue tribute to Cesar, or not?

15 Shoulde wee giue it, or should wee not giue it? But he knewe their hypocrisie, and sayd vnto them, [f] Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and he sayde vnto them, Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Iesus answered, and sayd vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ * Then came the Sadducees vnto him, (which say there is no reuerrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leaue issue, & the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the reuerrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are [h] as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

27 Hee is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ * Then came one of the Scribes, that had heard them disputing together, and perceiuing that hee had answered them well, hee asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, * Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandement.

31 And the second is [k] like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe sayde to him, Well Master, thou hast sayd the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [l] offrings and sacrifices.

34 Then, when Iesus saw that hee answered discreetely, he sayd vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ * And Iesus answered and said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe sayd by the [n] holy Ghost, * The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 * Moreouer he sayd vnto them [o] in his doctrine, Beware of the Scribes, which loue to go in long [p] robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feastes.

40 Which * deuoure widowes houses, [q] euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Iesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and she threw in two mites, which make a [r] quadrin.

43 Then he called vnto him his disciples, and sayde vnto them, Verely I say vnto

b He sheweth the plague that shall betall these ambitious and couetous rulers, whose hearts are hardened against Christ.
Psal. 118, 22. *Esay.* 28, 16. *Rom.* 9, 33. 1. *Pet.* 2, 7, 8.
c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matth. 22, 16. *Marke* 12, 13. *Luke* 20, 20.
d As the qualities of the minde or body, or of outward things.
e As godly maners, agreeable to Gods law.
f He gaue them to vnderstand that he knewe their malicious intent.
Rom. 13, 7.
Matt. 22, 15.
Luke 20, 27.
Deut. 25, 5.
g This was a politike law giuen for a time for the preseruation of families, reade Matt. 22, 24.

h Not as touching their substantiall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more mariage.
Exod. 3, 6. *matth.* 22, 32.
i Then it followeth that they liue, although they be deceased out of this life.
Matth. 22, 35. *Exod.* 20, 2. *deut.* 6, 4.
[Or, thought.
k That is, dependeth on the first, & proceedeth of the loue of God.
Leui. 19, 18. *mich.* 6, 8. *mat.* 22, 39. *rom.* 13, 9. *gal.* 5, 14. *iam.* 2, 8.
l He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.
m Because he shewed himselfe willing to be taught, and well perceiued the difference betwixt our outward profession, and that which God doth principally require of vs.
Matt. 22, 44. *luke* 20, 42.
n Inspired by the holy Ghost and by the spirit of prophecie.
Psal. 110, 1. *Mat.* 22, 6. *luke* 11, 43. & 20, 46.
[Or, as he taught.
o He condemneth not their apparel, but their vaine ostentation, and outward shew of holinesse, whereby they deceiued the simple people.
Matt. 23, 14. *luke* 20, 47.
[Or, and vnder pretence pray long.
Luke 21, 2.
p Which is a boot halfe a farthing.

vnto you, that this poore widowe hath cast more in,then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had,euen all her liuing.

CHAP. XIIII.

1 The destruction of Ierusalem. 10 The Gospell shall be preached to all. 9. 22. The persecutions and false prophets which shall be before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

AND * as hee went out of the Temple, one of his disciples sayd vnto him, Master,see what stones, and what buildings are here.

2 * Then Iesus answered and sayd vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of olines, ouer against the Temple, Peter, & James, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things be, and what shall bee the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, * Take heede lest any man deceiue you.

6 For many shall come in my name, saying, I *am* Christ, and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres,be yee not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shal be earthquakes in diuers quarters: & there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a c testimonall vnto them.

10 And the Gospel must first be published among all nations.

11 * But when they leade you, and deliuer you vp, take yee * no thought afore, neither premeditate * what yee shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the ende, he shall be saued.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) ‖ standing where it ought not, (let him that readeth, consider it) then let them that bee in Iudea, flee into the mountaines,

15 And let him that is vpon the houle, not come downe into the houle, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 Then woe shalbe to them that are with d childe, & to them † that giue sucke in those daies.

18 ‖ Pray therefore that your flight bee not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no ‖ flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then * if any man say to you, Lo, here is Christ, or, Lo, he is there, beleeue it not.

22 For false Christs shal arise, & false prophets, and shal shew signes and wonders, to deceiue, if it were * possible, the very elect.

23 But take yee heede: beholde, I haue shewed you all things ‖ before.

24 ¶ Moreouer * in those dayes, after that tribulation, the Sunne shall waxe darke, and the Moone shall not giue her light,

25 And the * starres of heauen shall fall: & the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 * And hee shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, yee know that sommer is neere.

29 So in like maner, when yee see these things come to passe, know ye that the kingdome of God is neere, euen at the doores.

30 Verely I say vnto you, † this * generation shal not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that * day and houre knoweth no man, no, not the Angels which are in heauen, neither the † Sonne himselfe, saue the Father.

33 * Take heede: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 † Watch therefore, (for yee know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 The Priests conspire against Christ. 3 Mary Magdalene anointeth Christ. 12 The Passouer at euen, 28 How he telleth afore of the treason of Iudas. 22 The Lords Supper is instituted. 48 Christ is taken. 67 Peter denieth him.

AND * two dayes after followed the feast of the Passouer, and of vnleauened bread: and the high Priestes, and Scribes sought how they might take

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Matth.24.1. Luke 21.5.

Luke 19.43,44.

Ephes.5.6. 2.Thes.2.3.

a He doeth answere them of things that were more necessarie for them to know,then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable. *Mat.10,19. Luke 12.11.& 21.14.*

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he wil assist them and instruct them sufficiently with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisedome, or eloquence.

Matth.24.15. Dan.9.27.

f This is meant of that time that the Romanes should prophane the Temple.

‖ *Or, being.*

Luke 21.20,21.

† Because the destruction shall be most extreme and cruell.

g For they shall not be able to flee.

h That you haue no let to hinder you when you should escape.

‖ *Or, man.*

Matth.24.23. Luke 21.8.

i The elect may wauer and bee troubled, but they cannot vtterly be deceiued and ouercome.

k Wherefore he that suffereth himselfe now to be seduced, hath none excuse.

Isa.13.10.&34. 32.7.Ioel 2.10. and 3.15.

l This teacheth that there shall be a change of the whole order of nature.

Matth.24.31.

m The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

n When the destruction of Ierusalem, the persecutions, & illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

o In that he is man and Mediatour.

Matt.24.42.

p For of the coming we are most assured: but of the time, the yere, the day or houre, we are ignorant, & therefore must watch continually.

Matth.26.2. Luke 22.1.

take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt day, leſt there be any tumult among the people.

Matth.26.6. iohn 12.1.

3 *And when he was in Bethania in the houſe of Simon the leper, as hee ſate at table, there came a woman hauing a boxe of ointment of ſpikenard very coſtly, and ſhee brake the boxe, and powred it on his head.

Or, of pure nard, & faithfully made.

4 Therefore a ſome diſdayned among themſelues, and ſaide, To what ende is this waſte of ointment?

a As Iudas who cauſed this murmuring.

5 For it might haue bene ſolde for more then b three hundreth pence, & bene giuen vnto the poore, and they grudged againſt her.

b Which are in value about ſixe pound ſterling.

6 But Jeſus ſaid, Let her alone: why trouble yee her? ſhee hath wrought a good worke on me.

c To wit, Iudas: who was offended therewith & therefore made a buſineſſe.

7 For yee haue the poore with you alwayes, and when yee will ye may do them good, but me ye ſhall not haue alwayes.

8 She hath done that ſhe could: ſhe came aforehand to anoint my body to the burying.

9 Verily I ſay vnto you, Wherſoeuer this Goſpel ſhalbe preached throughout the whole worlde, this alſo that ſhee hath done, ſhall be ſpoken of in remembrance of her.

Matth.26.14. luke 22.4.

10 ¶ * Then Iudas Iſcariot one of the twelue, d went away vnto the hie Prieſts to betray him vnto them.

d He tooke occaſion by this ointment as of a thing euill done.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought howe he might conueniently betray him.

Matth.26.17. luke 22.7,8.

12 ¶ * Now the firſt day of vnleauened bread, when they ſacrificed the Paſſeouer, his diſciples ſaide vnto him, Where wilt thou that we go and prepare, that thou mayeſt eate the Paſſeouer?

13 Then hee ſent forth two of his diſciples, and ſaid vnto them, Go ye into the city, and there ſhall a man meete you bearing a pitcher of water: follow him.

14 And whitherſoeuer he goeth in, ſay ye to the goodman of the houſe, The Maſter ſaith, Where is the lodging where I ſhall eate the Paſſeouer with my diſciples?

15 And he will ſhew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his diſciples went forth, and came to the citie, and founde as hee had ſayde vnto them, and made ready the Paſſeouer.

Matth.26.20. luke 22.14. iohn 13.21.

17 ¶ And at euen he came with e twelue.

e To dippe the hand, is as much to ſay, as he that is accuſtomed to eate with me. *Pſal.41.9. iohn 13.18. Matt.26.24. acts 1.16.*

18 * And as they ſate at table and did eate, Jeſus ſayd, Verely I ſay vnto you, that one of you ſhall betray mee, which eateth with me.

19 Then they began to be ſorowfull, and to ſay to him one by one, Is it I? and another, Is it I?

20 And he anſwered and ſaid vnto them, It is one of the twelue that * dippeth with me in the platter.

21 * Truely the Sonne of man goeth his way, as it is f written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

f This declareth that nothing can be done without Gods prouidence. *Matt.26.24. 1.cor.11.24.*

22 * And as they did eate, Jeſus g tooke the bread, and when hee had giuen thanks, he brake it and gaue it to them, and ſayd,

g Reade Matt. chap.26.26.

Take, eate, this is my body.

23 Alſo he tooke the cup, and when he had h giuen thanks, gaue it to them: and they all dranke of it.

h The Greeke word is to bleſſe, which is here taken only to giue thanks, as S. Luke and S. Paul interprete it, and Saint Marke alſo ſpeaking of the cup.

24 And he ſayd vnto them, This is my blood of the new Teſtament, which is ſhed for many.

25 Verely I ſay vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God.

26 And when they had ſung a Pſalme, they went out to the mount of Oliues.

27 ¶ * Then Jeſus ſaid vnto them, All ye ſhalbe i offended by mee this night: for it is written, * I will ſmite the ſhepheard, and the ſheepe ſhalbe ſcattered.

John 16.32.

i That is, turned from me, becauſe of the perſecution.

28 But after that I am riſen, I will goe into k Galile before you.

Zech.13.7. Chap.16.7.

29 And Peter ſaide vnto him, Although all men ſhoulde bee offended, yet would not I.

30 Then Jeſus ſaid vnto him, Verely I ſay vnto thee, this day, euen in this night, before the cocke crowe twiſe, thou ſhalt denie me thriſe.

31 But hee ſayde more earneſtly, If I ſhould die with thee, I will not denie thee: likewiſe alſo ſayd they all.

32 ¶ * After, they came into a place named Gethſemane: then hee ſayd to his diſciples, Sit ye here, till I haue prayed.

Matth.26.36. luke 22.39.

33 And hee tooke with him Peter, and James, & John, and he began l to be afraid, and in great heauineſſe,

k His diuinitie was as it were hid, and his humanitie ſhewed it ſelfe fully.

34 And ſayd vnto them, My ſoule is very heauy, euen vnto the death: tary here and watch.

35 So hee went forward a litle, and fell downe on the ground, and prayed, that if it were poſſible, that houre might paſſe from him.

36 And hee ſayde, m Abba Father, all things are poſſible vnto thee: take away this cup from mee: Neuertheleſſe, not that I will, but that thou wilt, be doone.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, ſignifieth father.

m He ſtandeth not ſo to his own wil, but that willingly he offereth himſelfe to obey God.

37 Then he came, & found them ſleeping, and ſayde to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the ſpirit indeede is redy, but the fleſh is weake.

39 And againe he went away, and prayed, and ſpake the ſame wordes.

40 And he returned, and found them aſleepe againe: for their eyes were heauy: neither knewe they what they ſhould anſwere him.

41 And he came the third time, and ſayde vnto them, * Sleepe henceforth, and take your reſt: it is enough: the houre is come: behold, the Sonne of man is deliuered into the handes of ſinners.

42 Riſe vp: let vs go: loe, he that betrayeth me, is at hand.

n He meaneth that the houre will come when they ſhalbe kept from ſleeping

43 * And immediately, while he yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwordes and ſtaues from the hie Prieſtes & Scribes, and Elders.

Matth.26.47. luke 22.47. iohn 18.3.

44 And he that betrayed him, had giuen them

them a token, saying, Whomsoever I shall kisse, that is he, take him, and lead him away safely.

45 And assoone as he was come, he went straightway to him, and sayde, r Master, Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And t one of them that stood by, drew out a sworde, and smote a seruant of the high Priest, and cut off his eare.

48 And Jesus answered and sayde vnto them, Be ye come out as vnto a theefe with swordes and with staues to take me?

49 I was daily with you teaching in the Temple, and yee tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 And there followed him a certaine yong man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Jesus away to the high Priest, and to him came all the u high Priests, and the Elders, and the Scribes.

54 And Peter followed him x afarre off, euen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priestes and all the Councill sought for witnesse against Jesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I y will destroy this Temple made with handes, and within three dayes I will build another, made without handes.

59 But their witnesse yet agreed not together.

60 Then the z high Priest stood vp amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the z high Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the * Blessed?

62 And Jesus sayde, I am he, * and yee shall see the a Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the high Priest rent his clothes and sayde, What haue we any more need of witnesses?

64 Ye haue heard the blasphemie: what thinke yee? And all they condemned him to be worthy of death.

65 And some began to spet at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the b sergeants smote him with their rodes.

66 * And as Peter was beneath in the hall, there came one of the maydes of the high Priest.

67 And when she saw Peter warming himselfe, she looked on him, and sayde, thou wast also with Jesus of Nazareth.

68 But he denyed it, saying, I knowe him not, neither wote I what thou sayest. Then he went out into the ‖ d porch, and the cocke crew.

69 * Then a mayd saw him againe, and began to say to them that stoode by, This is one of them.

70 But he denyed it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And he began to curse, and sweare, saying, I knowe not this man of whome yee speake.

72 * Then the second time the cocke crew, and Peter remembred the word that Jesus had sayd vnto him, Before the cocke crow twise, thou shalt denie me thrise, and ‖ waying that vpon himselfe, he wept.

CHAP. XV.

1 Jesus is led to Pilate. 15 He is condemned, mocked, led to death. 46 And is buried by Ioseph.

AND * anon in the morning, the high Priests held a counsell with the Elders, and the Scribes, and the whole councill, and bound Jesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the high Priest accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde, howe many things they witnesse against thee.

5 But Jesus answered no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloude, and began to desire that he would doe as he had c euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priestes had accused him of enuie.

11 But the high Priests had mooued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whom ye call the king of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate sayde vnto them, But what euill hath he done? And they cryed the more earnestly, Crucifie him.

15 So Pilate * willing to content the people,

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e Read the 14. chapter from the 43. verse to the end.

r Which declareth that no man can do any thing contrary to Gods ordinance.

t Meaning, all the disciples. *Matt.* 26. 37. *luke* 22. 54. *iohn* 18. 24.

u That is, they which had chiefest authority among the Priests.

x Which signified that his hote zeale began now to be abated.

‖ *Or, light.* *Matth.* 26. 56.

‖ *Or, were not like.* *Iohn* 2. 19.

y These two witnesse differed, in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other layd, that he heard him say, that he would doe it, as is here noted.

z That is, of God, who is worthy all praise: the which words in their language, the Iewes when they speak of God, vse commonly in their writings euen to this day.

a Whom they now contemned in this base estate, Iesus and Moses, of the gouernours, and rulers, seeing their offices contrary to all law, thus raged and tormented him, that was innocent.

Matth. 26. 69. *luke* 22. 55. *iohn* 18. 25.

c We ought to confider our own infirmitie, that wee may learne onely to trust in God, and not in our owne strength. ‖ *Or, entrie.*

d Peter prepareth himselfe to flee, if he were further handled.

Matth. 26. 75. *luke* 22. 58. *iohn* 18. 25.

Matth. 26. 55. *iohn* 13. 38.

‖ *Or, rushed out of the doores and wept.*

Matth. 27. 1. *luke* 22. 66. *iohn* 18. 28.

a For the Romanes gaue them no authoritie to put any man to death.

Matth. 27. 12. *luke* 23. 9. *iohn* 18. 35.

b He would not defend his cause, but professed himselfe willingly to be condemned.

c The people alwaies maintaine their customes, although they be worth nothing.

d When a iudge hath respect to mens, hee quite forgetteth iustice.

pie, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖common hall, and called together the whole band.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spet vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they * compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens ‖ skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the thirde houre when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, ‡ And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priestes mocking, sayde among themselues with the Scribes, He saued other men, himselfe he cannot saue.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleeue. ‖ They also that were crucified with him reuiled him.

33 ¶ Nowe when the sixt houre was come, darkenesse arose ouer ‖ all the land vntill the ninth houre.

34 And at the * ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lamma-sabachthani? ‖ which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they heard it, sayde, ‖ Behold, he calleth Elias.

36 And one ran, and filled * a sponge full of vineger, and put it on a reede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the * Centurion, which stoode ouer against him, sawe that hee thus cryed gaue vp the ghost, hee sayd, Truely this man was the sonne of God.

40 ¶ There were also women, which beheld afarre off, among whom was ‖ Marie Magdalene, & Marie the mother of James the lesse, and of Ioses, and Salome,

41 ‖ Which also when he was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And nowe when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an * honourable Counsellour, which also looked for the kingdome of God, came, and went in * boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knewe the truth of the Centurion, he gaue the body to Ioseph.

46 Who bought a linnen cloth, & tooke him downe, and wrapped him in the linnen cloth, and layde him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the Sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he was layde.

CHAP. XVI.

1 The women come to the grauc. 2 Christ being risen againe, appeareth to Magdalene, 14 also to the eleuen, and representeth their vnbeliefe. 16 He commaundeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete ointments that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was ‖ yet rising.

3 And they sayde one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe * a yong man sitting at the right side, clothed in a long white robe: and they were afraide.

6 But he sayd vnto them, Be not afraid: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place, where they put him.

7 But goe your way, and tell his disciples and * Peter, that he will goe before you into Galile: there shall ye see him, * as he sayd vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraide.

9 ¶ And

m Who had charge ouer an hundred men.

Luke 8.2,3.

Matth.27.57. Luke 23.50,51. Iohn 19.38.

n A graue which is of great authoritie.

o This man shewed his faith boldly, when the danger seemed to be most perilous.

Luke 24.1. Iohn 20.1.

‖ Or, was risen.

Mark.28.1. Iohn 20.12.

a The Angel of God in the likenesse of a yong man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest. Matth.26.32. chap.14.28.

9 ¶ And when Jesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Marie Magdalen, * out of whom he had cast seuen deuils.
10 And she went and told them that had bene with him, which mourned and wept.
11 And when they heard that he was aliue, and had appeared to her, they ‖ beleeued it not.
12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.
13 And they went and told it to the remnant, but they beleeued them not.
14 ¶ * Finally, he appeared vnto the eleuen as they ‖ sate together, and reproued them of their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene him, being risen againe.
15 And he said vnto them, * Goe ye into all the worlde, and preach the Gospell to euery creature.
16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shalbe damned.
17 And these ‖ tokens shall follow them that beleeue, * In my name they shall cast out deuils, and * shall speake with ‖ new tongues,
18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recouer.
19 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.
20 And they went forth, and preached euery where. And the * Lord wrought with them, and confirmed the word with ‖ signes that followed. Amen.

Hebr. 2.4. h The miracles & signes follow ‖ doctrine, so that if the doctrine be false, ‖ miracles can be no better, Deu. 13. 3.

c Aswell Gentile as Iewe.
Iohn 1.29.
‖ That gift not, but for a time, and cause ceasing also more willingly to receiue the Gospel, which as yet was not euidently knowen.
Acts 16.18.
Act. 2.4. & 10.46.
g With others, and diuers times.
Luke saith.
Acts 28.5.
Act. 28.8.
Luke 24.53.

c They had loose forgotten that, that Christ had foretold them of his resurrection.
Luke 24.13, 15.

Luke 24.36.
Iohn 20.19.
d Mourning and praying.
Mat. 28.19.

¶ The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nativity of Iohn Baptist. 20 His incredulitie is punished. 28 The salke of the Angel and Mary. 46 Her song. 57 The birth, circumcision, and grosse of Iohn. 68 Zacharias giueth thanke to God, and prophesieth.

FOrasmuch as many haue take in hand to set forth the ‖ storie of those things whereof we are fully perswaded,
2 * As they haue deliuered them vnto vs, which from the beginning saw them ‖ with their eies, & were ministers of the * word,
3 It seemed good also to me (most noble Theophilus) ‖ diligently to haue searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,
4 That thou mightest acknowledge the certaintie of those things, wherein thou hast ben instructed.
5 In the time of * Herode King of Iudea, there was a certaine Priest named Zacharias, of the * course of Abia: and his wife was of the * daughters of Aaron, and her name was Elisabet.
6 Both were ‖ iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.
7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.
8 And it came to passe, as he executed the Priests office before God, as his course came in order,
9 According to the custome of ‖ Priests office, his lot was to * burne incense, when he went into the ‖ Temple of the Lord.
10 And the whole multitude of the people were without in prayer, * while the incense was burning.
11 Then appeared vnto him an Angell of the Lord standing at the right side of the altar of incense.
12 And when Zacharias saw him, he was troubled, and feare fell vpon him.
13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name * Iohn.
14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.
15 For he shall be great in the sight of the Lord, & shal neither drinke wine, nor ‖ strong drinke: and he shall be filled with the holie Ghost, euen from his mothers wombe.
16 * And many of the children of Israel shall he turne to their Lord God.
17 * For he shall go ‖ before him in the spirite and power of Elias, to turne the hearts of the * fathers to the children, and the disobedient to the wisedome of the iust men, to make readie a people prepared for the Lord.
18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an olde man, and my wife is of a great age.
19 And the Angel answered, & said vnto him, I am * Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.
20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things bee done, because thou beleeuedst not my words, which shall be fulfilled in their season.
21 Now

a Meaning, the Apostles with whom he was conuersant.
b Or of ‖ things: and it may be referred either to Christ, or to the Gospell: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospell: & this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.
c The sonne of Antipater.
d Reade 1. Chro. 24.10.
e By her father: for by her mothers line she was of the house of David.
f This perfection or iustice is iudged by the inward and outward appearance, and not by the cause: which onely commeth of Gods free mercie through Christ. g The Greeke worde signifieth, institutions, whereby is meant the outward obseruation of the ceremonies commanded by God. h That is, the euening and morning sacrifice, according to the Law.

i The Temple was deuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum where the Preests and Leuites were: and the third Sanctum Sanctorum, into the which the high Preest entred once a yeere to sacrifice.
Exod. 30.7.
Levit. 16.17.
k Which signifieth the grace of the Lord.
l The word signifieth all manner of drinke which maketh men drunken.
Malach. 4.5, 6.
Matth. 11.14.
m As a King in his royaltie hath one to go before him, who signifieth the King to be at hand.
n When Christ saith how came to pas? he meaneth not to doubt of it, which commeth of the Gospell, through the malice of men: but here he speaketh of the age rude and prosperitie of the Gospel. o Which signifieth, the strength or forcefulnesse of God. p We must not measure Gods promise by our weake sense.

21 Nowe the people waited for Zacharias, and marueiled that he tarried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remayned dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on mee, to take from me the rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde, Haile thou that art freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not Marie: for thou hast founde fauour with God.

31 For lo, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shall be great, and shall be called the Sonne of the most High, and the Lorde God shall giue vnto him the throne of his father Dauid.

33 And he shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angell, How shall this bee, seeing I know not man?

35 And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing bee impossible.

38 Then Mary said, Beholde, the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a citie of Iudah,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and sayd, Blessed art thou among women, and blessed is the fruite of thy wombe.

43 And whence commeth this to me, that the mother of my Lorde should come to me?

44 For lo, assone as the voyce of thy saluation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is she that beleeued: for those things shall bee performed, which were tolde her from the Lord.

46 Then Mary said, My soule magnifieth the Lord,

47 And my spirite reioyceth in God my Sauiour.

48 For he hath looked on the poore degree of his seruant: for behold, from henceforth, shall all ages call me blessed.

49 Because he that is mighty, hath done for me great things, and holy is his Name.

50 And his mercie is from generation to generation on them that feare him.

51 He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

52 He hath put downe the mighty from their seates, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent away.

54 He hath holpen Israel his seruant, being mindefull of his mercie,

55 (As he spake to our fathers) to Abraham, and his seede for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, & cousins heard tell how the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so, on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shall be called John.

61 And they said vnto her, There is none of thy kinred, is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is John, and they marueiled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake and praysed God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layde them

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q While their vnderstanding is to seruice, they make not the wicked their wiues, nor drinke they fleshly fauour that might make one drunke.

r For the barren women enioyed not the promise which God made to the that were married, to haue issue: but principally they were deprined of that promise which God made to Abraham, that he would increase his seede.

[Or, gladnesse to be shewe.

[Or, reuealed into women.

s Not for her merits, but only through Gods free mercie, who loued vs when we were sinners, that whosoeuer beleeueth, should reioyce in the Lord.

Isay. 7. 14. Mat. 1. 23.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh in the determinate time. Dan. 7. 14. Mark. 1. 1. Rom. 1. 4. 1. Tim. 3. 16.

u She would be resolued of all doubt, to the end that she might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the world.

z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the Law which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not be in marying with the Leuites: for they had no portion assigned vnto them.

a Which was also called, Kiriath-arba, or Hebron, Iosh. 14. 15. and 21. 11.

b This mouing was extraordinarily, and not naturall, which was to comfort the mirselfe.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection, which are the two principall parts of the soule.

[Or, sou ssaue.

f This saiour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that hee would be his God, & the God of his seede for euer.

Isa. 51. 9.

Psal. 33. 10.

Isa. 29. 15.

h The wicked lay snares for other, wherein they themselues are taken.

1. Sam. 2. 5. & 9.

Psal. 34. 10.

Isa. 30. 12. & 41. 9. and 54. 5.

Iere. 31. 3, 20.

Gen. 17. 19. and 22. 17.

Psal. 132. 11.

[Or, posterities.

i Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulity

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them vp in their hearts, saying, What manner childe shall this bee! and the [k] hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying.

68 Blessed bee the Lord God of Israel, because he hath [l] visited [*] and redeemed his people,

69 [*] And hath raised vp the [m] horne of saluation vnto vs, in the house of his seruant Dauid,

70 [*] As hee spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That hee would shewe [*] mercie towards our fathers, and remember his holy Couenant,

73 [*] And the othe which hee sware to our father Abraham:

74 which was, that hee would grant vnto vs, that we being deliuered out of the hands of our enemies, should [*] serue him without feare

75 All the dayes of our life, in [*] holinesse and righteousnesse [p] before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt goe before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the [q] remission of their sinnes,

78 Through the tender mercie of our God, whereby [*] the [r] day spring from an high, hath visited vs,

79 To giue light to them that sitte in darknesse, and in the shadow of death, and to guide our feete in the way of [s] peace.

80 And the child grewe, & waxed strong in spirite, and was in [t] the wildernesse, till the day came, that hee should shewe him selfe vnto Israel.

[k] The mightie power of God and his graces, which declared that he should be an excellent person.

[l] In declaring himselfe mindfull of his people: and therefore is come from heauen to visite and redeeme them. *Mat.*1.21. *chap.*2.30.

[m] When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrew his enemies. *Iere.*23.6. *and* 30.10.

[n] He declareth the cause and fountaine of our redemption. *Gene.*22.16,17. *Ierem.*31.33. *hebr.*6.13.

[o] This is the ende of our redemption. 1. *Pet.*1.15.

[p] To whom no hypocrisie can be acceptable.

[q] He sheweth that our saluation consisteth in the remission of sinnes, which is the principall part of the Gospell. *Zech.*3.8. *and* 6.12. *mal.*4.2.

[r] Or branch of a tree, meaning the Messias, who is the sunne of righteousnesse, which shineth from heauen.

[s] That is, of all felicitie.

[t] He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled,

CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophecie of him. 46 He was found among the doctours. 51 His obedience to father and mother.

AND it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the [*] world should bee [a] taxed.

2 (This first [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to bee taxed, euery man to his owne citie.

4 And [*] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of [*] Dauid, which is called Beth-lehem (because hee was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her [d] first begotten sonne, and wrapped him in swadling clothes, and layd him in a [e] cratch, because there was no rome for them in the Inne.

8 ¶ And there were in the same countrey shepheards abiding in the fielde, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lorde came vpon them, and the glorie of the Lord shone about them, and they were sore afraid.

10 Then the Angel sayd vnto them, Bee not afraid: for beholde, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Christ the Lord.

12 And [g] this shall be a signe to you, Ye shall finde the childe swadled, and layde in a cratch.

13 And streightway there was with the Angell a multitude of heauenly souldiers, praysing God, and saying,

14 Glorie be to God in the high[*] heauens, and peace in earth, and towardes men [h] good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards sayde one to another, Let vs goe then vnto Beth-lehem, and seethis thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Marie and Ioseph, and the babe layde in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheardes returned, glorifying & praysing God, for all that they had heard & seene, as it was spoken vnto them.

21 ¶ [*] And when the eight dayes were accomplished, that they shoulde circumcise the childe, his name was then called [*] IESVS, which was named of the Angell, before he was conceiued in the woombe.

22 [*] And when the dayes of her purification after the Lawe of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Law of ‖ the Lord, [*] Euery man childe ‖that first openeth the woombe, shall be called holy to the Lord:)

24 And to giue an oblation, [*] as it is commanded in the Law of the Lord, [i] a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the [k] holy Ghost was vpon him.

[a] So much as was subiect to the Romanes.

‖ *Or, put in writing.*

[b] Whereby the people were more charged and oppressed.

[c] He sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn* 7.42.

[d] Reade Mat. 1.25.

[e] Whereby appeared his pouertie, and their cruelties, which would not pitie such a woman in such case.

[f] Which was Beth-lehem.

[g] Because they should not be offended with Christs poore estate, the Angell preuenteth this doubt, and sheweth in what sort they should finde him.

[h] The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

*Gen.*17.12. *Exod.* 13.2. *Mat.*1.21. *chap.*1.31. *Leuit.*12.6.

‖ *Or, thou. Exod.*13.2. *num.*3.16. ‖ *Or, that is first borne. Lev.*12.6.

[i] Which offring was appointed to them which were so poore that they were not able to offer a lambe.

[k] The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghoſt, that he ſhould not ſe death, before he had ſeene the Lords ‖ Chriſt.

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the Law,

28 Then he tooke him in his armes, and praiſed God, and ſayd,

29 Lord, l now letteſt thou thy ſeruant depart in peace, according to thy word:

30 For mine eyes haue ſeene thy m ſaluation,

31 Which thou haſt prepared before the face of all people:

32 A light to ‖ lighten the reuelation of the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon n bleſſed them, and ſayd vnto Marie his mother, Behold, this childe is appointed for the o fall and riſing againe of many in Iſrael, and for a ſigne which ſhal be ſpoken againſt,

35 (Yea and a p ſword ſhall pearce thorowe thy ſoule) that the q thoughts of many hearts may be opened.

36 And there was a Prophetiſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of great age, and had r liued with an husband ſeuen yeeres from her virginity.

37 And ſhee was widowe about fourſcore and foure yeeres, and went ſ not out of the Temple, but ſerued God with faſtings and prayers, night and day.

38 Shee then comming at that ſame inſtant vpon them, ‖ confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Ieruſalem.

39 And when they had perfourmed all things according to the Lawe of the Lorde, they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed ſtrong in ſpirit, and was filled with wiſedome, and the grace of God was with him.

41 ¶ Now his parents went to Ieruſalem euery yeere, t at the feaſt of the Paſſouer.

42 And when he was twelue yeere olde, and they were come vp to Ieruſalem after the cuſtome of the feaſt,

43 And had finiſhed the dayes thereof, as they returned, the child Ieſus remayned in Ieruſalem, and Ioſeph knewe not nor his mother,

44 But they ſuppoſing, that hee had bene in the company, went a dayes iourney, and ſought him among their kinſfolke, and acquaintance.

45 And when they found him not they turned backe to Ieruſalem, and ſought him.

46 And it came to paſſe three dayes after that they found him in the Temple, ſitting in the middes of the ‖ doctours, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtonied at his vnderſtanding, and anſwers.

48 So when they ſawe him, they were amazed, and his mother ſayde vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father and I haue ſought thee with heauy hearts.

49 Then ſayde he vnto them, How is it that ye ſought me? u knewe ye not that I muſt goe about my fathers buſineſſe?

50 But they x vnderſtoode not the woorde that he ſpake to them.

51 Then hee went downe with them, and came to Nazaret, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſdome, and ſtature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptiſme, and priſonment of Iohn. 15 Hee is thought to be Chriſt. 21 Chriſt is baptized. 23 His age, and genealogie.

NOwe in the fifteenth yeere of the reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Iudea, and a Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Traconitis, and Lyſanias the Tetrarch of Abilene,

2 (b When Annas and Caiaphas were the hie b Prieſtes) the woord of God came vnto Iohn, the ſonne of Zacharias in the wildernes.

3 c And hee came into all the coaſtes about Iordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, d The voyce of him that cryeth in the wildernes is, Prepare yee the way of the Lord: make his paths ſtraight.

5 Euery e valley ſhal be filled, and euery mountaine, and hill ſhall bee brought lowe, and crooked things ſhall bee made ſtraight, and the rough wayes ſhall be made ſmooth.

6 And all fleſh ſhall ſee the f ſaluation of God.

7 Then ſayde he to the people that were come out to be baptized of him, g O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to ſay with your ſelues, We haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Nowe alſo is the h axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, ſhalbe hewen downe, and caſt into the fire.

10 ¶ Then the people aſked him, ſaying, What ſhall we doe then?

11 And he anſwered, and ſayd vnto them, i Hee that hath two coates, let him part with him that hath none: and hee that hath meate, let him doe likewiſe.

12 Then came there k Publicanes alſo to be baptized, and ſayd vnto him, Maiſter, what ſhall we doe?

13 And hee ſayde vnto them, Require no more then that which is appointed vnto you.

14 The ſouldiers likewiſe demanded of him,

‖ Or, Meſſias.
‡ Greeke, in the ſpirit.
l Simeon declareth himſelfe to die willingly, ſince he hath ſeene the Meſſias which was promiſed.
m The meane and ſubſtance of ſaluation.
‖ Or, for the reuelation of.
n That is, prayed to God for them, and for the proſperitie of Chriſts kingdome.
o To be the fall of the reprobate which periſh through their owne default, and raiſing vp of the elect to whom God giueth faith.
Iſa. 8. 14. rom. 9. 32. 1. pet. 2. 8.
p That is, ſorowes ſhould pearce her heart as a ſword.
q This chiefly appeareth when the croſſe is layd vpon vs, whereby mens hearts are tryed.
r She was ſeuen yeeres married.
ſ She was continually in the Temple.
‖ Or, prayſed. Deut. 16. 1.
‖ Or, learned men.
t Our duetie to God is to be preferred before father and mother.
u For his vocation was not yet manifeſtly knowen.
a This was the ſonne of Herode called the great. Act. 4. 6.
b There could be by Gods lawe but one ſacrificer at once: but becauſe of the troubles that then reigned, the office was ſo mangled by reaſon of ambition and briberie, that both Caiaphas and Annas his father in lawe had it diuided betweene them. Mat. 3. 2. mar. 1. 4. Iſa. 40. 3. iob. 1. 23
c All impediments ſhall be taken away, which ſhould hinder the way of God, or of ſaluation, ſo that the way ſhal be playne by Chriſt to leade vs vnto God.
‖ Or, euery man.
d That is, the Meſſias ſhalbe reuelled to the world. Matth. 3. 3.
‖ Or, vipers broode.
e The vengeance of God is at hand. Iames 2. 13. 1. iohn 3. 17.
f He willeth that the rich helpe the poore according to their neceſſitie.
g Whole office was to receiue the tribute and tolles,

him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely; and bee content with your wages.

15 As the people waited, and all men mused in their hearts of John, if he were not the Christ,

16 John answered, and sayd to them all, *In deede I h baptize you with water, but one stronger then I commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and i with fire.

17 *Whose fanne is in his hand, and hee will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 *But when k Herode the Tetrarch was rebuked of him for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp John in prison.

21 *Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of l Joseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Nahum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of ‖ Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne m of God.

CHAP. IIII.

1 Iesus is led into the wilderneſſe to be tempted, 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 Preacheth at Nazareth, and Capernaum. 22 The Iewes deſpiſe him. 38 He commeth into Peters houſe, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth threw the cities.

AND Iesus full of the holy Ghost, returned from Jordan, and was led by the spirit into the wildernesse,

2 *And was there fourtie dayes tempted of the deuill, and in those dayes a he did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, *That man shall not liue by bread onely, but by euery b word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, ‡ in the twinckling of an eye.

6 *And the deuill sayd vnto him, All this power will I c giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I giue it:

7 If thou therefore wilt ‖ worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, ‡ Hence from me, Satan: for it is written, *Thou shalt worship the Lorde thy d God, and him alone shalt thou serue.

9 Then he brought him to *Jerusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the sonne of God, cast thy selfe downe from hence,

10 For it is written, *That he will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayde vnto him, It is said, *Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed frō him e for a season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about.

m Not that Adam was ‖ sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deut. 32,6,18,19.

Matth. 4.1. marke 1.12.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did. *Deut. 8.3. matth. 4.4.*

b That is, by the ordinance, and prouidence of God.

‡ *Greeke, in a moment of time.*

c Satan pretendeth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission, and hath his power limited.

‖ *Or, fall downe before me.*

‡ *Greeke, goe behinde me.*

Deut. 6.13. and 10,20.

d Christ sheweth that all creatures ought onely to worship and serue God.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer for twise or thrise putting backe. *Psal. 91. 11, 12. Deut. 6. 16.* f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he retire a litle, it is to the ende that hee may renew his force, and assaile vs more sharpely.

Matth. 3.11. marke 1.8. iohn 1.26. act. 1.5. & 2.4. and 11.16, and 19.4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mightie and vehement spirite: whose propertie is to consume, and purge our filth as fire doeth the mettals.

Matth. 3.12. Matth. 14.3. marke 6.17.

k Named Antipas.

Matth. 3.13. marke 1.9. iohn 1. 32.

l Luke ascendeth from the last father to the first, and Matthew descendeth frō the first to the last. Matthew extendeth not his rehearsall further thē to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legall descent, and Luke by the naturall: finally both two speaking of the same persons, apply vnto them diuers names.

‖ *Or, Ioseph.*

‖ *Or, Matthia.*

‖ *Or, Maina.*

15 For he taught in their Synagogues, and was honoured of all men.

16 *And he came to Nazaret, where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place, where it was written,

18 *The Spirit of the Lord is vpon me, because he hath anoynted me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised,

19 And that I should preach the [h] acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all [i] bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto mee this prouerbe, Physition, [k] heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he sayd, Verely I say vnto you, *No [l] Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of *Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto [m] a certaine widowe.

27 Also many lepers were in Israel, in the time of *Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, whē they heard it, were filled [n] with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed [o] through the mids of them, and went his way,

31 ¶ *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 [p] And they were astonied at his doctrine: for his word was [r] with authoritie.

33 And in the Synagogue there was a man which had a [q] spirit of an vncleane deuill, which cryed with a loude voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this: for with authoritie and power he commaundeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ *And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Nowe when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 *And deuils also came out of many, crying, and saying, [r] Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knewe him to be the Christ.

42 And when it was day, he departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee sayde vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine Disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

THen *it came to passe, as the people preased vpon him to heare the worde of God, that he stoode by the lake of Gennesaret,

2 And sawe two ships standē by the lake side, but the fishermē were gone out of them, and were washing their nets.

3 And [a] hee entred into one of the ships which was Simons, and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, he sayde vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, [b] Master, we haue trauelled all night, and haue taken nothing: neuertheles at thy [c] word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

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Matth. 13. 54. marke 6. 1. iohn 4. 44.

Isa 61. 1.

g That is, endued with graces.

h He alludeth to the yeere of Iubile, which is mentioned in the law, whereby this great deliuerance was figured.

i They approued and commended whatsoeuer hee sayde.

k Bestowe thy benefites vpon them, which appertaine more vnto thee.

Iohn 4. 44.

l Their infidelitie stayed Christ from working miracles.

1. Kings 17. 9. 2. Kings 5. 14.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household.

2. Kings 5. 14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their handes for his houre was not yet come.

Matth. 4. 13. marke 1. 21. Matth. 7. 29. marke 1. 22.

p Full of dignitie and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.

q That is, the motion of the deuil, or that was tormented with a very deuill.

Matth. 8. 14. marke 1. 30.

Mar. 1. 34.

r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it commeth not of faith.

Matth. 4. 18. marke 1. 16.

a To the intent that he might be not be thronged of the presse, and also that he might the better be heard.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

which were in the other shippe, that they should come and helpe them. who came then, and filled both the shippes, that they did d sinke.

8 Nowe when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lorde, goe from me: for I am a sinfull man.

9 For hee e was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide vnto Simon, Feare not: from f henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 ¶ *Nowe it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So hee stretched foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And hee commanded him that hee should tell it no man: but goe, (sayeth he,) and shewe thy selfe to the g Priest, and offer for thy cleansing, as *Moses hath commanded, for a witnesse vnto them.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to bee healed of h him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of every towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 *Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they coulde not finde by what way they might bring him in, because of the presse, they went vp on the house, and let him downe thorough the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, hee said vnto him, Man, thy i sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, he answered, and saide vnto them, What thinke you in your hearts?

23 Whether is easier to say, Thy i sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say vnto thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse wee haue seene k strange things to day.

27 ¶ *And after that hee went foorth and sawe a Publicane named l Leui, sitting at the receite of custome, and sayde vnto him, Follow me.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicanes and sinners?

31 Then Iesus answered, and sayde vnto them, They that are whole, needs not the Physician, but they that are sicke.

32 *I came not to call the k righteous, but sinners to repentance.

33 ¶ *Then they said vnto him, Why doe the disciples of Iohn fast often, and l pray, and the disciples of the Pharises also, but thine eate and drinke?

34 And hee said vnto them, Can ye make the m children of the wedding chamber to fast, as long as the bridegroome is with them?

35 But the dayes will come euen when the bridegroome shall bee taken away from them: then shall they fast in those dayes.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the newe rendeth it, & the piece taken out of the newe, agreeth not with the olde.

37 *Also no man powreth new wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels wil perish.

38 But newe wine must bee powred into new vessels: so both are preserued.

39 Also no man that *drinketh olde wine, straightway desireth newe, for hee saith, The olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He powreth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 42 And to amend hypocrisie.

AND * it came to passe on the seconde Sabbath, after the first, that hee went thorough the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certaine of the Pharises sayde vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 * Then Iesus answered them, and sayd, * Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraide.

f He appointeth him to the office of an Apostle.

Matth.8.2. marke 1.40.

g Hereby hee shewed them that he would not transgresse the lawe, and that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

Leui.14.4.

Matth.9.2. marke 2.3.

h Christ toucheth the principall cause of all our euils.

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

[k Or, about our expectation. *Matth.9.9. marke 2.14.*

[l Or, Matthewe.

1.Tim.1.15.

k Which seemed to be righteous, and yet are but hypocrites. *Matth.9.14. marke 2.18.*

[l Giueth, make prayer.

l The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

m Reade Matth. 9.17.

n He admonisheth them not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselues to one thing, to condemne another which is better.

Matth.12.1. marke 2.23.

a Those feasts which concerned many dayes, as the Passeouer, & the feast of Tabernacles had two Sabbaths: the first day of the feast, and the last.

1.Sam.21.6.

they which were with him.

4 How hee went into the house of God, and tooke, and ate the shew bread, and gaue also to them which were with him, which was not lawfull to eate, but for the *Priests onely?

5 And he sayd vnto them, The sonne of man is [b] Lord also of the Sabbath day.

6 ¶ *It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knewe their thoughts, and sayde to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then sayd Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good or to doe euill? to saue a life, or to destroy it?

10 And hee beheld them all in compasse, and sayd vnto the man, Stretch foorth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and commoned one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 *And when it was day, hee called his disciples, and of them hee chose [c] twelue, which also he called [d] Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and John, Philip, and Bartlemew:

15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called Zelotes:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a [e] plaine place, with the company of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to bee healed of their diseases,

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ *And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye [e] poore: for yours is the kingdome of God.

21 *Blessed are ye that hunger now: for ye shall bee satisfied: Blessed are yee that *weepe now: for ye shall laugh.

22 *Blessed are ye when men hate you, and when [f] they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be [g] glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 *But woe be to you that are [h] rich: for ye haue receiued your consolation.

25 *Woe be to you that are full: for ye shal hunger. Woe be to you that now [i] laugh: for ye shall waile and weepe.

26 Woe be to you when all [k] men speake well of you: for so did their fathers to the false prophets.

27 ¶ *But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 *And vnto him that [l] smiteth thee on the one cheeke, offer also the other: *and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, [m] aske them not againe.

31 *And as yee would that men should doe to you, so doe ye to them likewise.

32 *For if yee loue them which loue you, what thanke shal ye haue? for euen the *sinners loue those which loue them.

33 And if yee doe good for them which doe good for you, what thanke shal ye haue? for euen the sinners doe the same.

34 *And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, [g] doe good, [g] lend, [o] looking for nothing againe, and your reward shall be great, and ye shall be the children of *the most High: for he is kinde vnto the vnkind, and to the euill.

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ *Iudge not, and ye shal not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiuen.

38 Giue, and it shalbe giuen vnto you: *a good measure, pressed downe, shaken together, & running ouer shal men giue into your bosome: for with what measure yee mete, with the same shal men mete to you againe.

39 And hee spake a parable vnto them, *Can the blinde leade the blinde? shall they not both fall into the ditch?

40 *The disciple is not aboue his master: but whosoeuer will be a perfite disciple, shall be as his master.

41 ¶ *And why [p] seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ *For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 *For euery tree is knowen by his owne fruite: *for neither of thornes gather in their brother.

Exo.29.33. leuit. 8,31.& 24.9.

b Hauing power to dispense with, and qualifie the keeping of the Sabbath and other ceremonies. Matth.12.9. marke 3.1.

c Or, a person. Matth.10.1. mar.3.13 & 6.7. luke 9.1.

d According to the similitude of the twelue Patriarkes of whom the Church of God is sprung.

e Or, Champain. Matth.5.1.

f They that are humble and submit themselues willingly to obey God. Isa.65.13. Isa.61.1. Matth.5.11.

g He meaneth excommunication, which also he calleth putting out their names: S.Iohn calleth it casting out of the Synagogue. S.Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth. Psal.1.1.

g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6.1. ecclus.31.8.

h That put your trust in your riches, and forget the life to come. Isa.65.13,14.

i Signifying them that liue at ease, & after the pleasures of the flesh.

k He reproueth ambition and vaine glory, when as men goe about by all meanes to get fauour, and worldly pompe. Matth.5.44. Matth.5.39.

l Rather endure more iniurie then reuenge your selues. 1.Cor.6.7.

m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God. Matth.7.12. ioh.4.15. Matth.5.46.

n They are commonly called sinners, which are of a wicked life, and without all feare of God. Matth.5.43. deut.25.3.

o Not onely not hoping for profite, but to lose the stocke and principall, for as much as Christ bindeth himselfe to repay the whole with a most liberall interest. Matth.5.45. Matth.7.1. Matth.9.2. marke 4.24. Matth.15.14. Matth.10.24. iohn 13.16. and 15.20. Matth.7.3.

p He reprouth the hypocrisie of such as winke at their owne horrible faules, and yet are too curious to spie out the least fault

Matth.7,17. Matth.12.33. Matth.7.16.

men figs, nor of bushes gather they grapes.

q The name and title are nothing worth to proove that a man is sent of God, except in effect he shew the same. *Matt.7.21. rom.2.13. iames 1.22.*

45 A good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euil treasure of his heart bringeth forth euil: for of the abundance of the heart, his mouth speaketh.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

46 ¶ *But why call yee me, Master, Master, and doe not the things that I speake?*

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, & could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpō the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Hee healeth the captaines seruant. 11 He reyseth vp the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him. 24 Hee commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnesse. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

Matt.8.5.

WHen *he had ended all his sayings in the audience of the people, he entered into Capernaum.

a It might be that this captaine did lie with his garison in Capernaum.

2 And a certaine *Centurions seruaunt was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was woorthy that he should do this for him,

5 For he loueth our nation, and *he hath built vs a Synagogue.

b In building them a temple for their assemblies, he shewed his zeale towards the true seruice of God.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, *saying vnto him, Lord, trouble not thy selfe: for I am not woorthy that thou shouldest enter vnder my roofe.

c The friends speake to Iesus in the captains name.

7 Wherefore, I thought not my selfe worthy to come vnto thee: but *say the word, and my seruant shalbe whole.

d Or, command by a word onely that it so be.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Do this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so *great faith, no not in Israel.

e He commendeth this his heathen captaine because he adhereth himselfe vpon Christs word alone.

10 And when they that were sent, turned backe to the house, they found *y* seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called *Nain, and many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And hee went and touched the *p* coffin, (and they that bare him, stood still) and hee sayd, *a* Yong man, I say vnto thee, Arise.

*Or, hirse.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath *visited his people.

h That is, to establish and restore them.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall we waite for another?

i To wit, the Messias, and redeemer.

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirites, and vnto many blind men hee gaue sight.

k He declareth by the vertues & power that were in him, that he was the Christ.

22 And Iesus answered and sayde vnto them, Go your wayes and shew Iohn *what things ye haue seene and heard: that *the blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise again, & the *poore receiue the Gospell.

l Such as feele their owne miserie and wretchednes.

*Or, the Gospell is preached to the poore.

23 And blessed is he, that shall not be *offended in me.

m That shal persuere and not shrinke backe for any thing that can come vnto them.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wildernesse to see? A *reed shaken with the wind?

n Read Matth. 11.7. *Mal.3.1.

*Or, Angels.

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

*Or, borne.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

o They prayed him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

27 This is hee of whom it is written, *Behold, I send my *messenger before thy face, which shall prepare thy way before thee.

p This word comprehendeth the whole doctrine that Iohn taught.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are *begotten of women: neuertheless, he that is the least in the kingdom of God, is greater then he.

29 Then all the people that heard, & the Publicanes *iustified God, being baptized with the *baptisme of Iohn.

30 But the Phariſes and the expounders of the Law deſpiſed the counſell of God q againſt themſelues, and were not baptized of him.

31 *And the Lord ſaid, Whereunto ſhall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children ſitting in the market place, and crying one to another, and ſaying, r Wee haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuil.

34 The ſonne of man is come, and r eateth and drinketh: and ye ſay, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and ſinners.

35 But wiſedome is ſ iuſtified of all her children.

36 ¶ *And one of the Phariſes deſired him that he would eate with him: & he went into the Phariſes houſe, and ſate downe at table.

37 And behold, a woman in the citie, which was a ſinner, when ſhee knew that Ieſus ſate at table in the Phariſes houſe, ſhe brought a box of ointment.

38 *And ſhe ſtood at his feete behind him weeping, and began to waſh his feete with teares, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the ointment.

39 Now when the Phariſe which bade him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a prophet, he would ſurely haue known who, and what maner of woman this is which toucheth him: for ſhe is a ſinner.

40 And Ieſus anſwered, and ſayd vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſaid, Maiſter, ſay on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him moſt?

43 Simon anſwered, and ſayd, I ſuppoſe that hee, to whom hee forgaue moſt. And he ſayd vnto him, Thou haſt truly iudged.

44 Then hee turned to the woman, and ſayd vnto Simon, Seeſt thou this woman? I entered into thine houſe, and thou gaueſt me no water to my feete: but ſhe hath waſhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaueſt me no kiſſe: but ſhe ſince the time I came in, hath not ceaſſed to kiſſe my feete.

46 Mine head with oyle thou didſt not anoint: but ſhe hath anointed my feete with ointment.

47 Wherefore I ſay vnto thee, Many ſinnes are forgiuen her: for ſhe *loued much. To whom a little is forgiuen, he doeth loue a little.

48 And he ſaid vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And he ſaid to the woman, Thy faith hath ſaued thee: go in x peace.

CHAP. VIII.

1 Chriſt with his Apoſtles goe from towne to towne, and preach. 3 The women miniſter vnto them of their goods. 5 He ſheweth the parable of the ſeed. 21 He telleth who is his mother and his brother. 24 He ſtilleth the raging of the lake. 27 He deliuereth the poſſeſſed. 33 The deuils enter into the herde of ſwine. 41 Hee healeth the ſicke woman, and Iairus daughter.

AND it came to paſſe afterward, that hee himſelfe went through euery city & towne, preaching, and publiſhing the kingdome of God, and the twelue were with him.

2 And certaine women which were healed of euil ſpirits, and infirmities, as *Mary which was called Magdalene, out of whom went ſeuen deuils,

3 And Ioanna the wife of Chuza Herods ſteward, and Suſanna, and many other which a miniſtred vnto ‖ him of their ſubſtance.

4 *Now when much people were gathered together, and were come to him out of al cities, he ſpake by a parable.

5 A ſower went out to ſowe his ſeed, and as he ſowed, ſome fell by the way ſide, and it was troden vnder feet, & the foules of heauen deuoured it vp.

6 And ſome fel on the ſtones, and when it was ſprung vp, it withered away, becauſe it lacked moiſtneſſe.

7 And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.

8 And ſome fel on good ground, & ſprang vp and bare fruit, an hundreth fold. And as he ſayd theſe things, he cried, Hee that hath eares to b heare, let him heare.

9 Then his diſciples aſked him, demanding, what parable that was.

10 And hee ſayd, Vnto you it is giuen to know the ſecrets of the kingdom of God, but to other in c parables, that when *they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

11 *The parable is this, The ſeed is the word of God.

12 And they that are beſide the way, are they that heare: afterward commeth the deuil, and taketh away the word out of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, are they which when they haue heard, receiue the word with ioy: but they haue no roots, which for a while d beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares, and with riches, & voluptuous liuing, and bring foorth no fruit.

15 But that which fell in good ground, are they which with an honeſt and good heart heare

q Meaning, to their owne condemnation, or as ſome read, with themſelues, becauſe they durſt not openly ſpeak againſt Iohns doctrine: for they feared the people, Mat. 21.46. *Mat. 11.16.

r The ſongs of litle children are ſufficient to condemne the Phariſes & ſuch like.

ſ Liueth according to the faſhion of other men.

t He ſheweth that the wicked although they turne from God, ſhal nothing hinder the elect to continue in the faith of the Goſpel. *Mar. 14.3. *Mar. 15.40. Iohn 11.2.

u This great loue is a ſigne that ſhe felt her ſelfe much bound vnto Chriſt, who had forgiuen her ſo many ſinnes.

x The peace of conſcience commeth onely of faith.

*Mar. 16.9.

a Whereby they acknowledged the benefit which they had receiued of him, and alſo ſhewed their perſeuerance, which prooued their knowledge to be of God. ‖ Or, to them. Matth. 13.3. mar. 4.1, 2.

b That is, to vnderſtand, and beleue theſe things.

c Which word is here taken for an obſcure or darke ſaying. Iſa. 6.9. mat. 13. 14. mar. 4.12. iohn 12.40. act. 28.26. rom. 11.8. Matt. 13.18. mar. 4.15.

d That is, acknowledge, and conſent to the word, and alſo reuerence it.

e When they returne home to their affaires.

Chap.11.33.mat. 5.15.mar.4.21.

e Christ warneth his to do good with their light, which they haue receiued, and to set it forth before all mens faces.

‖Or, bed.

Chap.12.2.matt. 10.26.mar.4.22. Mat.13.11.and 25.29.mar.4.25. chap.19.24,26.

g Both to himselfe, and to others.

Matth.12.46. mar.3.31.

‖Or, kinsfolkes.

h The spirituall kindred is to be preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.

Mat.8.23.mar. 4.36.

i The word signifieth a deepe or sound sleepe.

Mat.8.28.mar. 5.1.

k Satan is tormented where Christ is present.

‖Or, many a day agone.

l The word signifieth to be inforced with violence, as an horse when he is spurred.

m A legion, as writeth Vegetius, contained 6000. footmen, and 732. horsemen: but here it is taken for an vncertaine & infinite number.

n That is, to depart, that they could doe no harme: and this word, Chap.16.23. is called hell, where the deuils are chained in the obscuritie of darknesse, 2.Pet.2.4.

beare the word, and keepe it, and bring forth fruit with patience.

16 ¶ * No man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖ table, but setteth it on a candlesticke, that they that enter in, may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore how yee heare: * for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that which e it seemeth that hee hath.

19 ¶ * Then came to him his mother and his brethren, and could not come nere to him for the preasse.

20 And it was told him by certaine which sayd, Thy mother and thy ‖ brethren stand without, and would see thee.

21 But he answered, and sayd vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ * And it came to passe on a certaine day, that he went into a shippe with his disciples, and he sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commandeth both the windes & water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to land, there mette him a certaine man out of the citie, which had a deuill long time, and bee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Jesus, he cried out, and fell downe before him, and with a loud voice sayd, What haue I to doe with thee, Jesus the sonne of God, the most high? I beseech thee k torment me not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was l carried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And he sayd, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to go out into the n deepe.

32 And there was there by, a heard of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: & the heard was carried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afrayd.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whome the deuils were departed, besought him that hee might be with him: but Jesus sent him away, saying,

39 * Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throwout all the o citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And beholde, there came a man named Jairus, and he was the ruler of the p Synagogue, who fell downe at Jesus feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any:

44 When she came behinde him, she touched the q hemme of his garment, and immediatly her issue of blood stanched.

45 Then Jesus sayd, Who is it that hath touched mee? When euery man denied, Peter sayde and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Jesus sayd, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hidde, shee came trembling, and fell downe before him, and told him before all the people, for what cause shee had touched him, and howe shee was healed immediatly.

48 And he sayd vnto her, Daughter, be of good comfort: thy r faith hath made thee whole: go in peace.)

o Christ knew that he should better serue him being absent, then with him.

p This was his owne city called Gadaris, which was in the country of Decapolis, and therfore Luke disenteth not from Marke, who writeth that he preached in Decapolis. Matth.9.18. marke 5.22.

q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

s Christ doth not impute vnto vs the weaknesse of our faith, but doth accepe it as though it were perfit.

49 While

49 While hee yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shalbe made whole.

51 And when he went into the house, hee suffered no man to go in with him, saue Peter, and Iames, and Iohn, and the father and mother of the mayd.

52 And all wept, and sorowed for her: but he sayd, Weepe not: for she is not [u] dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he [x] thrust them all out, & tooke her by the hand, and cried, saying, Mayd, arise.

55 And her spirit came againe, and shee rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

1 He sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him. 12 Hee feedeth fiue thousand men with fiue loaues, & two fishes. 19 Diuers opinions of Christ. 28 Hee transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to be lowly. 54 They desire vengeance, but he reproueth them.

THen [a] called he the twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 [b] And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he sayd to them, [a] Take nothing to your iourney, neither [1] staues, nor scrippe, neither bread, nor siluer, neither haue two coats.

4 And whatsoeuer house ye enter into, there abide, and [2] thence depart.

5 And whosoeuer will not receiue you, when ye go out of that citie, [c] shake off the very [c] dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 [d] Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 [e] And when the Apostles returned, they told him what great things they had done. [f] Then he tooke them, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 [g] And when the day began to weare away, the twelue came, and sayd vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But hee sayde vnto them, [h] Giue yee them to eate. And they sayde, We haue no moe but fiue loaues and two fishes, except we should goe, and buy meate for all this people.

14 For they were about fiue thousand men. Then he sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, & looked vp to heauen, and [i] blessed them, and brake, & gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meat.

18 [k] And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, & commanded them, that they should tell [l] that to no man,

22 Saying, [m] The sonne of man must suffer many things, and be reproued of the elders, & of the high Priests and Scribes, and be slaine, and the third day rise againe.

23 [n] And he sayd to them all, If any man will come after me, let him denie himselfe, and take vp his crosse [o] dayly, and follow me.

24 [p] For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what aduantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 [q] For whosoeuer shalbe ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 [r] And I tell you of a suretie, there be some standing heere, which shall not taste of death, till they haue seene the [s] kingdome of God.

28 [t] And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and tolde of his [3] departing, which he should accomplish at Ierusalem.

32 But Peter and they that were with him,

Mat. 10.1. mar. 3.13. and 6.7. Matt. 10.7, 8. mar. 6.8.

a To the end they might doe their charge with greater diligence when they had nothing to let them.

Or gods.

b He willeth them not to tarie long, but to preach from towne to towne.

Acts 13.51. chap. 10.11.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

Matth. 14.1. mar. 6.14. Marke 6.30. Matth. 14.13. mar. 6.32.

Mat. 14.15. mar. 6.35. iohn 6.5.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

e Iohn saieth, he gaue thanks, Iohn 6.11.

Matth. 16.13. marke 8.27.

f For he knew best his conuenient time which was appointed for him to be manifested in.

Matth. 17.22. marke 8.31. Chap. 14.27. mat. 10.38. and 16.24. marke 8.34.

g For as one day followeth another, so doth one crosse follow in the necke of an other.

Chap. 17.33. mat. 10.39. and 16.25. mar 8.38. 2. tim. 2.12.

Matth. 16.28. marke 9.1.

h Established & enlarged by the preaching of the Gospel.

Matth. 17.2. marke 9.2.

i That is, what issue he should haue, and how he should die.

him, were heauie with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While hee thus spake, there came a cloud, and k ouershadowed them, & they feared when they were entring into the cloud.

35 * And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Jesus was found alone: and they kept it close, and told no man in l those dayes any of those things which they had seene.

37 ¶ And it came to passe, on the next day, as they came downe from the mountaine, much people met him.

38 * And behold, a man of the company cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And lo, a spirit taketh him & suddenly he crieth, and he teareth him, that hee foameth, and with much paine departeth from him, when he hath bruised him.

40 And I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered and said, m O generation faithlesse, and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vncleane spirite, and healed the child, and deliuered him to his father.

43 ¶ And they were all amased at the mightie power of God: and while they all wondred at all things, which Jesus did, he said vnto his disciples,

44 † Marke these words diligently: for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they n vnderstood not the word: for it was hid from them, to that they could not perceiue it: and they feared to aske him of that word.

46 ¶ * Then there arose a disputation among them, which of them should bee the greatest.

47 When Jesus sawe the thoughtes of their hearts, hee tooke a litle childe, and set him by him,

48 And said vnto them, Whosoeuer receiueth this litle childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ * And Johu answered and sayde, Master, we sawe one casting out deuils in thy Name, and wee forbad him, because hee followeth thee not with vs.

50 Then Jesus sayd vnto him, Forbid ye him not: for he that is not against vs, o is with vs.

51 ¶ And it came to passe, when the p dayes were accomplished, that hee should be receiued vp, he setled himselfe fully to go to Jerusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritaines, to prepare him lodging.

53 But they would not receiue him, because his q behauiour was, as though hee would goe to Jerusalem.

54 And when his disciples, James and John sawe it, they sayd, Lord, wilt thou that we commaund that fire come downe from heauen, and consume them, euen as * Elias did?

55 But Jesus turned about, and rebuked them, and sayd, Ye know not of what r spirite ye are.

56 For the sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, * a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Jesus sayd vnto him, The foxes haue holes, and the birdes of the heauen haue nests, but the Sonne of man hath not wherevpon to lay his head.

59 But he sayd vnto another, Follow me. And the same sayd, Lord, suffer me first to go and t bury my father.

60 And Jesus sayd vnto him, * Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Jesus sayde vnto him, No man that putteth his hand to the plough, and x looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great maiestie. *Matth.* 3. 17. *marke* 1. 11.

l They concealed it till Christs resurrection, as Marke writeth.

Matth. 17. 14. *marke* 9. 17.

m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.

† *Greeke, put these words into your eares.*

n They were so blinded with this opinion of Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.* 18. 1. *mar.* 9. 33. 34.

Marke 9. 38.

o Forasmuch as he teacheth vs not, and God is glorified by his operation.

p Of his death, whereby he was exalted.

q Or, face, or apparell: for they knew he was a Iewe, and as touching the Samaritanes opinion of the Temple, seade Iohn 4. 20. also they hated the Iewes, because they differed from them in religion. 2. *Kings* 1. 10.

r He reproueth their rash and carnall affection, which were not led with Elias spirit. *Matth.* 8. 19.

s We must not follow Christ for riches and commodities, but prepare our selues to pouertie, and to the crosse, by his example.

t That is, till he be dead, and I haue done my duetie to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

x To be hindred, or entangled with respect of any worldly commodities, or stayd to goe forward for any payne, or trouble.

CHAP. X.

1 He sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues. 13 He threatneth the obstinate. 21 Hee giueth thankes to his heauenly father. 25 He answereth the Scribe that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbour. 38 Martha receiueth the Lord into her house. 40 Marie is feruent in hearing his word.

AFter * these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie & place, whither he himselfe should come. *Matth.* 10. 1.

2 And he sayd vnto them, * a The harvest is great, but the b labourers are fewe: pray therefore the Lord of the harvest to send forth labourers into his harvest. *Matth.* 9. 37. a Meaning a great number of people, which are ready to be brought vnto God.

3 Goe your wayes: behold, * I send you forth as lambes among c wolues.

4 Beare no bag, neither scrip, nor shoes, * and d salute no man by the way.

5 * And into whatsoeuer house ye enter, b That is, the preachers. *Matth.* 10. 16.

c Not that they should hurt you, but that you shall bee preserued by my prouidence. 2. *King.* 4. 29. d He willeth that they should dispatch this iourney with diligence, not occupying themselues about other duelies. *Matth.* 10. 12. *marke* 6. 10.

first

first say, Peace be to this house.

6 And if the [f] sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shalbe set before you: * for the labourer is worthy of his wages. Go not from house to house.

8 But into whatsoeuer citie ye shall enter, if they receiue you, [h] eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer city ye shall enter, if they will not receiue you, goe your wayes out into the streets of the same, and say,

11 Euen the very * dust, which cleaueth on vs of your city, wee wipe off against you: notwithstanding know this, that the [i] kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin: woe be to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, sitting [k] in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt bee thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth me, despiseth him that sent me.

17 ¶ And the seuenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy name.

18 And he said vnto them, I saw * Satan, like lightning, fall downe from heauen.

19 Behold, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy: and nothing shall hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus [n] in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hidde these things from the * wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are * giuen mee of my Father: and [o] no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the [q] Sonne, and hee to whom the Sonne will reuelle him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

25 ¶ * Then beholde, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shall I doe, to inherit eternall life? *Matth.22.35. mark.12.28.*

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, & said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.6.5. Leuit.19.18.*

28 Then hee said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to [p] iustifie himselfe, saide vnto Iesus, Who [r] is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by [s] chance there came downe a certaine [t] Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine * Samaritane, as he iourneyed, came nere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when he departed, hee tooke out [x] two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Go, & [y] do thou like wise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and said, Master, dost thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest and art * troubled about many things:

42 But one thing is needfull, Mary hath chosen the good part, * which shall not be taken away from her.

CHAP.

e It was their maner of salutation, whereby they wished health and felicitie.
f Which loueth the doctrine of peace and the Gospel.
Deut.24.14,15. matth.10.10. 1.tim.5.18.
g He would not that they should tarie long in one towne, neither yet be carefull to change their lodging.
h Doubt not to receiue nourishment of them, for whom you trauaile.
Matth.10.14. chap.9.5. act.13.51. and 18.6.
i God did professe himselfe vnto you by his messengers, and would haue reigned ouer you.
Mat.11.21.
k Which were the signes of repentance.
l The mo benefites that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished.
Mat.10.40. ioh.13.20.
m The power of Satan is beaten downe by the preaching of the Gospel.
[n] *Or, in his mind.*
n He attributeth it to the free election of God, that the wise and worldlings know not the Gospel, and yet the poore base people vnderstand it.
o Christ is our onely meane to receiue Gods mercies by.
p Therefore we must esteeme him as the Fathers voice both taught vs, and not according to mans iudgement.
q In whom we see God, as in his liuely image. *Matth.13.13.*

[o] *Or, to approue himselfe as iust.*
r For they counted no man their neighbour but their friend.
[s] For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.
t He priuily noteth the great cruelty, which was among this people, & chiefly the gouernors.
u This nation was odious to the Iewes.
x Which was about nine pence of sterling money.
y Helpe him that hath neede of thee, although thou know him not.
z For she forgat the principall, which was to heare Gods word.
a It was not meete that shee should haue been drawen from so profitable a thing, whereunto she could not alwaies haue opportunitie.

CHAP. XI.

1 He teacheth his disciples to pray. 14 He driveth out a devil. 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spirituall vsefulnes. 29 They require signes and tokens. 37 How he eateth with the Pharise, & reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his Disciples sayde vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

2 * And he sayd vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our dayly bread giue vs * for the day:

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ Moreouer he said vnto them, b Which of you shall haue a friende, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues:

6 For a friende of mine is come ‖ out of the way to me, and I haue nothing to set before him:

7 And he within should answere and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him because he is his friende, yet doubtlesse because of his ‖ importunitie, hee would rise, and giue him as many as hee needed.

9 * And I say vnto you, Aske, and it shall be giuen you: seeke, & ye shall find: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly father giue c the holy Ghost to them, that desire him?

14 ¶ Then he cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayd, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knewe their thoughts, & sayde vnto them, * Euery kingdome diuided against it selfe, shall be desolate, and a house deuided against an house, falleth.

18 So if Satan also bee deuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your d children cast them out? Therefore shall they bee your iudges.

20 But if I by the e finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 When a strong man armed keepeth his f palace, the things that he possesseth are in ‖ peace.

22 But when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein he trusted, and deuideth his spoyles.

23 He that is not g with me, is against mee: and hee that gathereth not with mee, scattereth.

24 * When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking h rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when he commeth, hee findeth it swept and i garnished.

26 Then k goeth hee, and taketh to him l seuen other spirites, worse then himselfe: and they enter in & dwell there: * so the last state of that man is worse then the first.

27 ¶ And it came to passe, as hee sayde these things, a certaine woman of the company lift vp her voyce, and sayde vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he sayd, m Yea, rather blessed are they that heare the worde of God and keepe it.

29 ¶ And when the people were gathered thicke together hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the prophet.

30 For as Ionas was a signe to the Niniuites, so shall also the sonne of man bee to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Niniue shall rise in iudgment with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

33 ¶ * No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * ‖ The light of the body is the * eye: therefore when thine eye is * single, then is thy whole body light: but if thine eye bee euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body shall bee light, hauing no parts darke, then shall all

Matth. 6. 9.

a Or, every day, or as much as is sufficient for this day.

‖ Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if wee obtaine not incontinently that which we demaund.

‖ Or, passing by the way.

‖ Or, importunitie.

Matth. 7. 7. and 21. 22. marke 11. 24. iob. 14. 13. & 16. 23. iam. 1. 5.

Matth. 7. 9.

c The chiefest thing that wee can desire of God, is his holy Spirit.

Matth. 12. 25. mar. 3. 24, 25.

39. Ionas 1. 17. 2. Kings 10. 1. 2. chron. 9. 1. Ionas 3. 5. Chap. 8. 16. mat. 5. 15. marke 4. 21. Matth. 6. 22. ‖ Or, guide. n Because it shoulde guide and leade the body. o Without spot or vice.

d That is to say, your coniurers.

e The finger of God is taken for the vertue and power of God. And the vertue of the holy Ghost for so Matthewe doeth interprete this place.

f The word signifieth an entry or porch before an house.

g They that doe not wholly apply themselues to destroy the kingdome of Satan, cannot bee counted to bee on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doeth?

Matth. 12. 43.

h To the intent that he might worke according to his malicious nature.

i More apt to receiue him then it was afore.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

Heb. 6. 4, 6. 2. pet. 2, 20.

m Christ gaue her a priuie taunt for that shee omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matth. 12. 38.

be

Matth. 23. 24.
p Christ here requireth two things: first, that we come truely by our meate and drinke: and next that we distribute part to the poore for charitie is the perfection of the Lawe.
Or, of that that you have.
Or, that which is right and right.
q He would not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferiour ceremonies which must quickly be abolished.
Chap. 20. 46. *mat.* 23. 6. *mar.* 12. 38.
r Whose stinke and infection appeare not suddenly.
Actes 15. 20.
s Whereby you keepe in remembrance the execrable deedes of your fathers.
t You shew your selves as great hypocrites as were your Fathers, making men beleeve ye honour God, when ye dishonour him.
u They were more curious to builde their graues then to followe their doctrine.
Or, cruelly expel them.
Gen 4. 8.
2. *Chron.* 24. 21.
x Because they were culpable of the same fault that these ancestours were.
y They hid and tooke away the pure doctrine, and the true understanding of the Scriptures.

be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharisie besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharisie sawe it, he marueiled that he had not first washed before dinner.

39 * And the Lord sayd to him, Indeede ye Pharisies make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of ‖ those things which are within, and beholde, all things shall be cleane to you.

42 But woe be to you Pharisies: for yee tithe the mint and the rewe, and all maner herbes, and passe ouer ‖ iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 * Woe be to you, Pharisies: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you Scribes and Pharisies, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, & sayd vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he sayd, Woe be to you also, ye interpreters of ‖ Law: for ye * lade men with burdens grieuous to bee borne, and yee your selues touch not the burthens with one of your fingers.

47 Woe be to you: for ye ‖ builde the sepulchres of the Prophets, and your fathers killed them.

48 * Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye * builde their sepulchres.

49 Therefore sayd the wisedome of God, I will sende them Prophets and Apostles, and of them they shall slay and persecute,

50 That the blood of all the Prophets, shed from the foundation of the worlde, may be required of this generation,

51 From the blood of * Abel vnto the blood of * Zacharias, which was slaine betweene ‖ Altar & the Temple: verily I say vnto you, it shall be required of * this generation.

52 Woe be to you, interpreters of the Law: for yee haue y taken away the key of knowledge: ye entred not in your selues, & them that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharisies began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

1 *Christ commandeth to auoide hypocrisie.* 4 *That we should not feare men but God,* 7 *& reproueth his*

Name. 10 *Blasphemie against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetous care of this life,* 32 *But to rest ourselues, abide, watching, patience, wisedome and concord.*

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharisies, which is hypocrisie.

Matth. 16. 5, 6. *marke* 8. 14.

2 * For there is nothing couered, that shall not be reuealed: neither hid, that shall not be knowen.

Matth. 10. 26. *marke* 4. 22.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which yee haue spoken in the eare, in secret places, shall bee preached on the * houles.

a Openly that all men may heare.

4 * And I say vnto you, my friends, Bee not afraide of them that kill the body, and after that are not able to doe any more.

Matth. 10. 28.

5 But I will forewarne you, whome ye shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

Chap. 9. 26. *matt.* 10. 32. *marke* 8. 38. 2. *tim.* 1. 12.

7 Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparrowes.

b He that shall resist against the word of God purposely, and against his conscience.

8 * Also I say vnto you, Whosoeuer shall confesse mee before men, him shall the sonne of man confesse also before the Angels of God.

Matth. 10. 19. *marke* 13. 11.

9 But he that shall denie me before men, shall be denied before the Angels of God.

c Be not so doubtfull that you should bee discouraged or distrust.

10 And whosoeuer shall speake a worde against the Sonne of man, it shall bee forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not bee forgiuen.

Or, moueth.

11 * And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no c thought howe, or what thing ye shall answere, or what ye shall speake.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1. Cor. 6.

12 For the holy Ghost shall teach you in the same ‖ houre, what ye shall speake.

e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will.

13 And one of the company sayde vnto him, Master, bid my brother deuide the inheritance with me.

14 And hee sayde vnto him, Man, who made me a d iudge, or a deuider ouer you?

Or, counsell.
Eccles. 12. 13.

15 Therefore he sayd vnto them, Take heede, and beware of couetousnesse: * for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The ‖ ground of a certaine rich man brought forth fruits plentifully.

17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume, where I may lay vp my fruits?

18 And he sayde, This will I doe, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites, & my goods.

19 And I will say to my soule, Soule, * thou hast much goods layde vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

Eccles. 11. 9. *1. Cor.* 15. 32. *Esay* 22. 13.

20 But

20 But God sayde vnto him, O foole, this nyght will they fetch away thy soule from thee: then whose shall those things be which thou hast prouyded?

21 So is he that gathereth riches to him selfe, and is not rich in † God.

22 And he spake vnto his disciples, Therfore I say vnto you, *Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 ‡ Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are ye better then fowles?

25 And which of you ‖ by taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take yee thought for the remnant?

27 ‖ Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then GOD so clothe the grasse which is to day in the fielde, and to morowe is cast into the ouen, how much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eat, or what yee shall drinke, neyther ‡ stand in doubt.

30 For all these things the people of the worlde seeke for: and your father knoweth that ye haue neede of these things.

31 But rather seeke yee after the kingdome of God, ‖ and all these things shall be ministred vnto you.

32 Feare not, litle flocke: for it is your fathers pleasure, to giue you the ‖ kingdome.

33 ¶ *Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ * Let your loynes be ‖ girded about, and your lightes burning,

36 And yee your selues like vnto men that waite for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall find waking: verely I say vnto you, he will ‖ girde himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Knowe vnderstand this, that if the good man of the house had knowen at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or vnto all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his household, to giue them their ‖ portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.

44 Of a truth I say vnto you, that he will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, and maydens, ‡ to eate and drinke, ‡ to be dronken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbelieuers.

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48 But he that knewe it not, and yet did commit things ‖ worthy of stripes, shall be beaten with fewe stripes: for vnto whomsoeuer ‖ much is giuen, of him shall bee much required, and to whome men much commit, the more of him will they aske.

49 ¶ I am come to put ‖ fire on the earth, and what is my desire, if it bee ‖ already kindled?

50 Notwithstanding I muste bee ‖ baptized with a baptisme, and howe am I grieued, till it be ended?

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shalbe fiue in one house deuided, three against two, and two against three.

53 The father shall bee deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 ¶ * Then said he to the people, When yee see a cloud rise out of the West, straightway yee say, A shower commeth: and so it is.

55 And when yee see the South winde blowe, yee say, that it will bee hoate: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time.

57 Yea, and why iudge yee not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee ‖ deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP.

* To depend only on his prouidence, knowing that he hath ynough for all. *Mat.6.25. 1.pet.5.7. Psal.55.22.

‡ He exhorteth vnto cast our care on God, and to submit our selues to his prouidece.

‖ The liberalitie of God, which shineth in the herbes & flowres, surmounteth all that man can doe by his riches or force.

‡ Or, make diſcourſe in the aire.

‖ Which are but necessaries, and are common as well to the wicked men as to the godly.

‖ Which is the chiefest thing, & can be giuen and therefore you can not want those things which are of lesse importance. *Mat.6.20. 1.Tim.6.19. 1.pet.1.4.

‖ Be in a readinesse to execute the charge which is committed vnto you.

* Because they ‖ ſe long ere-while, the maner was to girde or tucke them vp when they went about any businesse. *Mark.13.34-43. Luke.12.35.

n The portion of seruants euery moneth was foure peckes of corne, as Demetrius writeth in Phornio.

o Therefore ignorance is inexcusible.

p To whom God hath giuen many graces.

q The Gospel is as a burning fire most vehemente, which maketh a change of things through all the world.

r If there bee great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickednesse of men.

‡ He compareth his death to baptisme. *Matth.10.34. *Matth.26.2.

* *Matth.5.25.*

‡ Though it be to thy losse and hindrance.

CHAP. XIII.

1 The cruelties of Pilate. 2 We ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the wrooked woman. 15 Answereth to the matter of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is. 23 Also that the number of them which shall bee saued, is small. 33 Finally hee sheweth that no worldly policie or force can let the worke and counsell of God.

THere were certaine men present at the
1 same season, that told him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose yee, that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except [c] ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the tower in [d] Siloam fell, and slew them, were ‖ sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, [e] this three yeeres haue I come and sought fruite of this figge tree, and finde none: [f] cut it downe: why keepeth it also the ground barren?

8 And he answered, and sayd vnto him, Lorde, let it alone this yeere also, till I dig rounde about it, and dong it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [g] spirite of infirmitie eighteene yeeres, and was ‖ bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and said to her, Woman, thou art ‖ loosed from thy disease.

13 And he layde his handes on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come & be healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayde, Hypocrite, doeth not euery one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, lo, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ * Then said he, What is the [k] kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he saide, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ * And hee went through all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lorde, are there few that shall be saued? And he sayde vnto them,

24 * [l] Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I knowe you not whence yee are;

26 * Then shal ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

27 But he shall say, I tell you, I knowe you not whence yee are: * depart from mee, all ye workers of iniquitie.

28 There shal be weeping and gnashing of teeth, when ye shall see Abraham & Isaac and Iacob, & all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [n] East, and from the West, and from the North and from the South, and shall sit at table in the kingdome of God.

30 * And beholde, * there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharises, and sayd vnto him, Depart, and goe hence: for Herode will kill thee.

32 Then sayd he vnto them, Goe ye & tell that fore, Beholde, I cast out deuils, and will heale still, to day, and to morowe, and the third day I shall be [p] perfected.

33 Neuerthelesse I must walke to day, and to morowe, and the day following: for it cannot bee, that a Prophet should perish out of Ierusalem.

34 * O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your [r] house is left vnto you

Matth.13.31. marke 4.31.

[k] By these similitudes he sheweth the increase, whereby God augmenteth his kingdome, contrary to all mens opinions.

Matth.9.35. marke 6.6. Matth.7.13.

[l] We must indeuour, and cut off all impediments which may let vs.

m He warneth the Iewes, that they deprive not themselues by their owne negligence, of the saluation, which was offered vnto them.

Psal.6.8. matth.9. 23. and 25.41.

n The people which then was strangers.

Matth.19.30. & 20.16. marke 10. 31.

o Christ casteth of the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Pharises, who would haue put him in feare of Herod not yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a little while.

r By Christes death we are made perfect for euer.

[s] He noteth the malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth.23.37.* t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

a He murthered them as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them, as most wicked men.

c He warneth them, rather to consider their owne estate, then to reprooue other men.

d Which towre stoode by the riuer Siloe or fish poole in Ierusalem.

[Or, dwelt.]

e By this similitude is declared the great patience that God vseth toward sinners in looking for their amendement: but this delay auaileth them nothing, when they still remaine in their corruption.

f We see our state, if we bring not forth fruite.

g For both it is vnfruitfull in selfe, and doth hurt to the ground where it groweth.

h Whom Satan had striken with a disease, as the spirite of couetousnesse is that spirit, that maketh a man couetous.

i As they are whose sinewes are shronke.

[Or, set at liberty out of Satans bands.]

o When your owne conicience shall reprooue you, and cause you to confesse that which you denie, which shall be when you shall come in my maiestly.

desolate it verely I tell you, ye shal not see me vntil the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to be lowly, and to bid the poore to our table. 15 He telleth of the great Supper. 28 Hee warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

He taketh his occasion,

AND it came to passe, that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

2 And beholde, there was a certaine man before him which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him go,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straight way pull him out on the Sabbath day?

6 And they could not answere him again to those things.

7 ¶ Or spake also a parable to the ghests, when hee marked howe they chose out the chiefe roomes, and sayd vnto them,

a He reprooueth their ambition, which desire to be in the highest places.

8 a When thou shalt bee bidden of anie man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou, be bidden of him,

9 And hee that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roomt.

Prou. 25.5. Iaco. 4.10. 1. Pet. 5.6.

10 * But when thou art bidden, goe, and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

Prou. 29.23. Matth. 23.12. Luke 18.14.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recommendation.

11 * For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then b sayd he also to him that had bidden him, When thou makest a dinner or a supper, cal not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, least they also bid thee againe, and a recompense be made thee.

Prou. 3.9, 27, 28. Iob 42.7. Matth. 22.2. Luke 19.9.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, hee sayd vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then sayd he to him, * A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now readie.

18 But they all with one minde began to make excuse: The first sayde vnto him, I haue bought a farme, and I must needes go out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee haue me excused.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So the seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his seruant, Goe out quickly into the places and streetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant sayd, Lord, it is done as thou hast commaunded, and yet there is roome.

23 Then the master sayd to the seruant, Goe out into the * hie wayes, and hedges, and d compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and he turned and sayde vnto them,

26 * If any man come to me, and e hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.

27 * And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to build a tower, sitteth not downe before, and f counteth the cost, whether he haue sufficient to perfourme it,

29 Least that after he hath layd the foundation, and is not able to perfourme it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee be of you that g forsaketh not all that he hath, hee can not be my disciple.

34 * Salt is good: h but if salt haue lost his sauour, wherewith shall it be i salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

Matth. 10.37. and 16.24.

d Here is signified the calling of the Gentiles.

e God wil rather receiue al the rascall people of the world to his banquet, then them which are vnthankfull.

f This compulsion commeth of the seeling of the power of Gods worde, after that his word hath bene preached.

g That is, he that esteeth not of all affections and desires which draw vs from Christ.

Chap. 9.23. marg. 26.24. mar. 8.34.

h He that will professe the Gospell, must diligently consider what his profession requireth, and not rashly take in hande a great enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leane all at once, himselfe frankly in Gods seruice.

Matth. 5.13. marke 9.50.

k If they that should season others, haue lost it themselues, where should a man recouer it?

l Or, seasoned.

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners. 4 The losing sheepe of God is openly set foorth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 11 Of the prodigall sonne.

Then

THen resorted vnto him al the Publicanes and sinners, to heare him.

2 There ore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth. 18. 12.

4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which was lost, vntill he finde it?*

5 And when hee hath found it, he layeth it on his shoulders with ioy.

6 And when hee commeth home, hee calleth together his friends and his neighbours saying, vnto them, Reioyce with mee: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine *a* iust men, which needе none amendement of life.

8 Either what woman hauing tenne *b* pieces of siluer, if she lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when shee hath found it, she calleth her friendes, and neighbours, saying, Reioyce with mee for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayd moreouer, A certaine man had two sonnes.

12 And the younger of them sayd to his father, Father, giue me the *c* portion of the goods that falleth to me. So he diuided vnto them his substance.

13 So not long after, when the younger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with *d* riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the huskes, that the swine ate: *e* but no man gaue them him.

17 Then hee came to himselfe, and sayd, Howe many hyred seruantes at my fathers haue bread ynough, and I die for hunger!

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against *f* heauen, and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thy hyred seruants.

20 So hee arose, and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and killed him.

21 And the sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate and be merry.

24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merry.

25 Nowe the *g* elder brother was in the fielde, and when hee came and drewe neere to the house, he heard melodie, and dauncing,

26 And called one of his seruantes, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not go in: therefore came his father out and intreated him.

29 But hee answered and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But when this thy sonne was come, which had deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And hee sayd vnto him, *h* Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to wisedom and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnes and hypocrisie of the Pharisees. 16 Of the ende and force of the Law. 18 The holy state of marriage. 19 Of the rich man, and Lazarus.

AND hee sayde also vnto his disciples, *a* There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And he called him, and sayd vnto him, Howe is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe: for my master will take away from me the stewardship? I can not dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee euery one of his masters debters, and sayd vnto the first, Howe much owest thou vnto my master?

6 And hee sayde, An hundreth measures of oyle. And he sayd to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then sayd he to another, Howe much owest thou? And hee sayde, An hundreth measures

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a Which iustifie themselues, and know not their owne faults.

b That word is, *drachme* which is worthe vnto vs after the price of old sterling money, and commeth neere with a Romane penie.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

d The Greeke worde signifieth to waste all, that a man reserueth nothing to himselfe.

e For no man had giuen vnto him.

f That is, against God.

g God preuenteth by and beareth the grudging of his.

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and beawie in heart.

i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.

k Thy part which art a Iewe, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his bodie and blood to life euerlasting.

a Christ teacheth hereby, that likewise as he which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie of our liberalitie towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

measures of wheate. Then he sayd to him, Take thy writing, and write foure score.

8 And the Lord commended [h] the vniust Steward, because he had done wisely. For the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [i] with the riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not been faithfull in [d] the wicked riches, who will trust you in the true treasure?

12 And if yee haue not been faithfull in [e] another mans goods, who shall giue you that which is [f] yours?

13 [*] No seruant can serue two masters: for either hee shall hate the one, and loue the other: or els hee shall leane to the one, and dispise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they [g] mocked him.

15 Then he said vnto them, Ye are they, which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 [*] The Law and the Prophets endured vntill Iohn: and since that time the kingdome of God is preached, and euery man [i] preaseth into it.

17 [*] Now it is more easie that heauen and earth should passe away, then that one tittle of the law should fall.

18 ¶ [*] Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her that [k] is put away from her husband, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicatly euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into [m] Abrahams [n] bosome. The rich man also died and was buried.

23 And being in hell in torments, he lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cried and said, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his [o] finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, [p] Sonne, remember that thou in thy life time receiuedst thy [q] pleasures, and likewise Lazarus [q] paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great [r] gulfe set, so that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moses and the [s] Prophets: let them [t] heare them.

30 And he sayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

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b God who doth here represent the master of the house, doeth rather cõmend the prodigall waste of his goods, and the liberal giuing of the same to the poore, then the straite keeping and hoording of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessors of great wickednesse.

d They which cannot well bestow worldly goods, will bestow ill spirituall treasures: and therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen, not for your selues onely, but to bestow vpon others.

f Christ calleth the gifts which he giueth vnto vs, ours.

Matt. 6. 24.

g Because they iudged no man happy, but those that were rich.

h Which loue outward appearance and vaine glory.

Matt. 11. 12.

i Their zeale is so inflamed, that they followe the Gospel without respect of worldly things. *Matt.* 5. 18. *Matt.* 5. 32. *and* 19. 9. 1. *cor.* 7. 11.

k That is, which is not lawfully diuorced.

l By this story is declared, what punishment they shall haue, which liue deliciously and neglect the poore.

m As the fathers in the olde lawe, were sayd to be gathered vnto the bosome of Abraham, because they receiued the fruite of the same with him: so in the newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enioy after this world.

o Christ describeth spirituall things by such maner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirstie, or speake: but the Lord, as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.

p In calling him sonne, he taunteth his vaine boasting, who in his life vnreasonable to be the sonne of Abraham: warning vs also hereby howe little glorious titles auaile.

q Which declareth that it is too late to bee instructed by the dead, if in their life time they cannot profite by the liuely word of God.

r As faith commeth by Gods word, so is it maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

1 Christ teacheth his disciples to auoyd occasions of offence, 3 one to forgiue another. 5 We ought to pray for the increase of faith. 6 Hee magnifieth the vertue of faith, 10 and sheweth the vnability of man, 11 healeth ten lepers, 20 speaketh of the latter dayes, and of the end of the world.

THen sayd he to his disciples, [*] It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should [a] offend one of these little ones.

3 ¶ Take heed to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 [*] And though her sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord sayd, [*] If ye haue faith, as much as is a graine of mustard seed, and should say vnto this mulberie tree, [c] Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obey you.

Matt. 18. 7. *mar.* 9. 42.

a That is, to turne him backe from the knowledge of God, and his saluation.

Matth. 18. 21.

b That is, many times: for by a certaine number he meaneth an vncertaine.

Matth. 17. 20.

c That is, if they had neuer so little of pure and perfect faith.

d Meaning, they should do wonderfull and incredible things.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, * Dresse where with I may sup, and gird thy selfe, and serue me, till I haue eaten and dronken, and afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commanded you, say, We are [f] vnprofitable seruants: we haue done that which was our duetie to doe.

11 ¶ And so it was when he went to Ierusalem, that hee passed thorow the mids of Samaria and Galile.

12 And as he entred into a certaine towne, there met him ten men that were lepers, which stoode afarre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercy on vs.

14 And when he sawe them, he sayd vnto them, * Goe, shewe your selues vnto the [g] Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that he was healed, turned backe, and with a loud voyce praysed God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritane.

17 And Iesus answered, & said, Are there not ten cleansed? but where are the [h] nine?

18 There are none found that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayde, The kingdome of God commeth not [i] with obseruation.

21 Neither shall men say, Loe here or loe there: for beholde, the kingdome of God is [k] within you.

22 And hee sayd vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 * Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his [m] day.

25 But first must hee suffer many things, and be reproued of this generation.

26 * And as it was in the [n] dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, & gaue in mariage vnto the day that Noe went into the Arke: & the flood came, and destroyed them all.

28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built.

29 But in the daye that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these examples shall it bee in the day when the Sonne of man shalbe reuelled.

31 At that day, he that is vpon the [o] house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, [p] shall get it life.

34 * I tell you, in that night there shall be two in one bed: the one shall bee received, and the other shall be left.

35 Two women shall be grinding together: the one shalbe taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shalbe left.

37 And they answered, and sayd to him, Where, Lord? And hee sayde vnto them, * [q] Where soeuer the body is, thither will also the Eagles resort.

e Hereby is declared that it is not ynough to do a piece of our duetie for a time, but also we must continue to the end.

f For God receiueth nothing of vs, whereby he should stand bound vnto vs, *Leuit.* 14. 2.

g To whom it did appertaine to iudge of the leprosie, Leui. 14. 2. and hereby also the Priests should haue no occasion to grudge or murmure.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefites of God.

i It cannot be discerned by any outward shew, or maiestie, whereby he might the rather be knowen.

[k] *Or, among you.*

k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought, as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1. 11.

l He speaketh of his first comming into the world. *Mat.* 24. 23. *mar.* 13. 21.

m Meaning his second comming, wherein he shall appeare in glory. *Gen.* 7. 5. *mat.* 24. 38. 1. *pet.* 3. 20.

n When men contemned the iudgement of God, wherewith they were before menaced. *Gen.* 19. 14.

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heauenly vocation. *Gen.* 19. 26. *Chap.* 9. 24. & 16. 25. *mat.* 10. 39. *mar.* 8. 35.

p This corporall death shall ingender life euerlasting. *Matt.* 24. 40. 41.

q He meaneth that no band or coniunction is so straighte that should stay vs. *Matth.* 24. 28.

r Nothing can hinder the faithfull to bee ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

CHAP. XVIII.

1 *By the example of the widow, and the Publicane, Christ teacheth how to pray.* 15 *By the example of children, he exhorteth to humilitie.* 18 *Of the way to be saued, and what things let.* 29 *The reward promised to him.* 31 *and of the croste.* 35 *The blinde man receiueth sight.*

AND * he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to [a] waxe faint,

2 Saying, There was a Iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, ¶ Doe me iustice against mine [b] aduersarie.

4 And he would not for a time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will doe her right, lest at the last she come and make me weare.

6 And the Lord sayd, Heare what the vnrighteous iudge sayeth.

7 Nowe shall not God auenge his elect, which cry day and night vnto him, yea, though * he suffer long for them?

8 I tell you he wil auenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise [d] stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I

Eccius. 18. 22. *rom.* 12. 12. 1. *thes.* 5. 17.

a The Greeke word signifieth not to shrinke backe, as cowards do in warre, or to giue place in afflictions or dangers.

[b] *Or, auenge me.*

b Who pleaded against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declareth his proud and disdainefull heart.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a farre off, would not lift vp so much as his * eyes to heauen, but smote his breast, saying, God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: * For euery man that exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ * They brought vnto him also † babes, that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called ‖ them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for * such is the kingdome of God.

17 Verily I say vnto you, Whosoeuer receiueth not the kingdome of God, as ‖ a babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me ‖ good? none is good, saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit aduitery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And he sayde, All these haue I kept from my youth.

22 Now when Iesus heard that, he sayd vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when he heard these things, he was very heauie: for he was marueilous rich.

24 And when Iesus saw him sorowfull, he sayde, ¶ With what difficulte shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a ‖ camel to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayde they that heard it, And who then can be saued?

27 And he sayde, The things which are vnpossible with men, are ‖ possible with God.

28 ¶ * Then Peter sayde, Loe, we haue left all, and haue followed thee

29 And he sayd vnto them, Verily I say vnto you, there is no man that hath left house, or parents or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue * much more in this worlde, and in the world to come life euerlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and sayd vnto them, Beholde, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as he was come neere vnto Iericho, a certaine blind man sate by the way side begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then he cryed, saying, Iesus the sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he should hold his peace, but he cryed much more, * Sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he sayde, Lorde, that I may receiue my sight.

42 And Iesus sayde vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately he receiued his sight, and followed him, * praysing God: and all the people when they saw this, gaue prayse to God.

CHAP. XIX.

2 Of Zaccheus. 12 The seuen pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 How chaseth out the marchants, 47 and his enemies seeke to destroy him.

NOw when Iesus entred and passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wilde figge tree, that he might see him, for he should come that way.

5 And when Iesus came to the place, he looked vp and saw him, and sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a ‖ sinfull man.

8 And Zaccheus stoode forth, and sayde vnto the Lord, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖ false accusation, I restore him foure fold.

9 Then Iesus sayd vnto him, This day is saluation come vnto this * house, forasmuch as he is also become the * sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

11 And

¶ These were figures of an humble and lowly heart.

† Or, and not the other.

Chap. 14.11.
Matth. 23.12.
Matth. 19.13.
mar. 10.13.

‖ The word signifieth yong sucking babes which they caried in their armes.

‖ He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.

b He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.

‖ Signifying that they ought to lay aside all malice and pride, Matth. 19.16. mar. 10.17.

k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was of God. Exod. 20.13, 14.

† Or, cable rope.

‖ For he so governeth the hearts of his, that their riches doe not blind them. Matth. 19.27. mar. 10.28.

m The litle that a man hath with the grace of God, is ten folde better then all the abundance that one can haue without him: for the chiefe inheritance is in heauen. Matth. 20.17. mar. 10.32.

Matth. 20.29. mar. 10.46.

n The people vsed to call the Messias by this name, because they knew how he should come of the stocke of Dauid. Psal. 132. Isai. 9.7.

o He was mindfull of his mercie receiued, and also the people were moued thereby to glorifie God.

† Or, a man of a wicked life.

† Or, false accusation.

a Zaccheus obtained was a figure that the whole familie was receiued to mercie. Notwithstanding this promise, God reserueth to himselfe free liberte, either to chuse or forsake, as in Abrahams house, b. To be the sonne of Abraham is to be chosen freely, Rom 9.7. to walke in the steps of the faith of Abraham. Rom. 4.12, 20 doe the workes of Abraham, Iohn 8.39. by the which things we are most assured of life euerlasting, Rom. 8.29. Matth. 18.11.

11 And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of GOD should hastily appeare.

12 He sayd therefore, * A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten [d] pieces of money, and sayd vnto them, [e] Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, [f] We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come [g] againe, and had received his kingdome, that hee commaunded the seruants to be called to him, to whome he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he sayd vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he sayd, Be thou also ruler ouer fiue cities.

20 So the other came and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a straite man, thou takest vp that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he said vnto him, Of thine own mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And hee sayd to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they sayd vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be [h] giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went forth [i] before, ascending vp to Ierusalem.

29 * And it came to passe, when he was come neere to Bethphage, and Bethanie, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Goe yee to the towne which is before you, wherein assoone as yee are come, yee shall finde a colt tyed, whereon neuer man sate: loose him, and bring him hither.

31 [k] And if any man aske you, why yee loose him, thus shall yee say vnto him, Because the Lord hath neede of him.

32 So they that were sent, went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owners thereof sayd vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when hee was now come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed bee the King that commeth in the Name of the Lord: [l] peace in heauen, and glory in the hiest places.

39 Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 ¶ * And when he was come neere, he beheld the citie, and wept for it,

42 Saying, * [m] If thou haddest euen knowen at the least in this thy day * those things, which belong vnto thy peace! but now are they * hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy * visitation.

45 ¶ * Hee went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And he taught [p] daily in the Temple. And the hie Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for all the people [q] hanged vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question, 9 sheweth their destruction by a parable. 22 The authoritie of princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

Matth.25.14.

c This was to declare to them, that he must yet take great paines before his kingdome should be established.

d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue Nobles and seuen pence.

e God will not that his graces remaine idle with vs.

f Whereby we blame that the second comming of our Sauiour Christ shall be more glorious and excellent then it doeth now appeare.

g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.

Chap.8.18, matt. 13.12. & 25.29. mar.4.25.

h He that faithfully bestoweth the graces of God, shall haue them increased: but they shall be taken away from him that is vnprofitable, and vseth them not to Gods glory.

i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.

Matth.21.1. mar.11.1.

Matth.25.14.

John 12.14.

l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.

Chap.21.6.8, mat. 24.1. mar.13.1.

m Christ partly pitieth the citie which was so neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, and therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.

n Meaning Christ, without whom there is no saluation, and with whom is all felicitie.

o Through thine own malice thou art blinded.

p And receiuedst not the Redeemer which was sent thee.

Matth.21.13. mar.11.17. Isa.56.7. Iere.7.11.

Or, in the day time.

q That is, were most attent to heare.

Matth.21.23. mar.11.27,28.

UMI

what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered and said vnto them, I also will aske you one thing: tell me therefore:

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus sayd vnto them, b Neither tell I you by what authoritie I doe these things.

9 ¶ Then began he to speake to the people this parable, * A certaine man planted a c vineyard, and d let it foorth to husbandmen: and went into a strange country, for a great season.

10 And at a time he sent a e seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, f said, What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?

18 g Whosoeuer shal fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grind him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it i lawful for vs to giue Cesar tribute, or no?

23 But he perceiued their craftinesse, and sayd vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and sayd Cesars.

25 Then he sayd vnto them, k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reprooue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certaine of the Sadducees, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayd vnto them, The l children of this world marrie wiues, and are maried.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are maried.

36 m For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, n since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he sayd, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the o dead, but of them which liue: p for all liue vnto him.

39 Then certaine of the Pharises answered, and sayd, Master, thou hast well sayd.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himself saith in the booke of the Psalmes, * The Lord sayd vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy foot stoole.

44 Seeing Dauid calleth him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feasts:

a By Baptisme he comprehendeth all Iohns ministerie, who bare witnesse of Christ.

b By this meanes he made them ashamed and astonished. *Matt.21.33. mar.12.1. luc.5.1. ier.2.21.*

c The Iewes were as Gods plants, and his owne grafting.

d God committed his people to the gouernours and priests.

e He raised vp prophets,

Ps.118.22. isa. 28.16. act. 4.11. rom.9.33. 1. pet. 2.7.

f For by it the building is ioined together, and made strong.

g They that stumble & fal on Christ, thinking to oppresse him, shal be ouerthrowen themselues and destroyed. *Matt.21.16.*

h They waited as a conuenient time and place.

i They thought it vnlawfull to pay to a prince being an infidell, that which they were wont to pay to God in his Temple. *Rom.13.7.*

k The dutie which we owe to Princes, letteth nothing that which is due vnto God. *Matth.22.23. mar.12.18. Deut.25.5.*

l In this place he calleth all them children of this world which remaine in single or els matrimony should not seeme to appertaine to the children of God, as that wicked mōster Pope Cyricius taught, against the manifest Scriptures.

m Since marriage is ordeined to maintaine and increase mankind: when we shall be immortall, it shall not be in any vse.

n For although the wicked rise againe, yet their life is but death and an eternall destruction. *Exod.3.6.*

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. *Matth.22.44. mar.12.35. Psal.110.1.*

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.11.43. matth.23.6. mar.12.38.*

47 Which deuour widowes houſes, euen vnder a colour of long praying: theſe ſhall receiue greater damnation.

CHAP. XXI.

3 Chriſt commendeth the poore widowe. 6 He forewarneth the deſtruction of Ieruſalem. 8 Of falſe teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world, 37 & of his daily exerciſe.

Mar.12.41.

AND * as he beheld, he ſaw the rich men, which caſt their gifts into the treaſurie,

2 And he ſawe alſo a certaine poore widow, which caſt in thither two mites,

3 And he ſayd, Of a trueth I ſay vnto you, that this poore widow hath caſt in more then they all.

a God eſteemeth not the gift or almes by the quantitie or value, but by the heart and affection. *Deut.15.10.* *Pſal.41.1.* *Matth.24.12.* *mar.12.41.* *Luke 21.1.*

4 * For they all haue of their ſuperfluitie caſt into the offerings of God: but ſhee of her penurie hath caſt in all the liuing that ſhe had.

5 * Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with † conſecrate things, he ſayd,

† Or, gifts.

6 Are theſe the things that ye looke vpon? the dayes will come, wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they aſked him, ſaying, Maiſter, but when ſhal theſe things be? & what ſigne ſhall there be when theſe things ſhal come to paſſe?

Ephe.5.6. a *1.Ioh.4.1.* b Chriſt then maketh anſwere of that which was more neceſſary for them, and not to the queſtion they demanded. *Matt.24.7.* *mar.13.8.*

8 * And he ſaid, b Take heede that yee be not deceiued: for many will come in my Name, ſaying, I am Chriſt, and the time draweth neere: followe ye not them therefore.

9 * And when yee heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come, but the end followeth not by and by.

10 Then ſaid he vnto them, Nation ſhal riſe againſt nation, and kingdome againſt kingdome.

11 * And great earthquakes ſhal be in diuers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heauen.

c This their conſtancie ſhal both be a greater confirmation to the Goſpel, & alſo by their conſtancie the tyranny of their enemies ſhall at length be manifeſt before God and man. *Chap.12.12.* *matt.10.19.* *mar.13.11.*

12 But before all theſe, they ſhal lay their hands on you, and perſecute you, deliuering you vp to the Synagogues, & into priſons, and bring you before Kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a c teſtimoniall.

d For though they were ſo impudent to reſiſt, yet truth euer gaineth the victory. *Mar.10.30.*

14 * Lay it vp therefore in your hearts, that ye premeditate not what yee ſhall anſwere.

15 For I will giue you a mouth, and wiſdom, where againſt all your aduerſaries ſhal not be able to ſpeake, nor d reſiſt.

e That is, liue ioyfully & bleſſedly euen vnder the croſſe. *Mat.24.15.* *mar.13.14.* *dan.9.27.*

16 Yea, ye ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends, and ſome of you ſhal they put to death.

17 And ye ſhal be hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads perish.

19 By your patience * poſſeſſe your ſoules.

20 ¶ * And when ye ſee Ieruſalem beſieged with ſouldiers, then vnderſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But woe be to them that be with child, and to them that giue ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and f wrath ouer this people.

f Gods wrath againſt this people ſhall appeare by the calamities & plagues wherewith he will puniſh them.

24 And they ſhall fall on the edge of the ſword, and ſhall be led captiue into all nations, and Ieruſalem ſhall be troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewiſe their puniſhment afterward. *Iſa.13.10.* *Ezek.32.7.* *mat.24.29.* *mar.13.24.*

25 * Then there ſhall be ſignes in the Sunne & in the Moone, and in the ſtarres, and vpon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare.

26 And mens hearts ſhall faile them for feare, & for looking after thoſe things which ſhal come on the world: for the power of heauen ſhall be ſhaken,

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things begin to come to paſſe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom.8.23.

h The effect of that redemption which Ieſus Chriſt hath purchaſed, ſhall then fully appeare.

29 And he ſpake to them a parable, Behold the fig tree, and all trees,

30 When they now ſhoot forth, ye ſeeing them, know of your owne ſelues, that Sommer is then neere.

31 So likewiſe yee, when yee ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

i For all theſe things came within fifty yeres after.

32 Verely I ſay vnto you, This age ſhal not i paſſe, till all theſe things be done.

33 Heauen and earth ſhall paſſe away, but my words ſhal not paſſe away.

34 Take heede to your ſelues, leſt at any time your hearts be oppreſſed with ſurfetting and drunkennes, and cares of this life, and leſt that day come on you at vnwares.

k To catch and intangle them, wheroſoeuer they be in the world.

35 For as a k ſnare ſhall it come on all them that dwell on the face of the whole earth.

Or, that ye may be made worthy.

36 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olines.*

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conſpiracie againſt Chriſt. 7 They eate the Paſſouer. 19 The inſtitution of the Lords Supper. 24 They ſtriue who ſhall be greateſt, and he reproueth them. 42 He prayeth vpon the mount. 47 Iudas treaſon. 54 They take him, & bring him to the high Prieſts

Priests hyre. 6 Peter denieth him thrise, & yet repenteth. 67 Christ is brought before the Counsell, where he maketh simple confession.

Matth.26.1.
mar.14.1.
a The feast was so called, because they could eat no leavened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.
b Such as were appointed to keep the Temple.
c For they were in doubt what way to take before this occasion was offred.
Matth.26.17.
mar.14.13.
d According to Gods cõmandement which was first to offer it, & after to eate it.
Matth.26.20.
mar.14.17,18.
e Which was in the euening about the twilight, which time was appointed to eate the Passeouer.
¶ He meaneth that this is ✠ last time ✠ he would be conuersant with them as he was before, or to eate with them.
Matth.26.26.
mar.14.22.
1.cor.11.24.
g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for ✠ nourisaunce of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.
h The signe of the new couenant which is established & ratified by Christs blood.
Iob.13.18.
psal.41.9.
i By the secret counsel of God.
ps.lxxiij.4.28.

NOw the a feast of vnleauened bread drewe neere, which is called the Passeouer.
2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.
3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.
4 And he went his way, and communed with the hie Priests and captaines, howe he might betray him to them.
5 So they were glad, and agreed to giue him money.
6 And he consented, and sought opportunitie to betray him vnto them, whē the people were away.
7 ¶ Then came the day of vnleauened bread when the Passeouer must be sacrificed.
8 And he sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that we may eate it.
9 And they sayd to him, Where wilt thou that we prepare it?
10 Then he sayd vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,
11 And say vnto the goodman of the house, The master sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?
12 Then he shall shew you a great high chamber trimmed, there make it ready.
13 So they went, and found as he had sayd vnto them, and made ready the Passeouer.
14 And when the houre was come, he sate downe, and the twelue Apostles with him.
15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.
16 For I say vnto you, I henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.
17 And he tooke the cup, and gaue thanks, and sayd, Take this, and deuide it among you.
18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.
19 And he tooke bread, and when he had giuen thanke, he brake it, and gaue to them, saying, g This is my bodie, which is giuen for you: doe this in the remembrance of me.
20 Likewise also after Supper he tooke the cup, saying, This cup is the new h Testament in my blood, which is shed for you.
21 But beholde, the hand of him that betraieth me, is with me at the table.
22 And truely the Sonne of man goeth as it is i appointed: but woe be to that man, by whom he is betrayed.
23 Then they began to enquire among themselues, which of them it should be, that should doe that.
24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.
25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.
26 But ye shall not be so: but let the greatest among you be as the ✠ least: and the chiefest as he that serueth.
27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as he that serueth.
28 And ye are they which haue continued with me in my tentations.
29 Therefore I ✠ appoint vnto you a kingdome, as my Father hath appointed to me,
30 That ye may eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.
31 ¶ And the Lord sayd, Simon, Simon, beholde, l Satan hath desired you, m to winnow you as wheate.
32 But I haue prayed for thee, that thy faith ✠ fails not: therefore when thou art conuerted, strengthen thy brethren.
33 n And he sayd vnto him, Lord, I am readie to goe with thee into prison, and to death.
34 But he sayd, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knewest me.
35 ¶ And he sayd vnto them, o When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they sayd, Nothing.
36 Then he sayd to them, But now he that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and p buy a sword.
37 For I say vnto you, that yet the same which is written, must be performed in me, q Euen with the wicked was he numbred: for doubtlesse those things which are written of me, haue an end.
38 And they sayd, Lord, behold, here are p two swords. And he sayd vnto them, It is enough.
39 ¶ And he came out, and went (as he was wont) to the mount of Oliues: and his disciples also followed him.
40 r And when he came to the place, he sayd to them, Pray, least ye enter into tentation.
41 And he gate himselfe from them a-boot a stones cast, and kneeled downe, and prayed,
42 Saying, Father, if thou wilt, take away this s cup from me: neuertheles, not my will, but thine be done.
43 And there appeared an Angell vnto him from heauen, comforting him.
44 But being in an t agonie, he prayed more earnestly: and his sweate was like drops of blood, trickling downe to the ground.

45 And

Matth.20.25.
mar.10.42.
k Meaning, that they haue vaine and flattering titles giuen them, for as much as they are nothing lesse then their names doe signifie.
✠ Or, yonge.
✠ Or, leane by long.
Matth.19.28.
l By these similitudes he declareth that they shal be partakers of his glory: for in heauen is neither eating nor drinking.
1.Pet.5.8.
m Satan seeketh by all meanes to disquiet ✠ church of Christ, to disperse it, and to shake it from the true faith.
n It was sore shaken, but yet not ouerthrowen.
Mat.26.34,35.
mar.14.29,31.
iohn 13.38.
Mat.10.9,10.
o By this he sheweth them ✠ they must sustain great troubles & afflictions.
Isa.53.12.
p They were yet so rude that they thought to haue resisted by manuall weapon, whereas Christ warneth them of a spirituall fight, wherein as well their life as faith should be in danger.
Matth.26.36.
marke 14.32.
iohn 18.1.
Matth.26.41.
mar.14.38.
q Meaning his death & passion.
r The word signifieth that Christ had conceiued not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.

46 And he sayd vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ * And while he yet spake, beholde a company, and he that was called Iudas one of the twelue, went before them, & came nere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Iesus answered and sayd, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, & the Elders which were come to him, Be ye come out as vnto a theefe with swordes and staues?

53 When I was daily with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the f power of darkenesse.

54 ¶ Then tooke they him, and led him and brought him to the high Priests house. And Peter followed a farre off.

55 * And when they had kindled a fire in the midst of the hall, & were set downe together, Peter also sate downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely y men this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had sayd vnto him, * Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, * Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 * And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councell,

67 Saying, * Art thou the Christ? tell vs. And he sayd vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, ye will not answere me, nor let me goe.

69 x Hereafter shall the Sonne of man sit at the y right hand of the power of God.

70 Then sayd they all, Art thou then the Sonne of God? And he sayd to them, Ye say that I am.

71 Then sayd they, What need we any further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herod. 18. Of Barabas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the theefe and many others at his death. 53 And is buried.

THen * the whole multitude of them arose, and led him vnto a Pilate.

2 And they began to accuse him, saying, We haue found this man peruerting y people, and forbidding to pay tribute to Cesar, saying, That he is Christ a king.

3 * And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priests, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodes iurisdiction, he b sent him to Herod, which was also at z Ierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was c desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some d signe done by him.

9 Then questioned he with him of many things: but he answered him e nothing.

10 The hie Priests also & Scribes stoode forth, and accused him vehemently.

11 And Herode with his f men of warre despised him, and mocked him, and arayed him in a g white, and sent him againe to Pilate.

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and * haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: & loe, nothing worthy of death is done vnto him.

16 I will therefore chastise him, and let him goe.

17 (For of h necessitie he must haue let one goe vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to

x At his second comming.

y As in the second place of honour and dignity.

Matth. 22.21. *marke* 12.17.

a Who was the chiefe gouernor, and had the examination of matters of life and death. *Matth.* 27.11. *mar.* 15.2. *Iob.* 18.33.

b To rid his hands, and to gratifie Herod.

‖ *Or, at that time.*

c Of a certaine curiositie.

‖ *Or, miracle.*

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

‖ *Or, head, or traine.*

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

‖ *Or, in bright colour.*

Matth. 27.23. *marke* 15.14. *Iohn* 18.38. *and* 19.4.

‖ *Or, by him.*

f For the Romanes had giuen such franchise and liberties to the Iewes, which was but a tradition, and not according to the word of God.

Matth. 26.47. *marke* 14.43. *Iohn* 18.3.

f For now God gaue libertie to Satan, whole ministers they were, to execute his rage against him: which thing was see is gouerned by the prouidence of God. *Matth.* 26.69. *marke* 14.66. *Iohn* 18.25.

Matth. 26.34. *Iohn* 13.38.

g They scoffed at him because the people thought he was a Prophet. *Matth.* 27.1. *marke* 15.1. *Iohn* 18.28.

h They asked not to the end that the truth might be knowne (for the thing was too manifest) but for malice they bare towards Christ.

vs Barabbas.

19 (Which for a certaine insurrection made in the citie, and murther, was cast in prison.)

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

g The Iudge giueth sentence with Christ, before he condemneth him, whereby plainely appeareth Iesus innocencie.

22 And he said vnto them the third time, But what euill hath he done? I finde a no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, and of the high Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

Matth.27.32. mar.15.21.

26 ¶ * And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse, to beare it after Iesus.

Or, women of Ierusalem. Isa.2.19. hos.10.8. reuel.6.16. 1.Pet.4.17.

27 And there followed him a great multitude of people, and of women, which women bewayled and lamented him.

28 But Iesus turned backe vnto them, and said, h Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they doe these things to a greene tree, what shall be done to the dry?

32 *And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called i Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the i Chosen of God.

36 The souldiers also mocked him, and came and offered him k vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in l Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, m Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And he sayde vnto Iesus, Lord, remember me, when thou comest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the * first houre: and there was a darknesse ouer all the land, vntill the ninth houre.

n Which was mid-day.

45 And the Sunne was darkened, and the vaile of the Temple rent thorow the middes.

46 And Iesus cryed with a loud voyce, and sayd, * Father into thy hands I commend my spirit. And when he thus had said, he gaue vp the ghost.

Psal.31.5.

47 ¶ Now when the * Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

Or, captaine.

o The Romane Captaine, who had charge ouer an hundreth men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

Matth.27.57. marke 15.43. iob.19.38.

50 ¶ * And behold, there was a man named Ioseph, which was a Counsellor, a good man and a iust.

Or, had vndertaken.

51 He did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe p waited for the kingdome of God.

p He looked for the redeemer, by whom all should be restored.

52 He went vnto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the q Preparation, and the Sabbath drew on.

q When men prepared all things ready for the feast.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

r That is, began the same euening.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the grace. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the midst of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

NOw the * a first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

Matth.28.1. marke 16.2. iob.20.1.

a Which was the first day after the first Sabbath of the feast.

2 And they found the stone rolled away from the sepulchre.

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, b two men in deuely stood by them in shining vesture.

b Two Angels in forme of men.

5 And as they were afraid, and bowed

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downe their faces to the earth, they sayd vnto them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember
Chap. 9. 22. matt. 17. 23. mar. 9. 31. how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalen, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linen clothes layde by themselues, and departed wondering in himselfe, at that which was come to passe.

Mark 16. 12.

13 ¶ And beholde, two of them went that same day to a towne which was from Ierusalem about c threescore furlongs, called Emmaus,

14 And they d talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes e were holden, that they could not know him.

17 And he sayd vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and sayd vnto him, Art thou onely a f stranger in Ierusalem, and hast not known the things which are come to passe therin in these dayes?

19 And he sayde vnto them, What things? And they sayd vnto him, Of Iesus of Nazaret, which was a Prophet mightie in deede and in woorde before God, and all the people,

20 And how the high Priestes and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we g trusted that it had beene he that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they sawe not.

25 Then he sayde vnto them, h O fooles, and slowe of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he made as though he would haue gone further.

29 But they constreyned him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, i and gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, & they knewe him: but he was taken out of their sight.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayd, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what thinges were done in the way, and how he was knowen of them in k breaking of bread.

36 ¶ And as they spake these thinges, Iesus himselfe stode in the mids of them, and sayd vnto them, Peace be to you.

37 But they were abashed and afraide, supposing that they had seene a spirit.

38 Then he sayd vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he sayd vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe,

43 And he tooke it, and did eate before them.

44 And he sayd vnto them, These are the woordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And sayd vnto them, Thus is it written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I will send the l promise of my Father vpon you: but tarie ye in the citie of Ierusalem, m vntill ye be indued with power from an high.

50 After-ward he led them out into Bethe-

a Christ only is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, he would keepe them in suspense till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

m So soone as he beganne to breake bread. Mark 16. 14. Iohn 20. 19.

b Hereby appeareth that they had faith, although it was weake.

c This declareth that we can neither see, nor vnderstand till God open our eyes.

f For the thing was so notorious, that all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Iustly he is reprooued.

i Christ only is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, he would keepe them in suspense till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

m So soone as he beganne to breake bread. Mark 16. 14. Iohn 20. 19.

Iohn 15. 26. Acts 1. 4.

n Which was all Whitsonday, wherein holy Ghost was sent from heauen.

nus, and lift vp his hands, and bleſſed them.
51 And it came to paſſe, that as he bleſſed them, * he departed from them, and was caried vp into heauen.
52 And they worſhipped him, y returned to Ieruſalem with great ioy,
53 And were continually in the Temple, praiſing and lauding God, Amen.

*Marke 16.19. *Act 1.9.

The holy Goſpel of Ieſus Chriſt, according to Iohn.

CHAP. I.

1.14.17 The diuinitie, humanitie, and offices of Ieſus Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrew, Peter, &c.

IN † the beginning was the Woorde, and the Woorde was with a God, and that Woorde was God.
2 The ſame was b in the beginning with God.
3 All things were made by it, and c without it was made nothing that was made.
4 In it was d life, and the life was the e light of men.
5 And the light ſhineth f in the darkneſs, and the darkneſſe comprehended it not.
6 ¶ * There was a man ſent from God, whoſe name was Iohn.
7 The ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might beleeue.
8 He was not that light, but was ſent to beare witneſſe of the light.
9 That was † true light, which lighteth euery man that † commeth into the world.
10 He was in the world, and the world was * made by him: and the world g knew him not.
11 He came vnto h his owne, and his owne receiued him not.
12 But as many as receiued him, to them he gaue i power to be the ſonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the fleſh, nor of the will of man, but of God.
14 * And the Woord was made k fleſh, and dwelt among vs, (& we * ſaw the glory thereof, as the glory of the onely begotten Sonne † of the Father) * full of grace and trueth.
15 ¶ Iohn bare witneſſe of him, & cryed, ſaying, This was he of whom I ſayd, He that commeth after me, is preferred before me: for he was † before me.
16 And of his fulneſſe haue all we receiued, and l grace for grace.
17 For the Law was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.
18 * No man hath ſeene God at any time: the only begotten ſonne, which is in the m boſome of the Father, he hath * declared him.
19 ¶ Then this is the record of Iohn, when the Iewes ſent Prieſtes and Leuites frō Ieruſalem, to aſke him, Who art thou?
20 And he confeſſed and denied not, and ſayd plainely, I * am not the Chriſt.
21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not. Art thou the * Prophet? And he anſwered, No.
22 Then ſayd they vnto him, Who art thou, that wee may giue an anſwere to them that ſent vs? what ſayeſt thou of thy ſelfe?
23 He ſaid, I * am the voyce of him that crieth in the wilderneſs, Make ſtraight the way of † Lord, as ſaid the Prophet Eſaias.
24 Now they which were ſent, were of the Phariſes.
25 And they aſked him, & ſayd vnto him, Why baptizeſt thou then, if thou be not the Chriſt, neither Elias, nor the Prophet?
26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you, whom ye know not,
27 * He it is that cōmeth after me, which is preferred before me, whoſe ſhoe latchet I am not worthy to vnloſe.
28 Theſe things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 ¶ The next day Iohn ſeeth Ieſus cōming vnto him, and ſayth, Behold † Lambe of God, which taketh away the p ſinne of the world.
30 This is he of whom I ſayd, After me commeth a man, which is preferred before me: for he was before me.
31 And I knew q him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.
32 So Iohn bare record, ſaying, I ſaw * the Spirit come downe from heauen, like a doue, and it abode vpon him.
33 And I knew him not: but he that ſent me to baptize with water, he ſayd vnto me, Vpon whom thou ſhalt ſee the Spirit come downe, and tary ſtill on him, that is he which baptizeth with the r holy Ghoſt.
34 And I ſaw, and bare record that this is the Sonne of God.
35 ¶ The next day, Iohn ſtood againe, and two of his diſciples:
36 And he beheld Ieſus walking by, and ſayd, Behold, the ſ Lambe of God.
37 And † two diſciples heard him ſpeake, and followed Ieſus.
38 Then Ieſus turned about, and ſawe them followe, and ſaide vnto them, What ſeeke ye? And they ſayd vnto him, Rabbi, (which is to ſay by interpretation, Maiſter) t where dwelleſt thou?
39 He ſaid vnto them, Come & ſee. They came and ſawe where hee dwelt, and abode with him that day: for it was about the u tenth houre.
40 And one, Simon Peters brother, was one of the two which had heard * it of Iohn, and that followed him.

*Act 13.25.

*Matth. 3.11. marke 1.7. luke 3.16. act 1.5. & 11. 16. and 19.4.

*Matth. 3.16. marke 1.10. luke 3.22.

*Iſai. 40.3. matth. 3.3. luke 3.4.

o Whom they looked for to be ſuch one as Moſes was, Deut. 18. 15.

†Or, before the beginning.
a Chriſt is God before all time.
b The Sonne is of the ſame ſubſtance with the Father.
c No creature was made without Chriſt.
d Whereby all things are quickned & preſerued.
e The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.
f Mans minde is ful of darknes becauſe of the corruption thereof. *Act. 3.1. marke 1.4. luke 3.2.*
†Or, is borne. *Hebr. 11.3.*
g Becauſe they did not worſhip him as their God, Rom. 1.21. Acts 14.15.
h To the Iſraelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie. *Matth. 1.16. luke 2.7, 11.*
k He was formed and made man by the operation of the holy Ghoſt without the opcration of man. *Matth. 17.2. 1 peter 1.17.*
†Or, proceeding from the Father. *Col. 1.19. & 2.9.* †Or, more excellent then I. l More abundant grace then by Moſes. *1. Tim. 1.16. 1. Iohn 4.12.* m Meaning, he is moſt deare, and ſtraitly ioyned to his Father, not onely in loue, but alſo in nature and vnion. n And ſo God that before was inuiſible, was made, as it were, viſible in Chriſt.

o Whom they looked for to be ſuch one as Moſes was, Deut. 18. 15.
p Signifying the originall ſinne, which is † fountaine of all ſinnes, and therewith all other ſinnes.
q That is, by ſight, but onely by the reuelation of God. *Matth. 3.16. marke 1.10. luke 3.22.*
r Who giueth the vertue and effect to baptiſme accompliſhing that thing, which is thereby repreſented.
ſ He alludeth to the Paſchal lambe which was a figure of Chriſt.
t Or, where is thy lodging? or whither goeſt thou? for hee dwelled in Nazaret, and was there as a ſtranger.
u That was two houres before night.
x How Iohn ſaid, that Ieſus was the lambe of God.

41 The

41 The same found his brother Simon first, and sayd vnto him, We haue found the Messias, which is by interpretation, ‖the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and sayde, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, ‖a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and sayd vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and sayde vnto him, Wee haue found him, of whom *Moses did write in the Lawe, and the Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philip said to him, Come and see.

47 Iesus sawe Nathanael comming to him, & said of him, Behold in deed an Israelite, in whom is no guile.

48 Nathanael sayd vnto him, Whence knewest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I saw thee vnder the fig tree, ‖beleevest thou? thou shalt see greater things then these.

51 And he sayd vnto him, Verely, verely I say vnto you, hereafter shall ye see heaven *open, and the Angels of God *ascending and descending vpon the Sonne of man.

Gen.49.10. deut.18.18. Isa.42.3.& 40.10. & 42.3. & 45.8. Hier.23.5.& 33 14.& 34.23.29 & 37.24.25. Dan. 9.24.25.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

‖Or, thus beleeuest.

z Christ openeth the heavens, that we may haue access to God, and maketh vs fellowes to the Angels.

Gen.28.12.

CHAP. II.

2 Christ turneth the water into wine. 14 He driveth the buiers and sellers out of the Temple. 19 He foresheweth his death and resurrection. 23 He converteth many, and distrusteth not.

AND the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayde vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there fire waterpots of stone, after the maner of the *purifying of the Iewes, containing two or three ‖firkins a piece.

7 And Iesus sayde vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee sayd vnto them, Draw out now, and beare vnto the ‖gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knewe not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegroome,

10 And sayde vnto him, All men at the beginning set forth good wine, and when men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖miracles did Iesus in Cana a towne of Galile, and shewed forth his glory: and his disciples beleeued on him.

12 After that hee went downe into Capernaum, he and his mother, and his brethren, and his disciples: but they continued not many dayes there.

13 For ‖ Iewes Passeouer was at hand, Therefore Iesus went vp to Ierusalem.

14 *And hee found in the Temple those that sold oxen, and sheepe, and doues, & changers of money, sitting there.

15 Then he made a scourge of small cordes, and drane them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrew the tables,

16 And sayd vnto them that sold doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, *The ‖zeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What ‖signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and sayd vnto them, *Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Forte and sixe yeres was this Temple in building, & wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his ‖body.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus sayd vnto them: and they beleeued the Scripture, and the words which Iesus had sayd.

23 Now when hee was at Ierusalem at the Passeouer in the feast, many beleeued in his name, when they sawe his miracles which he did.

24 But Iesus ‖did not commit himselfe vnto them, because he knew them all,

25 And had no need that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn. 28 And the witnesse that he beareth of Christ.

THere was now a man of the Pharises, named Nicodemus, a ruler of ‖ Iewes.

2 Hee came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

‖Or, the beginning.

‖Or, Peter.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the heretike would haue brought into the Church, & now the Papists haue receiued it.

‖Or, measures.

b Where of euery one contained 25 gallons.

‖Or, depart.

‖Or, signes.

‖Or, confusion.

Matt.21.12. mar.11.15. luke 19.45.

Psal.69.9.

c This affection was so burning in him, that it surmounted and swalowed vp all the others.

‖Or, miracle. Matt.26.61.& 27.40. mar.14. 58.& 15.29.

d Christes body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col.2.9.

e For he tooke not them for true disciples, as hee knew by their inward thoughts, what religion soeuer they did pretend outwardly.

3 Iesus answered, and sayde vnto him, Verily, verily I say vnto thee, except a man be borne againe, hee cannot [a] see the [b] kingdome of God.

4 Nicodemus sayde vnto him, How can a man bee borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily, I say vnto thee, except that a man be borne of water and of the Spirite, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marueile not that I sayde to thee, Ye must be borne againe.

8 The [c] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and sayde vnto him, How can these things be?

10 Iesus answered, and sayde vnto him, Art thou a teacher of Israel, and [d] knowest not these things?

11 Verily, verily I say vnto thee, wee speake that wee [e] know, and testifie that wee haue seene: but ye [f] receiue not our witnesse.

12 If when I tell you [g] earthly things, yee beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in [h] heauen.

14 [*] And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 [*] For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 [*] For God sent not his Sonne into the worlde, that hee should [l] condemne the world, but that the world through him might be saued.

18 He that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 [*] And this is the [m] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, lest his deedes should be reprooued.

21 But hee that doeth [*] truely, commeth to the light, that his deedes might bee made manifest, that they are wrought [‖] according to God.

22 ¶ After these things came Iesus and his disciples into the land of Iudea, and there taried with them, and [*] baptized.

23 And Iohn also baptized in Enon, beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and sayde vnto him, Rabbi, [r] he that was with thee beyond Iordan, to whom [*] thou hast witnessed, behold, he baptizeth, and all men come to him.

27 Iohn answered, and sayd, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that [*] I sayd, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the brides grome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegrounds voyce. This my ioy therefore is fulfilled.

30 He must [s] increase, but I must decrease.

31 He that is come from on high, is aboue all: he that is of the [*] earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what hee hath seene and heard, that he testifieth: but no man [t] receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that [*] God is true.

34 For hee whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, and hath [*] giuen all things into his hand.

36 [*] He that beleeueth in the Sonne, hath euerlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria, 34 His zeale towards his Father, and his harueft. 39 The conuersion of the Samaritans, 45 And Galileans. 47 How he healeth the rulers sonne.

NOw when the Lorde knewe, how the Pharises had heard, that Iesus made and baptized more disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 Hee [*] left Iudea, and departed againe into Galile.

4 And he must needes goe through Samaria.

5 Then came he to a citie of Samaria called [‖] Sychar, neere vnto the possession that [*] Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [b] thus on the well: it was about the [c] sixt houre.

7 There came a woman of Samaria to draw water. Iesus sayd vnto her, Giue me drinke.

[a] To enter therein.
[b] Which thing is to be assembled and incorporate into the Church of God.
[c] Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
[d] As the power of God is manifest by the mooning of the ayre, so is it in changing and renuing vs, although the maner be hid from vs.
[e] Although he was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
[f] We may not teach our owne inuentions.
[g] He reproueth him, for that men doe teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certaine, & knowen, and men will not receiue his doctrine.
[h] Which was after a common and grosse maner.
[i] By reason of the vnion of his Godhead with his manhood. *Num. 21.9.*
[k] His power must be manifest which is not yet knowen. *Iohn 4.9. Chap. 9. 39. and 12.47.*
[l] The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iudge giueth sentence against the reprobate.
[m] Not onely the Iewes, but whosoeuer should beleeue in him. *Chap. 1.5.*
[n] The cause and matter of condemnation.
[o] In walking vprightly and sincerely. ‖ *Or, in God.*
[p] As they doe which feare God, and set before their eyes, and follow the rule of his word.
[q] That is, how they might be made cleane before God, which the washings vnder the Law did represent.
[r] They were led with ambition, fearing least their master should haue lost his fame.
[s] No man ought to vsurpe any thing further then God giueth him.
[t] And be enabled, and I esteemed as his seruant.
[u] The minister compared to Christ, is but earth. *Rom. 3.4.*
[x] For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine. *Matth. 11.27. Hebr. 2.4. 1. Iohn 5.10.*

[*] *Or, territorie. Chap. 4.1,3.*

[‖] *Or, Sychem. Gen. 33.19. and 48.22. Iosh. 24.32.*

[a] To giue place to their rage.
[b] Euen wearie as he was.
[c] Which was midday.

8 For his disciples were gone away into the citie, to buy meate.

9 Then sayd the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritanes.

d For the Iewes esteemed the Samaritanes as wicked and prophane.

10 Iesus answered, and sayd vnto her, If thou knewest the * gift of God, and who it is that saith to thee, Giue me drink, thou wouldest haue asked of him, and hee would haue giuen thee e liuing water.

e Meaning, of himselfe whom his father had sent to conuert this woman.

11 The woman sayd vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5.

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water, shall thirst againe:

g Of the spirituall grace.

14 But whosoeuer drinketh of the g water that I shall giue him, shall neuer be more h a thirst: but the water that I shall giue him shalbe in him a well of water, springing vp into euerlasting life.

h He shall neuer be dried vp, or destitute.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus sayd vnto her, Go, call thine husband, and come hither.

17 The woman answered, and sayde, I haue no husband. Iesus sayd vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and he whom thou now hast is not thine husband: that saydest thou truely.

19 The woman sayd vnto him, Sir, I i see that thou art a Prophet.

i Till she was liuely touched with her fault: she mocked and would not heare Christ. *Deut. 12. 6.*

20 Our fathers worshipped in this mountaine, and ye say, that in * Ierusalem is the place where men ought to worship.

2. Kings 17. 29.

21 Iesus sayd vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem, worship the father.

22 Ye worship that which ye * know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and truth: for the Father requireth euen such to worship him.

2. Cor. 3. 17.

24 * God is a h Spirit, and they that worship him, must worship him in spirit and truth.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

25 The woman sayd vnto him, I knowe well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that hee talked with a woman: yet no man sayde vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: is not hee the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But hee sayd vnto them, I haue meate to eate, that ye know not of.

33 Then said the disciples betweene themselues, Hath any man brought him meate?

34 Iesus sayd vnto them, l My meate is that I may doe the will of him that sent me, and finish his worke.

l There is nothing that I hunger for more, or wherein I take greater pleasure.

35 Say not yee, There are yet foure moneths, and then commeth harueste? Beholde, I say vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto harueste.

Matth. 9. 37. Luke 10. 2.

36 And hee that reapeth, receiueth wages, and gathereth fruite vnto life eternall, that both hee that soweth, and hee that reapeth, might m reioyce together.

m Without grudging the one at the others labour.

37 For herein is the ‖saying true, that one soweth, and another reapeth.

‖*Or, prouerbe.*

38 I sent you to reape that, whereon yee bestowed no labour: * other men laboured, and ye are entred into their labours.

n Meaning the Prophets.

39 Now many of the Samaritanes of that citie o beleeued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

o The Samaritans shewed themselues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and hee abode there two dayes.

41 And many moe p beleeued because of his owne word.

p That is, had the right and true faith. *Matth. 13. 57. marke 6. 4. luke 4. 24.*

42 And they sayde vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is in deede the Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had * testified that a Prophet hath none honour in his q owne country.

q Here by his owne country he meaneth Ierusalem, and the country about, *Chap. 2. 1.*

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galile, where he had made of water wine. And there was a certaine r ruler, whose sonne was sicke at Capernaum.

r The word signifieth royall, or one of the King court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King. Marke 6. 14.

47 When he heard that Iesus was come out of Iudea into Galile, hee went vnto him, and besought him that hee would ‖goe downe, and heale his sonne: for he was euen ready to die.

‖*Or, come.*

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler sayd vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was [illegible] downe, his ‖ seruants.

‖*Or, returning*

seruants mette him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his houshould.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 He healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them. 31 Sheweng by the testimonie of his father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Leuit.23.3. deut.16.1.

AFter a that, there was a feast of the Iewes, b Iesus went vp to Ierusalem.

2 And there is at Ierusalem by c the place of the sheepe, a c poole called in Ebrew b Bethsaida hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, wayting for the mouing of the water.

4 For an Angell went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that hee nowe long time had bene diseased, hee sayde vnto him, Wilt thou bee made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise d take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: e it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole, he said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, what man is that which said vnto thee, take vp thy bed, and walke?

13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: f sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed, and told the Iewes that it was Iesus, which had made him whole.

16 And the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath, but sayde also that God was g his Father, and made himselfe equal with God.

19 Then answered Iesus, and saide vnto them, Verily, verily I say vnto you, The Sonne can do nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things hee doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, and h sheweth him all things, whatsoeuer hee himselfe doeth, and hee will shewe him greater workes then these, that yee should maruaile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all i iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verily, verily I say vnto you, he that heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verily, verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that k heare it, shall liue.

26 For as the Father hath life in l himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute m iudgement, in that hee is the sonne of man.

28 Marualle not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, n that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge, and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I o should beare witnesse of my selfe, my witnesse were not p true.

32 There is another that beareth witnesse of mee, and I know that the witnesse, which he beareth of me is true.

33 q Ye sent vnto Iohn, and he bare witnesse vnto the truth.

34 But I receiue not the record of man: neuertheless, these things I say, that ye might be saued.

35 Hee was a burning, and a shining r candle: and ye would for a season haue reioyced in his light.

Exod.23.12. deut.5.14.

a That is, after the feast of the Passeouer.

b Or, *the sheepe market.*

c Where the sheepe were washed, that should be sacrificed.

b Which signifieth the house of powring out, because the water ranne out by conduits.

d This was to the end that the miracle might be so euident, that no man could speake against it.

Iosue.17.22.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer al things, and wrought as his Father did, they gathered that Christ did not only make himselfe the Sonne of God, but also equall with him.

g That is, hee doeth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all.

i They that receiue it by faith.

k To communicate it with vs.

l That is to gouerne and rule all things.

Matth.25.46.

Chap.3.14. matth.3.17.

m Christ had respect to their weakeneſſe that heard him, and therefore said that his owne witnesse should not be sufficient:

Chap.5.27.

Or, lampe.

n But yee left him quickly, and did not perseuere.

Matth. 3. 17. *and* 17. 5.
o In the Lawe and Prophets. *Deut.* 4. 12. *Act.* 17. 11.
p The people are more ready to receiue false prophets, then Iesus Christ.
q Vaine glory is a great let for a man to come to God. *Chap.* 12. 43.
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saints, vpon whom now they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Gen.* 3. 15. & 22. 17. *and* 46. 10. *deut.* 18. 15.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I doe, beare witnesse of mee, that the Father sent me.

37 And the o Father himselfe, which hath sent me, * heareth witnesse of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his word haue ye not abiding in you: for whome hee hath sent, him yee beleeue not.

39 *Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But yee will not come to me, that ye might haue life.

41 I receiue not p prayse of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue me not: p if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which q receiue * honour one of another, and seeke not the honour that commeth of God alone?

45 Do not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued mee: * for hee wrote of me.

47 But if yee beleeue not his writtings, how shall ye beleeue my words?

CHAP. VI.

Iesus feedeth fiue thousande men with fiue loaues and two fishes. 15 *He departeth away, lest they should not make him king.* 26 *He reproueth the fleshly hearers of the word.* 41 *The carnal are offended at him.* 36 *The flesh profiteth not.*

AFter these things, Iesus went his way ouer the a sea of Galile, or of b Tiberias.

2 And a great multitude followed him, because they sawe his miracles, which hee did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a * feast of the Iewes, was neere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he sayd vnto Philip, Whence shall wee buy bread, that these might eate?

6 (And this he said to proue him: for he himselfe knew what he would doe)

7 Philip answered him, c Two hundred penieworth of breade is not sufficient for them, that euery one of them may take a little.

8 Then sayde vnto him one of his disciples, Andrew, Simon Peters brother.

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sit downe. (Nowe there was much grasse in that place.) Then the men sate downe in number about fiue thousand.

11 And Iesus tooke the bread, and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that * nothing bee lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a truth, the Prophet that should come into the world.

15 When Iesus therefore perceiued that they would come and take him to make him a king, hee departed againe into a mountaine himselfe alone.

16 ¶ When euen was nowe come, his disciples went downe vnto the sea,

17 * And entred into a shippe, and went e ouer the sea towardes Capernaum: and now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie f furlongs, they saw Iesus walking on the sea, and drawing nere vnto the ship: so they were afraid.

20 But hee sayd vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the shippe: and the ship was by and by at the land, whither they went.

22 ¶ The day following, g people which stood on the other side of the sea, sawe that there was none other shippe there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone.

23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the h other side of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayde, Verily, verily I say vnto you, ye seeke mee not, because ye saw the miracles, but because ye eate of the loaues, and were filled.

27 Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father * sealed.

28 Then sayd they vnto him, What shall we doe, that we might worke the * workes of God?

29 Iesus answered, and said vnto them, This is the worke of God, that ye beleeue in him, whom he sent.

30 They sayd therefore vnto him, What signe shewest thou then, that wee may see it, and beleeue thee? what doest thou worke?

31 * Our fathers did eate Manna in the desert,

a Called the lake Genezareth.
b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here sayd that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried. *Leuit.* 23. 3. *deut.* 16. 1. *Mat.* 14. 16. *mar.* 6. 37. *luke* 9. 13.
c This summe amounteth to about fiue pound sterling.
d Prayer and thankesgiuing doe sanctifie our meates, wherewith we are nourished.
e The abundant store of Gods giftes ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Matth.* 14. 25. *marke* 6. 47.
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creeke or arme of the lake, which saueth much labour to the that should haue gone about by land.
l Which nourisheth and augmenteth our faith. *Chap.* 1. 32. *mat.* 3. 17. *and* 17. 5.
m For when he appointed him to be the Mediator, he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God. 1. *Iohn* 3. 22. *Exod.* 16. 14, 15. *num.* 11. 7.

UMI

Psal.78.24.25. wisd.16.20.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into everlasting life, 2.Cor.10.3.

Eccles.24.24. chap.4.14.

p He shall never want spirituall nourishment.

q God doeth regenerate his elect, and causeth them to obey the Gospel,

Matt.23.35.

r That is, or believe in me.

s By lightening his heart with his holy Spirit, Isa.54.13.iere. 31.33. Matt.11.27.

Exod.16.15.

t Then there is no food that can nourish our soules but Jesus Christ.

u Which giveth to the world.

x Where Christ is not, there death reigneth.

write, as it is * written, He gave them bread from heaven to eate.

32 Then Jesus sayd vnto them, Verily, verily, I say vnto you, o Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which commeth downe from heaven, and giveth life vnto the world.

34 Then they sayd vnto him, Lord, evermore give vs this bread.

35 And Jesus sayd vnto them, I am the bread of life: he that commeth to me, shall not hunger, and * he that believeth in me, shall p never thirst.

36 But I sayd vnto you, that ye also have seene me, and believe not.

37 All q that the Father giveth me, shall come to me: and him that commeth to me, I cast not away.

38 For I came downe from heaven, not to do mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that every man which seeth the Sonne, and believeth in him, should have everlasting life: and I will raise him vp at the last day.

41 The Jewes then murmured at him, because he sayd, I am the bread, which is come downe from heaven.

42 And they said, * Is not this Jesus the sonne of Joseph, whose father and mother we know? how then saith he, I came down from heaven?

43 Jesus then answered, and sayde vnto them, Murmure not among your selves.

44 No man can * come to me, except the Father which hath sent me, r draw him: and I will raise him vp at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth vnto me,

46 * Not that any man hath seene the Father, save he which is of God, he hath seene the Father.

47 Verily, verily I say vnto you, He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 * Your fathers did eate Manna in the wilderneſſe, t and are dead.

50 This is the bread, which commeth downe from heaven, that he which eateth of it, should not die.

51 I am the * living bread, which came downe from heaven: if any man eate of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 Then the Jewes strove among themselves, saying, How can this man give vs his flesh to eate?

53 Then Jesus sayd vnto them, Verily, verily I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye have * no life in you.

54 Whosoever * eateth my flesh, y drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deede, and my blood is drinke in deed.

56 He z that eateth my flesh, y drinketh my blood, * dwelleth in me, and I in him.

57 As the living Father hath sent me, so live I by the Father, and he that eateth me, even he shall live by me.

58 This is the bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can * heare it?

61 But Jesus knowing in himselfe, that his disciples murmured at this, sayd vnto them, Doeth this offend you?

62 What then if ye should see the Sonne of man * ascend vp * where he was before?

63 It is the Spirit that quickeneth: the flesh * profiteth nothing: the words that I speake vnto you, are spirit and life.

64 But there are some of you that believe not: for Jesus knewe from the beginning, which they were that believed not, and who should betray him.

65 And he sayd, Therefore saide I vnto you, that no man can come vnto me, except it be given vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then sayd Jesus to the twelve, Will ye also go away?

68 Then Simon Peter answered him, Master, to whom shall we goe? Thou hast the words of a eternall life:

69 And we believe, and know that thou art * the Christ, the sonne of the living God.

70 Jesus answered them, Have not I * chosen you twelve, and * one of you is a deuill?

71 Nowe he spake it of Judas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelve.

1.Cor.11.27.

y As our bodies are sustained & meat & drinke: so are our soules nourished & the bodie and blood of Jesus Christ.

z To eat the flesh of Christ & drink his blood, is to dwell in Christ, & to have Christ dwelling in vs.

a That is, vnderstand it.

b He meaneth not that his humanitie descended from heaven: but he speaketh touching y vnion of both natures, attributing to the one, that which appertaineth to the other.

Chap.3.13.

c To wit, if it be separated frō the Spirit, whereof it hath the force: for it commeth of the power of the spirit, that the flesh of Christ giveth vs life.

d Then without Christ there is but death: for his word onely leadeth vs to life. Matth.16.16. Matth.16.16.

e Although your number be small, yet shall ye be diminished.

CHAP. VII.

6 Jesus representeth the ambition of his cousins. 12 There are diuers opinions of him among the people. 27 He sheweth how to know the truth. 30 The iniuries they do vnto him. 47 The Pharises rebuke the officers because they have not taken him. 52 & chide with Nicodemus, for taking his part.

AFter these things, Jesus walked in Galile, and would not walke in Judea: for the Jewes sought to kill him.

2 Now the Jewes * feast of the Tabernacles was at hand.

3 His brethren therefore sayd vnto him, Depart hence, and goe into Judea, that thy disciples may see thy workes that thou dost.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to

Levit.23.34.

a At this feast they dwelled seven dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they must seek one to come.

be ‖ famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, [b] because I testifie of it, that the works thereof are euill.

8 Goe ye vp vnto this feast: I will [c] not go vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things hee said vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the ‖ Scriptures, seeing that he neuer learned?

16 Iesus answered them, and said, My doctrine is not [e] mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He [f] that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glorie that sent him, the same is true, and no [g] vnrighteousnesse is in him.

19 *Did not Moses giue you a Law, and yet none of you keepeth the Law? *Why go ye about to kill me?

20 The [h] people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke, and yet all [i] marueile.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 *Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And beholde, hee speaketh ‖ openly, and they say nothing to him: doe the rulers knowe in deede that this is the very Christ?

27 Howbeit wee know this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Yee [k] both know me, and know whence I am: yet am I not come of my self, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people [l] beleeued in him, and said, When the Christ commeth, will he do mo miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that sent me.

34 *Ye shall seeke me and shall not finde me, and where I am, can ye not come.

35 Then sayde the Iewes among themselues, Whither will he go, that we shall not finde him? Will he go vnto them that are dispersed among the [n] Grecians, and teach the Grecians?

36 What saying is this that he said, Ye shall seeke me, and shall not finde me? [o] where I am, can ye not come?

37 Now in the last and *great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that *beleeueth in me, *as sayeth the Scripture, out of his belly shall flow riuers of water [p] of life.

39 (*This spake he of the Spirit, which they that beleeued in him, should receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, said, Of a trueth this is the *Prophet.

41 Others said, This is the Christ: some said, But shall Christ come out of Galile?

42 *Saieth not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, [r] Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the [s] rulers, or of the Pharises, beleeue in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (*hee that came to Iesus by night, and was one of them)

51 Doeth our Lawe iudge a man before it heare him, *and knowe what hee hath done?

52 They

[Or, manifest.]

[b] Why the world hateth Christ.

[c] Christ doeth not vtterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

[d] These were the heads of the people, who did enuy Christ.

[Or, letters.]

[e] In that, that he is man only.

[f] By this marke we may know whether the doctrine be of God or of man.

[g] Nothing counterfet or vntrue. *Exod.* 24.3. *Chap.* 5.18.

[h] Who did not know the fetch of the Scribes.

[i] Because I did it on the Sabbath day. *Leuit.* 12.3. *Gen.* 17.19.

Deut. 1.16, 17.

[Or, freely.]

[k] He speaketh this, as it were scornefully.

[l] They were well minded to heare him, which preparation is here called (although improperly) faith.

[m] He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained. *Chap.* 13.33.

‖ *Or, shalbe.*

‡ *Greeke, dispersion.*

[n] Among the Iewes which were scattered here and there among the Gentiles. *Leuit.* 23.36.

[o] The true way to come to Christ, is by faith. *Deut.* 18.15.

[p] Which shall neuer dие vp. *Ioel* 2.28. *Act* 2.17.

[q] These were the visible graces which were giuen to the Apostles after his ascension.

[r] They looked for some notable Prophet beside the Messias, Chap. 1.21. *Micah* 5.2. *matth.* 2.5.

[s] Wherin appeareth the mighty power of Christs word against his enemies.

[t] They alledge the authority of man against Gods authority. *Chap.* 3.1, 2.

Deut. 17.8. *and* 19.15.

52 They answered and sayde vnto him, Art thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore and whither he goeth. 32 Who are free and who are bond. 34 Of free men and seruaunts, and their reward. 48 He discerneth his enemies. 59 And being persecuted, withdraweth himselfe.

AND Iesus went vnto the mount of Oliues.

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman, taken in adultrie, and set her in the middes,

4 And sayd vnto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they said to tempt him, that they might haue wherof to * accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being conuicted by their owne conscience, they went out one by one, beginning at the eldest vnto the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp himselfe againe, and sawe no man, but the woman, he sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Lord. And Iesus sayde, * Neither doe I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I * am the light of the worlde: he that followeth me, shall not walke in darkenesse, but shall haue the † light of life.

13 The Pharises therefore sayde vnto him, Thou bearest record of thy selfe: thy record is not † true.

14 * Iesus answered, and said vnto them, * Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell [d] whence I come, and whither I go.

15 Ye iudge after the flesh: * I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 I am [e] one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father. If ye had known me, ye should haue known my Father also.

20 These words spake Iesus in the † treasurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your [h] sinnes. Whither I goe, can ye not come.

22 Then sayde the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he said vnto them, [i] Ye are from beneath: I am from aboue: ye are of this world: I am not of this world.

24 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleeue that I am hee, ye shall die in your sinnes.

25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, [j] Euen the same thing that I sayd vnto you [k] from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then sayde Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] know that I am he, and that I doe nothing of my selfe, but as my father hath taught me, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then sayd Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the truth, and the truth * shall make you free.

33 They answered him, † We be the Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shall be free in deede.

37 I † know that ye are Abrahams seede, but yee seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and sayde vnto him, Abraham is our father. Iesus sayde vnto

Leuit.20.10.
a Either for breaking the Law, if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.
Deut.17.6,7.
b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.
Chap.1.5.& 9.5.
[c] *Or, liuely light.*
[d] *Or, whence.*
Chap.5.31.
e That which Christ denyed, Chap.5.31. here he graunteth, to declare vnto the their stubbernes, and saith that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse † same, which are two distinct persons, though but one God, chap.5.37.
d In that he came frō his father, he sheweth that he is not onely man, but God also.
e He would not iudge rashly, as they did.
Deut.17.6.& 19.15. mat.18.16. 2.cor.13.1. 1.Ioh.5.8.
f Which place proueth Christ to be very God and man.
g That is, the place where the vessel and other things belonging to the temple, were kept.
h Because of their rebellion wherein they did persuere.
i He sheweth the difference betweene the Godhead, and the subtill wit of man.
[j] *Or, from the beginning, and that I said vnto you.*
k That is, in that he was, whence he was, and why he came into this world.
l Their endeauours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.
m Not to beleeue in him, but to be conuicted.
n To wit, the Messias.
o For we were slaues so sinne.
p These were not the beleeuing Iewes, but the mockers that answered thus. *Rom.6.20. 2.pet.2.19.*
q He graunteth their sayings, in such sort, that he sheweth vnto them that their owne deedes proue them liars.

them, If yee were Abrahams children, yee would do the r workes of Abraham.

40 But now yee goe about to kill mee, a man that hath told you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayd they to him, Wee are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then woulde yee loue mee: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye cannot t heare my word.

44 *Ye are of your father the deuill, and the lusts of your father ye will doe: hee hath bene a murtherer u from the beginning, and u abode not in the trueth, because there is no trueth in him. When hee speaketh a lie, then speaketh hee of his u owne: for he is a lyar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue me?

47 *He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say wee not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it and x iudgeth.

51 Verily verily I say vnto you, If a man keepe my word, he shall neuer y see death.

52 Then said the Iewes to him, Nowe know we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest If a man keepe my worde, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom yee say, that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a lyar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my a day, and he saw it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verily, verily I say vnto you, before Abraham was, b I am.

59 *Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blinde men Christ giueth sight.*

AND as Iesus passed by, hee sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, *Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is b day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Assoone as hee had thus spoken, hee c spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay,

7 And sayd vnto him, Goe wash in the poole of Siloam (which is by interpretation, d Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, sayde, Is not this he that sate and begged?

9 Some said, This hee: and others said, He is like him: but he himselfe saide, I am he.

10 Therefore they sayd vnto him, Howe were thine eyes opened?

11 He answered, and sayd, The man that is called Iesus, made clay, and anoynted mine eyes, and sayde vnto mee, Goe to the poole of Siloam, and wash. So I went and washed and receiued sight.

12 Then they sayd vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he sayd vnto them, Hee layd clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayde How can a man that is a sinner, doe such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom yee say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes hee nowe seeth, wee knowe not: or who hath opened his eyes, e can wee not tell: hee is olde ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because

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r Which were his obedience, charitie and such good workes which proceeded of faith.

s For you are carnall and can not vnderstand spirituall things. 1. Iohn 3. 8.

t Since the first creation of man.

u It followeth then that he was once in the truth: for he was not created euill.

x According to his woont and custome. 1. Iohn 4. 6.

y Who will reuenge the iniurie that ye doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh: which thing Abraham saw farre off with the eyes of faith, Heb. 11. 10.

b Not only God, but the mediatour betweene God & man, appointed before all eternitie. Chap. 10. 31.

¶ And he passed through the midst of them, and so went his way.

a God doeth not alwayes punish men for their sinnes.

b When opportunitie & the season serueth. Chap. 1. 9. and 8. 12. and 12. 35.

c This was not for any vertue that was in the earth, in the spittle, or in the clay, to make one see: but it onely pleased him so to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that hee was the Christ, hee should bee excommunicate out of the Synagogue.

23 Therefore sayd his parents, He is old enough: aske him.

24 Then againe called they the man that had bene blinde, and sayd vnto him, [e] Giue glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, [f] Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 [h] Then said they to him againe, What did hee to thee? how opened hee thine eyes?

27 He answered them, I haue told you alreadie, and yee haue not heard it: wherefore would ye heare it againe? [i] will ye also be his disciples?

28 Then checked they him, and saide, Be thou his disciple: we be [k] Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtles this is a maruellous thing, that ye [k] know not whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered and sayd vnto him, Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: and when he had found him, hee sayde vnto him, Dost thou beleeue in the Sonne of God?

36 He answered and sayde, Who is hee, Lord, that I might beleeue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee sayde, Lord, I beleeue, and [m] worshipped him.

39 And Iesus sayde, I am come into [n] iudgement into this worlde, that they which see not, might see: and that they [o] which see, might be made blinde.

40 And some of [p] the Pharises which were with him, heard these things, and sayd vnto him, Are we blinde also?

41 Iesus sayde vnto them, If ye were blinde, [q] yee should not haue sinne: but now ye say, We see: therefore your sinne remayneth.

CHAP. X.

11 Christ is the true shepheard, and the dore. 19 Diuers opinions of Christ. 24 How he answered if he be Christ. 32 His workes declare that he is God. 34 The Princes called gods.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepe-

folde, but climeth vp another way, he is a theefe, and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and hee [a] calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then sayde Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, [b] that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shall be saued, and shall [c] goe in and goe out, and find pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 [d] I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the woolfe comming, and he leaueth the sheepe, and fleeth, and the woolfe catcheth them, and scatereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and [d] know mine, and am knowen of mine.

15 [e] As the father [f] knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 [g] Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and [r] there shall be one sheepefolde, and one shepheard.

17 [h] Therefore doeth my Father loue me, because [s] I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this [t] commandement haue I receiued of my Father.

19 ¶ Then there was a diuision againe among the Iewes for these sayings.

20 And many of them sayde, He hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the [i] feast of the [u] Dedication, and it was winter.

23 And Iesus walked in the Temple, in [k] Salomons porch.

24 Then came the Iewes round about him, and sayd vnto him, How long doest thou [l] make vs doubt? If thou be the

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh. 7. 19. 1. Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swarue by their oft times examining him which practise Satans members euer doe obserue in examining the Christians.

i He derideth their wilfull malice and ignorance.

k They doubted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men contemners of God, and such as delight in sinne.

m Or, excommunicate him.

m As all astonished he fell downe and worshipped him.

n Meaning, with rule & authority, to make the poore blind to see, & the proud sees blind. Chap. 3. 17, 18. and 12. 46, 47.

o You should not be so much in fault.

a That is, there is mutuall agreement & consent of faith betweene the pastour and the sheepe.

b He meaneth all the false prophets, who leede not me to Christ, but from him.

c He shalbe safe of his life. Isa. 40. 11. ezek. 34. 23.

d Christ knoweth his because he loueth them, careth and prouideth for them.

e As the father can not forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, among the Gentiles, which then were strangers fro the Church of God. Ezek. 37. 22, 24.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which by his obedience & perfect iustice are imputed righteous, Rom. 5. 19 Phil. 2. 7. Isa. 53. 7. Acts 3. 24.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted and polluted. 1. Mac. 4. 59.

k Which was builded againe after the patterne of that which Salomon builded.

l Or, holdest our mind in suspence.

Christ, tell vs plainely.

25 Iesus answered them, I tolde you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 But ye beleeue not: i for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue them me, is k greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I said, ye are l gods?

35 If he called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I saide, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may know and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, & sayd, Iohn did m no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The high Priestes and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

A Nd a certaine man was sicke, named Lazarus of Bethania, the towne of Mary, and her sister Martha.

2 (And it was that n Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he sayd, This sickenesse is not o vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to p stone thee, and goest thou thither againe?

9 Iesus answered, Are there not q twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after hee sayd vnto them, Our friend Lazarus sleepeth: but I goe to make him vp.

12 Then sayd his disciples, Lord, if hee sleepe, he r shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the s naturall sleepe.

14 Then sayd Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then sayd Thomas (which is called t Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that hee had lyen in the graue foure dayes already.

18 (Now Bethania was neere vnto Ierusalem, about u fifteene furlongs off.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then sayd Martha vnto Iesus, Lord, if thou hadst beene here, my brother had not beene dead.

22 But now x I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus sayd vnto her, y I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw

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i This ende wherefore the reprobate can not beleeue.

m Whereby we learne how safely we are preserued against all dangers. Chap. 8. 59.

Psal. 82. 6.

l Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to men, much more it appertained to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

Chap. 12. 3. Matth. 26. 7.

n For although he died, yet being reuiued to come to life, it was almost no death in comparison.

p Chap. 7. 30. & 8. 59. and 10. 31.

q He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes deuided into xij. houres.

r They laboured to stay Christ from going into Iudea, as though there had bene no neede.

s Or, slumbering sleepe.

t That is, twinne: Gods Name should be glorified,

u Which were almost two mile.

x Shee sheweth some faith, which notwithstanding was almost ouercome by her affections.

y Christ restoreth vs from death to giue vs euerlasting life.

h Wherin she declared her affection and reuerence that she bare to Christ.

i For compassion: for he felt our miseries as though he suffered the like.

k We read not that his affections were so excessiue that he kept no measure, as we doe in our sorrowes, ioyes, and other affections.

l That is, a miracle whereby Gods Name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies.

n Or, for that present time.

o God made him to speake, neither could his impietie let: Gods purpose, who caused this wicked man euen as hee did Balaam, to bring instrument of this holy Ghost,

fulne Marie, that she rose vp hastily, and went vnto him, fell downe before his feete, saying vnto him, Lord, if thou hadest been here, my brother had not been dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he groned in the spirit, and was troubled in himselfe,

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 And Iesus [i] wept.

36 Then sayd the Iewes, Behold, how he loued him.

37 And some of them sayd, Could not he, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath been dead foure dayes.

40 Iesus sayd vnto her, Said I not vnto thee, that if thou wildest beleeue, thou shouldest see the [l] glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cried with a loud voice, Lazarus, come foorth.

44 Then he that was dead, came foorth, bounde hande and foote with bandes, and his face was bounde with a napkin. Iesus sayd vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and told them what things Iesus had done.

47 Then gathered the [m] high Priests, and the Pharises a counsell, and sayd, What shall we doe? For this man doth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Priest [n] that same yeere, sayd vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe, but being the High Priest [o] that same yeere he prophe-

fied that Iesus should die for the nation:

52 And not for the nation only, but that he should gather together to one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence into a country neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the country vp to Ierusalem before the Passeouer, to [p] purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stoode in the Temple, What thinke ye that he commeth not to the feast?

57 Nowe both the high Priests and the Pharises had giuen a commandement, that if any man knewe where he were, he should shew it, that they might take him.

CHAP. XII.

1 Christ anointed Maries feet. 13 The affection of some towards him and the rage of others against him and Lazarus. 25 The contemptible of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death & the fruit thereof. 36 He exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

THen [a] Iesus six dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whom he had raysed from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pounde of ointment of spikenard very costly, and anointed Iesus [a] feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayde one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this ointment sold for [b] three hundred pence, and giuen to the poore?

6 Nowe he sayde this, not that he cared for the poore, but because he was a theefe, and [c] had the bagge, and bare that which was giuen.

7 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye haue not alwayes.

9 Then much people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem,

13 Tooke

p Because they thought hereby to make themselues more holy against they should eate the Passeouer but they were not commanded by God to vse this ceremonie.

Matth. 26.7. marke 14.3.

a. Fell from the head to the feet.

b Reade Matth. 14.5.

Chap. 13.29.

e That is, saue, I beseech thee.

d This doth well declare that his kingdome stood not in outward things. *Zach.9.9.*

13 Tooke branches of palme trees, and went forth to meete him, and cried, * Hosanna, Blessed is the King of Israel that commeth in the name of the Lord.

14 And Iesus found a d young asse, and sate thereon, as it is written,

15 Feare not, daughter of Sion: behold, thy king commeth sitting on an asses colt.

16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the grave, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises sayde among themselues, Perceiue ye how ye preuaile nothing? Beholde, the ‖ worlde goeth after him.

20 ¶ Now there were certaine • Greeks among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.

24 Verely, verely I say vnto you, except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loueth his life, shall lose it, and hee that • hateth his life in this worlde, shall keepe it vnto life eternall.

26 * If any man serue mee, let him follow me: for where I am, there shall also my seruant bee: and if any man serue mee, him will my Father honour.

27 Nowe is my soule troubled: and what shall I say? Father, saue mee from this houre? but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayde the people that stood by and heard, that it was a thunder: others sayd, An Angell spake to him.

30 Iesus answered, and sayde, This voyce came not because of me, but for your sakes.

31 Nowe is the iudgement of this worlde, nowe shall the prince of this worlde bee cast out.

32 * And ‖ I, if I were lift vp from the earth, will draw all men vnto me.

33 Now this sayd he, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ liueth for euer: and how sayest thou, that the Sonne of man must be lift vp? who is this Sonne of man?

35 Then Iesus said vnto them, Yet a little while is the ‖ light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

36 While ye haue light, beleeue in the light, that ye may be ‖ children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though he had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayd, * Lord, who beleeued our report? And to whom is the • arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias sayth againe,

40 * He hath blinded their eies, & hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should • heale them.

41 These things sayde Esaias when he sawe his glory, and spake of him.

42 Neuertheles euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, least they should be ‖ cast out of the Synagogue.

43 * For they loued the • prayse of men, more then the prayse of God.

44 And Iesus cryed, and sayd, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I * am come a light into the worlde, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the worlde, but to saue the worlde.

48 He that refuseth me, and receiueth not my wordes, hath one that ‖ iudgeth him: * the word that I haue spoken, it shall iudge him in the p last day.

49 For I haue not spoken of my selfe: but the father, which sent me, he gaue mee a commandement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the father said vnto me.

CHAP. XIII.

1 Christ washeth the disciples feete, 12 Exhorting them to humilitie & obedience, 21 Telleth them of Iudas the traitour, 36 And recommendeth them earnestly to mutuall loue. 38 He foreweameth of Peters denyall.

NOw * before the feast of the Passouer, when Iesus knewe that his houre was come, that hee should depart out of this worlde vnto the Father, for as much as hee loued his owne which were in the worlde, hee loued them vnto the end.

2 And

Isa.53.1.rom.10. 16.

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue. *Isa.6.9.mat.13. 14.rom.4.12. luk.8.10.act.28. 26.rom.11.8.*

n By deliuering them from their miseries, and giuing them true felicitie.

‖ *Or, excommunicate.*

Chap.5.44.

o To be esteemed of men,

Chap.3.19. and 9.39.

Chap.3.17.

‖ *Or, condemne.*

‖ *Or, condemneth.*

Marke 16.16.

p For that day shall be the approbation of the Gospel,

Chap.1.9.

Mat.24.2.mar. 14.2.luk.22.2.

a Because he saw the danger great which was towardes them, therfore he tooke greater care for them,

Psal.89.36.and 110.4.and 132.11. Esay.9.7.Ezek.37.25.

b Which is, that the knowledge of him should be manifest thorow all the world.

Mat.10.39.and 16.25.mar.8.35. luke 9.24.and 17 33.

c If the loue thereof let him from comming to Christ.

h And so loseth it for Christes sake.

Chap.17.24.

‖ The reformation and restoring of those things, which were out of order.

Chap.3.14.

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

‖ Not onely the Iewes but also the Gentiles.

Psal.89.36.and 110.4.and 132.11. Esay.9.7.Ezek.37.25.

2 And when ᵇ supper was done, (& that the deuil had now put in the heart of Iudas Iscariot, Simons sonne, to betray him)

3 Iesus knowing that ᶜ Father had giuen all things into his handes, and that he was come from God, and went to God,

4 He riseth from supper and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a bason, & began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who saith to him, Lord, doest thou wash my feete?

7 Iesus answered and saide vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter saide vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I ᵈ wash thee not, thou shalt haue no part with me.

9 Simon Peter saide vnto him, Lorde, not my feete onely, but also the handes, and the head.

10 Iesus saide to him, He that is washed, needeth not, saue to ᵉ wash his feete, but is cleane euery whit: and ye are ᶠ cleane, but not all.

11 For he knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he sayd vnto them, Know ye what I haue done to you?

13 Ye call me Maister, and Lorde, and ye say well: for so am I.

14 If I then your Lorde, & Master, haue washed your feete, yee also ought to wash ᵍ one anothers feete.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verily, verily I say vnto you, ʰ The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If yee knowe these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, ⁱ He that eateth bread with me, hath ᵏ lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 ˡ Verily, verily I say vnto you, If I send any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was ᵐ troubled in the spirite, and testified, and said, Verily, verily I say vnto you, that one of you shall betray me.

22 ⁿ Then the disciples looked one on an other, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus ᵒ bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom he spake.

25 He then, as he leaned on Iesus breast, sayd vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, ᵖ Satan entred into him. Then sayd Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had sayd vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus sayd, ᵠ Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Litle children, yet a little while am I with you: ye shall seeke me, but as I sayde vnto the ʳ Iewes, Whither I go, can ye not come: also to you say I now.

34 ˢ A newe commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayd vnto him, Lorde, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe me now: but thou ᵗ shalt follow afterwards.

37 Peter sayde vnto him, Lord, why can I not followe thee now? ᵘ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 How he comforteth them to prepare vs a place. 6 The way, the truth and the life. 10 The father and Christ one. 13 How we should pray. 23 The promise vnto them that keepe his word.

AND hee sayde to his disciples, Let not your heart bee troubled: yee beleeue in God, ᵃ beleeue also in me.

2 In my fathers ᵇ house are many dwelling places: if it were not, I would haue told you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I will ᶜ come againe, and receiue you vnto my selfe, that where I am, there may yee be also.

4 And whither I goe, yee know, and the way ye know.

5 Thomas sayde vnto him, Lorde, wee ᵈ know not whither thou goest: how can we then know the way?

6 Iesus sayd vnto him, I am ᵉ the way, the truth, and the life: no man commeth vnto the Father, but by me.

7 If ye had known me, ye should haue known my Father also: and from henceforth ye know him, and haue seene him.

8 Philip sayde vnto him, Lorde, shewe vs the Father, and it sufficeth vs.

9 Iesus sayde vnto him, Haue I been so long time with you, and yet hast thou not known me, Philip? He that hath seene me, hath seene the Father: and how sayest thou then, Shewe vs the Father?

10 Beleeuest thou not that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me that I am in the Father, and the Father in me: or else beleeue me for the very workes sake.

12 Verily, verily I say vnto you, He that beleeueth in me, the workes that I do, shall he do also, and greater workes then these shall he do, because I go vnto my Father.

13 And whatsoeuer ye shall aske in my name, that will I do, that the Father may be glorified in the Sonne.

14 If ye aske any thing in my name, I will do it.

15 If ye loue me, keepe my commandements.

16 And I will pray the Father, and he shall giue you another ᶠ Comforter, that he may abide with you for euer,

17 Euen the Spirite of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leaue you ᵍ comfortlesse: I will come vnto you.

19 Yet a little while, and the world seeth me no more: but ye see me, because I liue, and ye shall liue.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandements, and keepeth them, he it is that loueth me: and he that loueth me, shall be loued of my Father, and I will loue him, and will shewe my selfe vnto him.

22 Iudas (not Iscariot) sayde vnto him, Lorde, how is it that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If a man loue me, he will keepe my words: and my Father will loue him, and we will come vnto him, and dwell with him.

24 He that loueth me not, keepeth not my words: and the word which ye heare, is not mine, but the Father which sent me.

25 These things haue I spoken vnto you, being yet present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you.

27 Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, neither let it be afraid.

28 Ye haue heard how I said vnto you, I go away, and come againe vnto you. If ye loued me, ye would reioyce, because I said, I go vnto the Father: for my Father is greater then I.

29 And now I haue told you before it come to passe, that when it is come to passe, ye might beleeue.

30 Hereafter will I not talke much with you: for the prince of this world commeth, and hath nothing in me.

31 But that the world may know that I loue the Father, and as the Father gaue me commandement, euen so I do. Arise, let vs go hence.

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b Which was the euening of the Passeouer.

c Sacram tooke full possession of him

d That is, to be continually purged of his corrupt affections and worldly cares which remaine dayly in vs. *Chap.15.3.*

e And make thee cleane from thy sinnes.

f To serue one another. *Chap.15.20.mat. 10.24.luke 6.40. Psal.41.9.*

g Vnder pretence of friendship seeketh his destruction.

h To wit, Christ and redeemer of the world. *Matth.10.40. luke 10.16.*

i For very horrour & indignation of such an abominable act, as Iudas should commit.

k He did openly shame. *Matth.26.21. Marke 14.18. Luke 22.21.*

l Their fashion was not to sit at table, but hauing their shooes off, and cushions vnder their elbowes, leaned on their bosome, as it were lying.

m Meaning, that his crosse shal ingender a marueilous glory, and that in it shall shine the infinite bountie of God. *Chap.7.34. Leuit.19.18. mat.22.39.chap. 15.12.1. iohn.4. 21.*

n Wherof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong. *Matth.26.33. mar.14.29.*

a For in so beleeuing, no troubles shal ouercome them.

b So that there is not onely place for him, but for all his.

c At the latter day, *Acts 1.11.*

d Here was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore in him,

and the truth, and the life. No man commeth vnto the Father, but by me.

7 If ye had known me, ye should haue known my Father also: and from henceforth ye know him, and haue seene him.

8 Philip said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, Haue I been so long time with you, and yet hast thou not known me, Philip? he that hath seene me, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, & the Father is in me? the wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

12 Verily, verily I say vnto you, he that beleeueth in me, the workes that I doe, shall he doe also, and greater then these shall he doe: for I goe vnto my Father.

13 And whatsoeuer ye aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commandements.

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortlesse: but I will come to you.

19 Yet a litle while, and the world shall see me no more: but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shalbe loued of my Father: and I will loue him, and will shewe myne owne selfe to him.

22 Iudas said vnto him (not Iscariot), Lord, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue me, he will keepe my wordes, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue told you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, neither let it be afraid.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verily reioyce, because I say, I goe vnto the Father: for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the prince of this world commeth, and hath nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

6 The fruite of tribulation, & mutuall loue betweene Christ & his members vnder the parable of the vine.
18 Of their common afflictions and persecutions,
26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

2 Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruit.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can ye except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branch and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in my loue.

10 If ye shall keepe my Commandements, ye shall abide in my loue, as I haue kept my Fathers Commandements, and abide in his loue.

11 These things haue I spoken vnto you that my ioy might remaine in you, and that your ioy might be full.

12 This is my Commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friendes.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his Master doeth: but I haue called you friendes: for all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen

f For the very fulnesse of the diuinitie remayneth in Christ.

g In that, that he is man.

h Who declareth his maiestie and vertue by his doctrine and miracles.

i This is referred to the whole bodie of the Church, in whom this vertue of Christ doth shine and remaine for euer. *Chap. 16.23. mat. 7.7. iames 1.5.*

k I haue comforted you whiles I was with you, but hereafter the holy Ghost shall comfort you, and preserue you.

l So he calleth the truth, which he worketh in vs the truth.

m Which thing he doeth by the vertue of his Spirit.

n He shall sensibly feele that the grace of God remaineth in him.

o But the brother of Iames.

p Whereby he admonisheth them not to haue respecte to the world, lest they should be drawen backe by euill example.

q That is, not his alone: for he had nothing separate from his Father.

r All comfort, and profe of this

f In that, that Christ is become man, to be Mediatour betweene God and vs.

s Satan executeth his rage and tyranny by the permission of God.

t Satan shall assaile me with all his force, but he shal not find that in me which he looketh for: for I am that innocent lambe without spot.

Matth. 13.28, Mark. 4.9. Luke 8.8.

g The word signifieth, to be diligent to do. faults to trip in.

h Which is selfe same word but called the because they preach it.

i But should haue seemed be innocent, had not dis red their mal

k In that the refused Chri taketh from all excuse w with they w haue iustified themselues, they had be very holy an without all

l That is, in holy Scripture *Psal. 35.19. Chap. 14.26, Luke 24.49.*

Chap. 13.10.

a We can bring forth no fruite, except we be ingrafted in Christ.

Matth. 15.13.

b We must be rooted in Iesus Christ by faith, which commeth of the word of God.

c So that ye follow Gods word which ye comprehend by faith.

d Wherewith I loue you.

e Perfect and entire.

Chap. 13.34. 1. Thes. 4.9. 1. Iob. 3.11. and 4.21.

b He bare them because they were bu weaklings.

i For if you consider, ye would reioyce

f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

Matth 28,19.

choſen you, and ordeined you, * that ye goe and bring foorth fruite, and that your fruite remaine, that whatſoeuer ye ſhall aſke of the Father in my Name, hee may giue it you.

17 Theſe things commaund I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would loue his owne: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.

Chap.13.16. matth.10.24. Matt.24.9.

20 Remember the word that I ſayd vnto you, * The ſeruant is not greater then his maſter. * If they haue perſecuted mee, they will perſecute you alſo: if they haue a kept my woorde, they will alſo keepe b yours.

a The word alſo ſignifieth, to be diligent to eſpie faults to trip one in.

b Which is the ſelfe ſame word, but called theirs becauſe they preach it.

21 But all theſe things will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.

22 If I had not come and ſpoken vnto them, they c ſhould not haue had ſinne: but now haue they no d cloke for their ſinne.

c But ſhould haue ſeemed to be innocent, if I had not diſcouered their malice.

23 He that hateth me, hateth my Father alſo.

24 If I had not done woorkes among them which none other man did, they had not had ſinne: but now haue they both ſeene, and haue hated both mee and my Father.

d In that they refuſed Chriſt, it taketh from them all excuſe wherewith they would haue iuſtified themſelues, as if they had bene very holy and without all ſinne.

25 But it is that the word might bee fulfilled, that is written in their e Law, * They hated me without a cauſe.

e That is, in the holy Scriptures. *Pſal.35.19. Chap.14.26. Luke 24.49.*

26 But when the Comforter ſhall come, * whom I will ſend vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witneſſe alſo, becauſe ye haue bene with me from the beginning.

CHAP. XVI.

1 He putteth them in remembrance of the croſſe, and of their owne infirmitie to come, 7 And therefore doeth comfort them with the promiſe of the holy Ghoſt. 16 Of the comming againe of Chriſt. 17 Of his aſcenſion. 23 To aske in the Name of Chriſt. 33 Peace in Chriſt, and in the world affliction.

THeſe things haue I ſayd vnto you, that ye ſhould not be a offended.

a And ſo ſhrinke from me.

2 They ſhall b excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice.

b *Greeke, put you out of the Synagogues.*

3 And theſe things will they doe vnto you, becauſe they haue not knowen the Father, nor me.

4 But theſe things haue I told you, that when the houre ſhall come, ye might remember, that I told you them. And theſe things c ſayd I not vnto you from the beginning, becauſe I was with you.

c He bare with them becauſe they were but newlings.

5 But now I goe my way to him that ſent me, & none of you aſketh me, d Whither goeſt thou?

d For if you did conſider, yee would reioyce.

6 But becauſe I haue ſayd theſe things vnto you, your hearts are full of ſorow.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you.

8 And when he is come, he will e reproue the world of ſinne, and of righteouſneſſe, and of iudgement:

e Or, conuince. This is to be vnderſtood of the comming of the holy Ghoſt when his vertue and ſtrengh ſhall ſhine in the Church.

9 Of f ſinne, becauſe they beleeue not in me:

10 Of g righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more.

11 Of h iudgement, becauſe the prince of this world is iudged.

f Whereſore the wicked muſt needes confeſſe that he was iuſt, and beloued of his Father, and not condemned by him as a blaſphemer or tranſgreſſer.

g Whom they ſhall know that I (whom they called the carpenters ſonne, and willed to come downe from the croſſe) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Epheſ.1.19, 20.

12 I haue yet i many things to ſay vnto you, but ye cannot beare them now.

h These things are conteined in the doctrine of the Apoſtles which onely is ſufficiene.

13 Howbeit, when hee is come which is the Spirite of trueth, he will leade you into all trueth: for hee ſhall not ſpeake of himſelfe, but whatſoeuer he ſhall heare, ſhall hee ſpeake, and he will ſhew you the things k to come.

i As touching the ſpirituall kingdome of God: For the Apoſtles knewe not that, till after the reſurrection.

14 He ſhall glorifie me: for he ſhall receiue of mine, and ſhall ſhew it vnto you.

15 All things that the Father hath, are mine: therefore ſayd I, that he ſhall take of mine, and ſhew it vnto you.

16 l A little while, and ye ſhall not ſee me: and againe, a little while, and ye ſhall ſee me: for I goe to my Father.

k Mine abſence ſhal not be long: for I wil ſend you the holy Ghoſt, who ſhall remaine with you for euer.

17 Then ſaid ſome of his diſciples among themſelues, What is this that he ſayth vnto vs, A little while, and ye ſhall not ſee me, and againe, a little while, and ye ſhall ſee me, and, For I goe to my Father?

18 They ſayd therefore, What is this that he ſaith, A little while? we knowe not what he ſayth.

19 Now Ieſus knewe that they would aſke him, and ſayd vnto them, Do ye enquire among your ſelues, of that I ſayd, A little while, and ye ſhal not ſee me: and againe, a little while, and ye ſhall ſee me?

20 Verily, verily I ſay vnto you, that ye ſhall weepe and lament, and the world ſhall reioyce: & ye ſhal ſorow, but your ſorow ſhall be turned to ioy.

21 A woman when ſhee trauaileth, hath ſorow, becauſe her houre is come: but aſſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And ye now therefore are in ſorow: but I will ſee you m againe, and your hearts ſhall reioyce, and your ioy ſhal n no man take from you.

l I From death I paſſe to glory, and ſo will I endue you with mine heauenly vertue.

23 And in that day ſhall ye aſke me n nothing. * Verily, verily I ſay vnto you, whatſoeuer ye ſhal aſke the Father in my Name, he wil giue it you.

m By the power and vertue of the holy Ghoſt.

24 Hitherto haue ye aſked p nothing in my Name: aſke, & ye ſhall receiue, that your ioy may be full.

n For it ſhall be grounded vpon my reſurrection and the grace of the holy Ghoſt.

o For ye ſhall haue perfect knowledge, and ſhall no more doubt as ye were wont. *Chap.14.13. matth.7.7. and 21.22. mar.11.24. Iohn 11.9. Iames 1.5.*

p In reſpect of that, that you ſhall obteine, if you aske in faith.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shal ye aske in my Name, and I say not vnto you, that I will q pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Jesus answered them, Do you beleeue now?

32 * Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with me.

33 These things haue I spoken vnto you, that s in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. *Chap.* 17. 8.

Matth. 26. 31. *mar.* 14. 27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s We haue rest & comfort when we are truly grafted in Christ.

CHAP. XVII.

1 *The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.*

THese things spake Jesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 * As thou hast giuen him t power ouer all flesh, that he should giue eternall life to all u them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the onely very God, & whom thou hast sent, Jesus x Christ.

4 I haue y glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: z thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, * and haue known surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for a the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the b childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are c not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euil.

16 They are not of the world, d as I am not of the world.

17 ‖ e Sanctifie them with thy trueth: thy word is trueth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may bee f sanctified through the trueth.

20 I pray not for these alone, but for them also which shall beleeue in me, through their word,

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the g world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I h haue giuen them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfite in one, & that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be i with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou louedst mee before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in k them.

Matth. 28. 18.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8. 29, 30. *Ephes.* 1. 4, 5. *Coap.* 16. 27.

f That is, the reprobate.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called, not onely for that he perished, but because God had appointed & ordained him to this ende, Acts 1. 16, 18. and 4. 27, 28. *Psal.* 109, 7.

i But are separated by the spirit of regeneration.

‖ *Or, consecrate them to thy seruice.*

k Renew them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and patterne of perfite felicity. *Chap.* 12. 26.

o That they may profite, and grow vp in such sort, that in the ende they may enioy the eternall glory with me

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 *Christ is betraied.* 6 *The words of his mouth smite the officers to the ground.* 10 *Peter smiteth off Malchus eare.* 13 *Iesus is brought before Annas and Caiaphas,* 25 *Where Peter denieth him,* 36 *He telleth Pilate what his kingdome is.*

WHen Jesus had spoken these things, hee went forth with his disciples ouer the a brooke * Cedron, where was a garden, into the which hee entred, and his disciples.

2 And Judas, which betraied him, knew also the place: for Jesus oft times resorted thither with his disciples.

a Which was a deepe valley through which a streame ran after a great raine. 1. *King.* 15. 13. *mat.* 26. 36. *mar.* 14. 32. *luke* 22. 39

3 * Judas

3 *Iudas then after he had receiued a band of men & officers of the high Priests, & of the Pharisees, came thither with lanterns, and torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus sayd vnto them, I am he. Nowe Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went backwards, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the worde might be fulfilled which he spake, *Of them which thou gauest me, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shal I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to *d Annas first (for he was father in law to Caiaphas, which was the hie Priest *e that same yeere)

14 *And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ *Now Simon Peter followed Iesus and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus vnto the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayde the mayde that kept the doore vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake *openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I sayd nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they know what I sayd.

22 When he had spoken these things, one of the officers which stoode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ *Now Annas had sent him bound vnto Caiaphas the hie Priest.

25 *And Simon Peter stoode and warmed himselfe, and they sayde vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ *Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, lest they shoulde be *defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered and sayde vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take *h ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, It is not *i lawfull for vs to put any man to death.

32 It was that the word of Iesus *might be fulfilled which he spake, signifying what death he should die.

33 *So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priestes haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, *My kingdome is not of this *k worlde: if my kingdome were of this worlde, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a king: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

38 Pilate sayde vnto him, *What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 *But you haue a *custome, that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 *Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate could not asswage the rage of the Iewes against Christ, hee deliuereth him vp with

Matth.26.47. marke 14.43. luke 22.47.

h The which he had obteined of the gouernour of the Temple.

Chap.17.12.

c He both spareth their bodies and also sueth their soules.

Luke 3.2.

d Who sent Christ vnto Caiaphas the hie Priest bound.

e Although this office was for time of life by Gods ordinance, yet the ambition and dissension of the Iewes caused the Romanes fro time to time to change it, either for briberie or fauour.

Chap.11.50. Matth.26.58. mar.14.54. luke 22.54.

f That is, frankly and plainely.

Matth.26.57. mar.14.53. luke 22.54.

g After that Caiaphas had first sent him to him.

Matt.26.69,70. mar.14.67. luke 22.55,56,57.

Matt.27.2. mar. 15.1. luke 23.1.

Act.10.28. and 11.3.

h He speaketh disdainefully, because they were so bent against all right and equitie.

i As if they should say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romanes to punish with death.

Matth.20.19. Matth.27.11. marke 15.2. luke 23.3.

k It standeth not in strength of men nor in worldly defence.

l This was a mocking and disdainefull question.

Matth.27.15. marke 15.6. luke 23.17.

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quite wicked transgressers.

Acts 3.14.

his superscription to be hanged betweene two theeues. 23 *They cast lottes for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke.* 33 *Dieth, and his side is pearced, and taken downe from the crosse.* 38 *He is buried.*

Matth.27.27. mar.15.16,17.

THen * Pilate tooke Iesus and scourged him.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And saide, Haile, King of the Iewes. And they smote him with their rodds.

4 Then Pilate went foorth againe, and said vnto them, Behold, I bring him foorth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, b Beholde the man.

b He spake in mockerie, because Christ called himselfe King.

6 Then when the hie Priestes and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no fault in him.

7 The Iewes answered him, Wee haue a lawe, and by our lawe hee ought to die, because hee made himselfe the c Sonne of God.

c Christ was in deede the Sonne of God, and therfore might iustly call himselfe so without breach of the Law: wherefore their coloured accusation was fully applied.

8 ¶ When Pilate then heard that word, he was more afraid,

9 And went againe into the common hal, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no d power at all against me, except it were giuen thee from aboue: therefore hee that deliuered mee vnto thee, hath the greater sinne.

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that word, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the e Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the preparation of the Passeouer, and about the f first houre: and hee sayde vnto the Iewes, Beholde your King.

f Which was mid-day.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The high Priests answered, Wee haue no King but Cesar.

16 Then deliuered hee him vnto them to be crucified. * And they tooke Iesus, and led him away.

Matth.27.32. mar 15.21. luke 23.26.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrewe, g Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in h Hebrewe, Greeke, and Latine.

h Because all nations might vnderstand it.

21 Then sayde the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that hee sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coate: and the coate was without seame, wouen from the toppe throughout.

Matth.27.35. marke 15.24. luke 23.34.

24 Therefore they sayde one to another, Let vs not deuide it, but cast lottes for it, whose it shall be. This was that the i scripture might be fulfilled, which saith, * They parted my garments among them, and on my coate did cast lottes. So the souldiers did these things in deede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ.

Psal.22.18.

25 ¶ Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of k Cleopas, and Marie Magdalene.

k *Or, Clopas.*

26 And when Iesus saw his mother, and the disciple standing by, whom hee loued, he sayd vnto his mother, Woman, beholde thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he sayd, I thirst.

Psal.69.22.

29 And there was set a vessell full of vineger: and they filled a sponge with vineger, and l put it about m an hyssope stalke, and put it to his mouth.

k Or, stalked vpon an hyssope stalke.

l It may appeare that the crosse was not hie, seeing a man might reach Christs mouth with an hyssope stalke, which as appeareth, 1. King. 4.33. was the lowest among herbes, as the cedar was highest among trees.

30 Now when Iesus had receiued of the vineger, he sayd, * It is finished, and bowed his head, and gaue vp the ghost.

m Mans saluation is perfected by the onely sacrifice of Christ, and all the ceremonies of the Law are ended.

31 The Iewes then (because it was the n Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an o hie day) besought Pilate that their legs might be broken, and that they might be taken downe.

n Because the day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

o Which declareth that he was dead in deede, & he rose againe from death to life.

34 But one of the souldiers with a speare p pearced his side and foorthwith came there out blood and water.

35 And hee that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleeue it.

36 For these things were done, that the * Scripture should be fulfilled, Not a bone of him shall be broken.

Exod.12.46. numb.9.12.

37 And againe another Scripture saith, * They shall see him whome they haue

Zech.12.10.

thirst

thrust through.

Matth.27.57. mark.15.42,43. luke 23.50,51.

38 And after these things Ioseph of Arimathea, (who was a disciple of Iesus, but p secretly for feare of the Iewes) beseought Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

p That is to say, before Christes death, but now he declareth him selfe manifestly. Chap.3.2.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrche and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

q This honourable burial was as a preparation and entry vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layd.

42 There then layde they Iesus, because of the Iewes Preparation day, for the sepulchre was neere.

CHAP. XX.

1 Marie Magdalene commeth to the sepulchre 3 So do Peter and John. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

Mark.16.1. luke 24.1.

NOwe the first day of the weeke came Marie Magdalene, early when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

a She departed from home before day, and came thither about the sunne rising, Mar.16.2.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and sayde vnto them, They haue taken away the Lorde out of the sepulchre, and we knowe not where they haue layde him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And her stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

Or, napkin.

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the b other disciple, which came first to the sepulchre, and he sawe it, and c beleeued.

b That is, John which wrote this Gospel.

c He beleeued that Christes body was taken away according as Mary reported.

9 For as yet they knewe not the Scripture, that he must rise againe from the dead.

10 And the disciples went away againe vnto their ‖ owne home.

Or, to their company.

11 But Mary stood without at the sepulchre weeping: and as shee wept, shee bowed her selfe into the sepulchre,

Matth.28.1. mark.16.5.

12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they sayd vnto her, Woman, why weepest thou? She sayde vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When she had thus sayd, shee turned her selfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardiner, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus sayth vnto her, Marie. Shee turned her selfe, and sayd vnto him, Rabboni, which is to say, Master.

17 Iesus sayth vnto her, Touch me not: for I am not yet d ascended to my Father, but go to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your e God.

d Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her minde by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the father.

e That is, the disciples: for hee was the first borne among many brethren, Psal.22,22,23. rom.8.29. colos.1.18.

f He is our father & our God, because Iesus Christ is our brother. Mat.28.10. Iohn 20.17. Heb.2.11.

18 Mary Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and sayd to them, b Peace be vnto you.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Acts 5.19. and 12.10.

h Or, all prosperitie: which maner of greeting the Iewes vsed.

20 But when he had so sayde, hee shewed vnto him his handes, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then sayde Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when hee had said that, he i blewe on them, and sayd vnto them, Receiue the holy Ghost.

i To giue them greater power and vertue to execute that weightie charge that he would commit vnto them. Matth.18.18. Or, blew.

23 Whosoeuers sinnes yee remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

Iohn.20.22.1.cor.15.5.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord: but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the k print of the nayles, and put mine hand into his side, I will not beleeue it.

k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason. Chap.20,25.

26 ¶ And eight dayes after againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After, sayde he to Thomas, Put thy finger here, and see mine handes, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered, and sayde vnto him, Thou art my Lord, and my God.

29 Iesus sayde vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue l not seene, and haue beleeued.

l Because she was too much addicted to the corporall presence, Christ teacheth her to lift vp her minde by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the father.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to feede his sheepe. 18 He foreweameth him of his death. 25 Of Christs many fold miracles.

AFter these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter sayd vnto them, I goe a fishing. They sayd vnto him, We also will goe with thee. They went their way, and entred into a ship straight way, & that night caught they nothing.

4 But when the morning was nowe come, Iesus stood on the shore: neuertheles the disciples knew not that it was Iesus.

Or, children.

5 Iesus then sayd vnto them, Sirs haue ye any meate? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out and they were not able at all to draw it, for the multitude of fishes.

a Albeit they knew him not, yet they followed his counsell, because they had all night taken paines in vaine.

7 Therefore sayd the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lorde, he girded his [b] coate to him (for hee was naked) and cast himselfe into the sea.

b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his neither parts, and also letted not his swimming.

8 But the other disciples came by ship (for they were not farre from land, but as it were two hundreth cubites) and they drewe the net with fishes.

9 As soone then as they were come to lande, they saw hote coales, and fishe layde thereon and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon peter stepped foorth and drew the net to land full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, [c] louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. Hee sayde vnto him, Feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou me? Peter was sory because hee sayd to him the third time, Louest thou me: and sayde vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde vnto him, Feede my sheepe.

17 He sayde vnto him the [d] third time, Simon the sonne of Iona, louest thou me? Peter was sory because hee sayd to him the third time, Louest thou me: and sayde vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde vnto him, Feede my sheepe.

18 Certily, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch foorth thine handes, and another shall [e] gird thee, and lead thee whither thou wouldest not.

19 And this spake he, signifying by what death hee should glorifie God. And when he had sayde this, he sayd to him, Followe me.

20 Then Peter turned about, and saw the disciple whom Iesus loued, following, which had also [f] leaned on his breast at supper, and had sayde, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, hee said to Iesus, Lord, what shal this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testifieth of these things and wrote these things, and we know that his testimonie is true.

25 [g] Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde could not conteine the bookes that should be written. Amen.

c The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt be tyed with bands and coards: and whereas now thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall utter a sore resist, *Chap.* 13. 23.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and prayse his mercy

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mind full of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mighty power appeareth, who notwithstanding that Satan and the worlde resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the worlde with the sound of his Gospell. And here in the beginning of the Church, and in the increase thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrowe the Gospell: hee raiseth conspiracies, tumults, commocions, persecutions, slanders, and all kinde of cruelty. Againe wee shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

to

to follow their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet nevertheleſſe God turneth the troubles, persecutions, imprisonings and tentations of his to a good issue, giving them at it were, in sorow, joy: in bonds freedome: in prison, deliverance: in trouble, quietnesse: in death, life. Finally, this booke containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall poynts of our faith: so that this onely historie in a maner may bee sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The words of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

THE former treatise, O Theophilus, of al that Iesus began to a doe, and teach,

2 Untill the day, that hee was taken vp, after that he through the holy Ghost, had giuen b commandements vnto the c Apostles, whom hee had chosen:

3 To whom also hee presented himselfe alive after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the d kingdome of God.

4 And when hee had e gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the father, f which (sayd he) ye haue heard of me.

5 g For Iohn in deed baptized with water, but ye shall bee baptized with the h holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou i at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to knowe the k times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be l witnesses vnto mee both in Ierusalem, and in all Iudea, and in Samaria, and vnto the m vttermost part of the earth.

9 n And when he had spoken these things, while they beheld, he was o taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, p two men stood by them in white apparell,

11 Which also sayd, Yee men of Galile, why stand yee q gazing into heauen? This Iesus which is taken vp from you into heauen, shall r so come, as ye haue seene him goe into heauen.

12 Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, containing a s Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew and Matthewe, Iames the sonne of Alphæus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one t accord in u prayer and supplication with the x women, and Mary the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayde, (nowe the number of y names that were in one place, were about an hundreth and twentie)

16 Ye men and brethren, this z Scripture must needes haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained a fellowship in this ministration.

18 Ye therefore hath purchased a field with the b reward of iniquitie: and when he had thrown downe himselfe headlong, hee brast asunder in the mids, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, c Let his habitation be voyd, and let no man dwell therein: d also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was e conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them be made a witnesse with vs of his f resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two g thou hast chosen,

25 That

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Whom as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should be all witnesses of his ascension. *Luke* 24.49. *Iohn* 14.26. *and* 15.26. *and* 16.7. *Matth.* 3.11. *marke* 1.8. *luke* 3.16. *Iohn* 1.26. *chap.* 2.2. *and* 11.16. *and* 19.4.
f That is, with those spirituall graces, which Iesus onely giueth by his Spirit.
g This declareth Gods impatience, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections, Reade Zachar. 6.14.
h For this passeth our capacitie, and God refraineth it to himselfe.
i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke* 24.51.
l Whereby they knew certainely that he went.
m Which were Angels in mens forme.
n And while him with carnall eyes.

o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patterne to learne howe to dispose our selues to receiue the gifts of the holy Ghost.
r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.
‖ *Or, wives.*
‖ *Or, men.*
s The offence which might haue come by Iudas fall, is herby taken away, because the Scripture had so forewarned. *Psal.* 41.9. *Iohn* 13.27. *and* 18.2,3.
‖ *Or, portion.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing. *Matth.* 27.5. *Psal.* 69.25.
‖ *Or, ministerie.*
‡ *Greeke, went in and went out.*
u In that he mentioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent of an Apostle, that he that should take in hand that excellent office might be chosen by the authoritie of God.

25 That hee may take the roome of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his owne
place.
26 Then they gaue forth their lots: and
the lot fell on Matthias, and hee was by a
common consent counted with the eleuen A-
postles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 Whom Peter had stopped the mouthes of the mockers, beeseecheth by the visible graces of the holy Spirite that Christ is come. 41 Hee baptiseth a great number that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalem, at the feast, Exo.23.16. Leuit.23.16. Deut.16.9. because the thing might not onely be knowen there, but also through the world.
b That is, the Apostles. *Chap.1.5. and 11. 15. and 19.6. matth.3.11. mar.1.8. luke 3.16.*
c Whereby is signified the holy Ghost.
d This signe agreeth with the thing which is signified thereby.
e To declare the vertue and force that should be in them.
‖*Or, in speeche.*
f How the Apostles spake diuers languages.
g For they could speake all languages, so that they were able to speake to euery man in his owne language.
‖*Or, those that dwelt at Rome.*
h Whose ancestors were not of the Iewish natiō, but were conuerted to the Iewes religion, which their children did professe.
i That is, such as were conuerted to the Iewish religion, which were before Paynims & idolaters.
k There is no marke of God so excellent, which the wicked scoffers doe not deride.
‖*Or, sweete.*

AND when the a day of Pentecost was
come, they were b all with one accord in
one place.
2 And c suddenly there came a sound
from heauen, as of a rushing and mightie
d winde, and it filled al the house where they
sate.
3 And there appeared vnto them clouen
e tongues, like d fire, and it sate vpon each
of them.
4 And they were all filled with the holy
Ghost, and began to speake with other
tongues, as the spirit gaue them ‖ vtterance.
5 And there were f dwelling at Ierusalem
Iewes, men that feared God, of euery nati-
on vnder heauen.
6 Now when this was g noised, the mul-
titude came together, and were astonied, be-
cause that euery man heard them speake his
owne language.
7 And they wondered all, and marueil-
led, saying among themselues, Beholde, are
not all these which speake, of Galilee?
8 Howe then heare wee euery man our
owne h language, wherein we were borne?
9 Parthians, and Medes, and Elā-
mites, and the inhabitants of Mesopota-
mia, and of Iudea, and of Cappadocia, of
Pontus, and Asia,
10 And of Phrygia, and Pamphylia, of
Egypt, and of the parts of Lybia, which is
beside Cyrene, and ‖ strangers of Rome, and
k Iewes, and ‖ Proselytes,
11 Cretes, and Arabians: we heard them
speake in our owne tongues the wonderfull
works of God.
12 They were all then amazed, and doub-
ted, saying one to another, What may this
be?
13 And others k mocked, and said, They
are full of new wine.
14 ¶ But Peter standing with the elē-
uen, lift vp his voyce, and sath vnto them, Ye
men of Iudea, and ye all that inhabite Ieru-
salem, be this knowen vnto you, and hear-
ken vnto my words.
15 For these are not drunken, as ye sup-
pose, since it is but the third houre of the day.
16 But this is that, which was spoken
by the l Prophet * Ioel,
17 And it shall be in the last dayes, saieth
God, I will powre out of my spirit vpon all
* flesh, and your sonnes, and your daughters
shall prophesie, and your yong men shall see
visions, and your * olde men shall dreame
dreames.
18 And on my seruants, and on mine
handmaides I will * powre out of my Spi-
rite in those dayes, and they shall prophe-
sie.
19 And I will shewe wonders in heauen
aboue, and tokens in the earth beneath,
blood, and fire, and the vapour of smoke.
20 * The ‖ Sunne shall bee turned into
darknesse, and the Moone into blood, be-
fore that great and notable day of the Lord
come.
21 And it shall be, * that whosoeuer shall
call on the ‖ Name of the Lord, shall bee sa-
ued.
22 Yee men of Israel, heare these words,
Iesus of Nazaret, a man approoued of God
among you with great workes, and won-
ders, and signes, which God did by him in
the middes of you, as yee your selues also
know:
23 Him, I say, haue ye taken by the hands
of m the wicked, being deliuered by the n de-
terminate counsell, and ‖ foreknowledge of
God, and haue crucified and slaine:
24 Whom God hath raised vp, and loo-
sed the o sorowes of death, because it was
vnpossible that he should be holden of it.
25 For Dauid sayeth concerning him, * I
beheld the Lord alwayes before me: for hee
is at my * right hand, that I should not bee
shaken.
26 Therefore did mine heart reioyce, and
my tongue was glad, and moreouer also my
flesh shall rest in * hope,
27 Because thou wilt not leaue my ‖ soule
in graue, neither wilt suffer thine holy one
to ‖ see corruption.
28 Thou hast shewed mee the p wayes of
life, and shalt make me full of ioy with thy
countenance.
29 Men & brethren, I may boldly speake
vnto you of the Patriarke Dauid, * that he
is both dead and buried, and his sepulchre re-
maineth with vs vnto this day.
30 Therefore, seeing he was a * Prophet,
and knewe that God had * sworne with an
othe to him, that of the fruite of his loynes
hee would raise vp Christ concerning the
flesh to set him vpon his throne,
31 Hee knowing this before, spake of the
resurrection of Christ, that * his ‖ soule should
not be left in * graue, neither his flesh should
‖ see corruption.
32 This Iesus hath God raised vp, wher-
of we all are witnesses.

l He expoundeth Ioels minde without binding himselfe to his words. *Ioel 2.28. isa.44.3.*
m Or man: meaning yong and olde, man and woman.
n Meaning, that God will shewe himselfe very familiarly and plainely, both to olde and yong.
o Euen in great abundance. *Ioel.2.31.*
p God will shew such signes of his wrath through all the world, that men shall be no lesse amased, then if the whole order of nature were changed. *Ioel 2.32. rom.10.13.*
q He teacheth this remedy to auoyd the wrath and threatnings of God, and to obtaine saluation.
r God caused their wickednesse to set foorth his glory contrary to their mindes.
s As Iudas treason and the Iewes cruelnie towards Christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also ‖ rected by his immutable counsel to a most blessed ende.
‖*Or, prouidence.*
t Both as touching the paine, and also the horrour of Gods wrath and curse.

Psal.16.8,9. u To signifie that nothing can comfort vs in our afflictions, except we know that God is present with vs. x Our hope standeth in Gods defence. ‖*Or, life, or person.* ‖*Or, flesh.* y In restoring me from death to life. *1. King.2.10. chap.13.36.* z And so knewe by reuelation and speciall promise that which els hee could not haue knowen. *Psal.132.11. Psal.16.10. chap.13.35.* ‖*Or, person.* a The word signifieth a place where one can see nothing.
‖*Or, sicke.*

b By the vertue and power.
c He obtained of his father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them, *Psal.*110.1.
d And therefore Christ doeth farre excell Dauid.
e Christ is the onely redeemer vnto whom all powers are subiect and must obey.
f That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buried, risen, and ascended to heauen.
g He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof consisteth in Iesus Christ.
h The visible signes.
i Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.
‖ *Or, protested before God,* ‖ *Or, perfect,*

33 Since then that he by the b right hand of God hath bene exalted, and hath c receiued of his Father the promise of the holy Ghost, hee hath shed foorth this which ye now see and heare.
34 For Dauid is not ascended vnto heauen, but he sayth, * The Lorde sayde to my Lord, d Sit at my right hand,
35 Vntill I e make thine enemies thy footestoole.
36 Therefore, let all the house of Israel knowe for a surette, that God hath f made him both Lord, and Christ, this Iesus, whom ye haue crucified.
37 Now when they heard it, they were pricked in their hearts, and sayd vnto Peter and the other Apostles, Men and brethren, what shall we doe?
38 Then Peter sayd vnto them, Amend your liues, and g bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes: and yee shall receiue the h gift of the holy Ghost.
39 For the promise i is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lorde our God shall call.
40 And with many other words he ‖ besought, and exhorted them, saying, Saue your selues from this froward generation.
41 Then they that gladly receiued his worde, were baptized: and the same day, there were added to the Church about three thousand ‖ soules.
42 And they continued in the Apostles doctrine, and k fellowship, and l breaking of bread, and prayers.
43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.
44 And all that beleeued, were in one place, and had all things m common.
45 And they solde their possessions and n goods, and parted them to all men, as euery one had neede.
46 And they continued dayly with one accord in the Temple, * and o breaking bread ‖ at home, did eate their meate together with gladnesse and singlenesse of heart,
47 Praysing God, and hau fauour with all the people: and the Lorde added to the Church p from day to day, such as should be saued.

2 And a certaine man which was a cripple from his mothers wombe, was caried, whome they layde dayly at the gate of the Temple called Beautifull, to aske q almes of them that entred into the Temple.
3 Who seeing Peter and John, that they would enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with John, sayd, Looke on vs.
5 And he gaue heed vnto them, trusting to receiue some thing of them.
6 Then sayd Peter, Siluer and golde haue I none, but such as I r haue, that giue I thee: In the s Name of Iesus Christ of Nazaret, rise vp, and walke.
7 And hee tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receiued strength.
8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praysing God.
9 And all the people saw him walke, and praysing God,
10 And they knew him, that it was hee which sate for the almes at the Beautifull gate of the Temple: and they were amazed, and sore astonied at that which was come vnto him.
11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Solomons.
12 So when Peter sawe it, hee answered vnto the people, Ye men of Israel, why marualle ye at this? or why looke ye so stedfastly on vs, as though by our owne t power or godlinesse, wee had made this man goe?
13 The God of Abraham, and Isaac, and Iacob, * the God of our Fathers hath glorified his Sonne Iesus, whome yee betrayed, and denied in the presence of Pilate, when hee had iudged him to bee deliuered.
14 * But ye denied the holy one and the iust, and desired a u murtherer to bee giuen you,
15 And killed the Lorde of life, whome God hath raised from the dead, whereof we are witnesses.
16 And his x Name hath made this man sound, whome yee see, and knowe, through faith in * his ‖ Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.
17 And nowe, brethren, I knowe that through y ignorance yee did it, as did also your z gouernours.
18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing a shall come from the presence of the Lord.
20 And he shal send Iesus Christ, which before was preached vnto you.
21 Whom the heauen must b contrine vn-

k Which standeth in brotherly loue, and liberalitie, Roman.15.26. 2.Cor.9.13. Hebr.13.16. l Which was the ministration of the Lords Supper. *Chap.*4.32. m Not that their goods were mingled all together: but such order was obserued that euery man frankly relieued anothers necessitie. *Chap.*10.7. n They did eate together, and at these feastes did vse to minister the Lords Supper, 1.Cor.11. 21. Iude 12. ‖ *Or, from house to house.* o Whereby we see that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people,

a Which is with vs, three a clocke after noone,

NOwe Peter and John went vp together into the Temple, at the a ninth hour of prayer.

q Because his disease was incurable, he gaue himselfe to liue of almes.
r He had the gift of healing sicknesses.
s In the vertue of Iesus: for Christ was the authour of this miracle, and Peter was the minister.
t He correcteth the abuse of men, who attribute that to mans holinesse, which onely appertaineth to God. *Chap.*3.30. *Mat.*17.20. *marke* 15.12. *luke* 23.18. *iohn* 18.40.
u To wit, Barrabbas.
x To wit, Gods name, whereby it appeareth that they did striue against God. 1. *Pet.*1.21. ‖ *Or, in Christ.*
y He doeth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.
z He meaneth some, and not all.
a When Iesus shall come to iudge the world, ye shall know that he will be your redeemer, and not your iudge.
b We therefore beleeue of Christ, that he is in none other place.

m Which is begun and continueth: but the full accompliſhment and perfection is deferred to the laſt day. *Deut.18.15. chap.7.37.*

n Of the ſtocke of Abraham,

o Becauſe they came of the ſame nation, and therefore were heires of the ſame promiſe which appertained to the whole body of the people, *Gen.12.3. Galat.3.8.*

p Both Iewe and Gentile.

q None are bleſſed but in Chriſt. r So that our regeneration and newntelle of life is incloſed vnder this bleſſing.

till the time that all things m bee reſtored, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.

22 * For Moſes ſayd vnto the Fathers, The Lord your God ſhall raiſe vp vnto you a Prophet, euen of your n brethren like vnto me: ye ſhall heare him in all things, whatſoeuer he ſhall ſay vnto you.

23 For it ſhall bee, that every perſon, which ſhall not heare that Prophet, ſhall bee deſtroyed out of the people.

24 Alſo all the Prophets from Samuel, and thenceforth as many as haue ſpoken, haue likewiſe foretold of theſe dayes.

25 Ye are the o children of the Prophets, and of the couenant, which God hath made vnto our fathers, ſaying to Abraham, * Euen in thy ſeede ſhall all the p kinreds of the earth be q bleſſed.

26 Firſt vnto you hath God rayſed vp his Sonne Ieſus, and him hath hee ſent to bleſſe you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of priſon preach the Goſpel boldly. 10 They confeſſe plainely the Name of Chriſt. 16 They are commanded to preach no more in that Name. 24 They pray for the good ſucceſſe of the Goſpel. 32 The increaſe, vnitie, and charitie of the Church.

AND as they ſpake vnto the people, the Prieſts and the a Captaine of the temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Ieſus Name the b reſurrection from the dead.

3 And they layde handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde beleeued, and the number of the men was about c fiue thouſand.

5 ¶ And it came to paſſe on the morow, that their rulers, and Elders, and Scribes were gathered together at Ieruſalem,

6 And Annas the chiefe Prieſt, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the hie Prieſts.

7 And when they had ſet them before them, they aſked, By what power, or d in what Name haue ye done this?

8 Then Peter full of the e holy Ghoſt, ſayd vnto them, Ye rulers of the people, and Elders of Iſrael,

9 Foraſmuch as wee this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazaret, whome ye haue crucified, whome God rayſed againe from the dead, euen by him doeth this man ſtand here before you whole.

11 * This is the ſtone caſt aſide of you g builders, which is become the head of the h corner.

12 Neither is there ſaluation in any other: for among men there is giuen none other name i vnder heauen, whereby wee muſt be ſaued.

13 Now when they ſawe the boldneſſe of Peter and Iohn, and vnderſtood that they were vnlearned men, and without knowledge, they marueiled, and knewe them, that they had bene with Ieſus:

14 And beholding alſo the man which was healed ſtanding among them, they had nothing to ſay againſt it.

15 Then they commaunded them to goe aſide out of the Councell, and k conferred among themſelues,

16 Saying, What ſhall we doe to theſe men? For ſurely a manifeſt ſigne is done by them, and it is openly knowen to all them that dwell in Ieruſalem: and wee cannot denie it.

17 But that it bee noyſed no farther among the people, let vs threaten and charge them that they ſpeake henceforth to no man in this l Name.

18 So they called them, and commaunded them, that in m no wiſe they ſhoulde ſpeake or teach in the name of Ieſus.

19 But Peter and Iohn anſwered vnto them, and ſayd, Whether it bee right in the ſight of God, to obey you rather then God, iudge ye.

20 For we cannot but ſpeake the things which we haue n ſeene and heard.

21 So they * threatned them, and let them goe, and found nothing how to punish them, becauſe of the people: for all men prayſed God for that which was done.

22 For the man was aboue fourtie yeere olde, on whom this miracle of healing was ſhewed.

23 Then aſſoone as they were let goe, they came to their p fellowes, and ſhewed all that the hie Prieſtes and Elders had ſayde vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and ſayd, O Lord, thou art the God which haſt made the heauen and the earth, the ſea, and all things that are in them.

25 Which q by the mouth of thy ſeruant Dauid haſt ſayd, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt.

27 For r doubtleſſe, againſt thine holy Sonne Ieſus, whom thou haddſt ſ anoynted, both Herode and Pontius Pilate, with the Gentiles and the people of Iſrael gathered themſelues together,

28 To doe whatſoeuer thine t hand, and thy u counſell had determined before to bee done.

29 And nowe, O Lorde, beholde their x threatnings, and y graunt vnto thy ſeruants with all boldneſſe to ſpeake thy worde,

30 So that thou ſtretch forth thine hand, that healing, and ſignes, and wonders may bee done by the name of thine holy Sonne Ieſus.

31 And when as they had prayed, the place was ſhaken where they were aſſembled

a It is to bee thought that this was the captaine of the Romanes garriſon.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increaſed to this number.

d By whoſe authoritie or commandement?

e For he could not haue ſo ſpoken of himſelfe.

f Iudges ought not to condemne, but approue and commend that which is well done. *Pſal.118.22 Iſa. 28.16. mat.21. 42. mar.12.10. luke 20.17. rom. 9.33. 1 pet.2.7.*

g Meaning, Prieſts, Elders, and gouernours.

h For to vphold the weight and force of the building.

i That is, none other cauſe or meane.

k The wicked ſtill rage againſt Chriſt, though their owne conſcience do condemne them.

l They gaue commandement to preach Chriſt no more.

m They preferre their authoritie to the ordinance of God.

n To the intent that we ſhould beare witnes, and preach them.

o God hath put a ring thorow the wickeds noſes, ſo that he ſlayeth them from their miſchiuous purpoſes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promiſe, who had aſſured that he would enlarge the kingdome of Chriſt. *Pſal.2.1.*

r This is the verifying of the propheſie.

ſ And appointed to be king.

t Power, and iuſtice.

u All things are done by the force of Gods purpoſe, according to the decree of his wil, Ephe.1.11.

x Aſſwage their rage and malice which they enterpriſe againſt thee.

y They ſeeke not how to liue at eaſe, but whereby they may moſt glorifie God.

UMI

k This was a sign of Gods presence and the performance of his promise.

a Ths boldnesse and constancie declared that their prayer tooke effect.

b Of one mind, will, consent, and affection.

c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute.

Chap.2.44.

d As the Apostles suffred none to lack, so S. Paul commaundeth that no idle loyterers be maintained, 2. Thess. 3.10.

e The goods were not alike diuided among all, but as euery man had want, so was his necessitie moderately relieued.

sembled together, and they were all [a] filled with the holy Ghost, & they spake the word of God [b] boldly.

32 And the multitude of them that beleeued, were of one heart, & of one [b] soule: neither any of them sayd, that any thing of that which he possessed, was his [c] owne, but they had all things [d] common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them that [d] lacked: for as many as were possessours of lands or houses, sold them, & brought the price of the things that were sold,

35 And laid it down at the Apostles feet, and it was distributed vnto euery man, [e] according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Whereas he had land, sold it, & brought the money, and laide it downe at the Apostles feete.

CHAP. V.

1 The hypocrisie of Ananias and Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bold confession before the Councell. 34 The counsell of Gamaliel. 40 The Apostles are beat, and reuoyce in trouble.

a Which signified their sacriledge, distrust, and hypocrisie.

b Who moued thy heart to sell thy possession? whereas thou turnest part to another vse, as if God did not see thy dissimulation.

c His sinne therfore was so much greater in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common vse.

e Because & God so disposed it.

f And to mocke him as if he should not haue knowen your craftie fetch,

which declared that when men do any thing of an euill conscience, they do not onely pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe prouoke, as it were purposly, whether God be righteous and almightie.

BUt a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And [a] kept away part of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy [b] Ghost, & keepe away part of the price of the possession?

4 Whiles it remained, [c] appertained it not vnto thee? and after it was sold, was it not in thine owne [d] power? howe is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now whē Ananias heard these words, he fell downe, and gaue vp the ghost. Then great feare came on al them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it [e] came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue yee agreed together, to [f] tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall cary thee out.

10 Then fell she downe straightway at his feete, & yeelded vp the ghost: & the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on al the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other [a] durst no man ioyne himselfe to them: neuertheless the people [b] magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and laid them on beds, and couches, that at the least way the shadow of Peter, when hee came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the [a] Sadducees) and were full of [b] indignation,

18 And layd handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lorde by night opened the prison doores, and brought them forth, and sayd,

20 Goe your way and stand in the Temple, and speake to the people all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and tolde it,

23 Saying, Certainely wee founde the prison shut as sure as was possible, and the keepers [a] standing without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned.)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

g Because of their owne euil consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these strange [illegible]

h [illegible] they gaue him great prayse.

i Which then were the chiefe among them.

k They were full of blinde zeale, emulation and iealousie, in defence of their superstition.

l That is, of the liuely doctrine, whereby the way to life is declared.

m So that there was no fraud nor deceit, nor negligence: but it liuely setteth foorth the power of God and his prouidence for him.

o He accuseth them of rebellion and sedition.
p And so make vs guiltie of Christes death.
q When they command, or forbid vs any thing contrary to the word of God.
Chap.3.13.
r Meaning, that he is the Mediatour and onely meane betweene God and man.
s That is, Christ.

t This [illegible] was about thirtie yeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. chap.4. that was after the death of Herod the great, when Archelaus his sonne was at Rome at what time Iudea was full of insurrections: so that it is not sure to giue credite to Eusebius in this point.
u Of him maketh mention Iosephus, li.18. where he speaketh of Iudas of Galile, Luke 2.1.
x He grounded vpon good principles, but he doubteth of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

28 Saying, Did not we straitly command you, that ye should not teach in this Name? and behold, ye haue filled o Ierusalem with your doctrine, and ye would bring this mans p blood vpon vs.

29 Then Peter and the Apostles answered, and sayd, We ought rather to obey God then q men.

30 The r God of our Fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a s Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey t him.

33 Nowe when they heard it, they were [illegible] for anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharisie named Gamaliel, a doctor of the lawe, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And sayd vnto them, Men of Israel, take heede to your selues, what ye intend to doe touching these men.

36 For before these times, rose vp u Theudas boasting himselfe, to whom resorted a number of men, about foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp x Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it bee of x God, ye cannot destroy it, lest ye be found euē fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 So they departed from the Councill, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

3 Seuen Deacons are ordained in the Church, 8 The graces and miracles of Steuen, whom they accuse of falsely.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towarde the Hebrues, because their widowes were b neglected in the daily ministring.

2 Then the twelue called the multitude of the disciples together, and sayd, It is not meete that we should leaue the word of God to serue the c tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of d faith and of the holy Ghost, & e Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a f Proselite of Antiochia.

6 Which they set before the Apostles, and they prayed, and g laid their hands on them.

7 And the word of God increased, & the number of y disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the h faith.

8 Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the i Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they k suborned men, which said, Wee haue heard him speake blasphemous words against Moses, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 And set forth false witnesses, which sayde, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that l this Iesus of Nazaret shal destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as al that sate in the Council, looked stedfastly on him, they saw his face as it had bene the l face of an Angel.

a Whose ancestors were Iewes, and dwelled in Grecia: therefore these spake Greeke and not Hebrew.
b They were not looked vnto in the distribution of the almes.
c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d He ioyneth faith with the other gifts of the holy Ghost.
Chap.11.8.
e Meaning one that was turned to the Iewes religion.
f This ceremonie the Iewes obserued in solemne sacrifices, Leuit. 3.2. and also in prayer and priuate blessings. Gen.48.14. Likewise in the primitiue Church it was vsed, either when they made ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremonie must cease.
g That is, to the Gospel, which is receiued by faith.
h Or, colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in vniuersities.
i That is, instructed and set forth false witnesses: and thus malice seeketh false shifts when trueth faileth her.
k They speake this in contempt.
l Not only a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers, 51 He rebuketh the hardnecked Iewes, 57 And is stoned to death, 58 Saul keepeth the tormentors clothes.

THen sayde the chiefe Priest, Are these things so?

2 And he sayde, Ye m men, brethren, and fathers, hearken. The God of n glory appeared vnto our father Abraham, while he was in o Mesopotamia, before he dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.
b Hereby he is discerned from the false gods.
c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 And

Gen.12.1.

3 *And sayd vnto him, Come out of thy country, and from thy kinred, and come into the land, which I shall shewe thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his *seede should be a sojourner in a strange lande, and that they should keepe it in bondage, and entreate it euill d foure hundreth yeres.

Gen.15.13.
d Beginning to reckon the yeres from the time that Isaac was borne.

7 But the nation to whom they shall bee in bondage will I *iudge, sayth God: and after that, they shall come forth and serue me in this place.

e Take vengeance of them and deliuer my people.

8 *He gaue him also the couenant of circumcision: and so Abraham begate *Isaac, and circumcised him the eight day: and Isaac begate *Iacob, and Iacob the twelue *Patriarkes.

Gen.17.9,18.
Gen.21.3.
Gen.25.24,26.
Gen.29.32,33.& 30.5.& 35.22.
Gen.37.28.

9 And the Patriarks moowed with enuie, solde *Ioseph into Egypt: but God was f with him,

f That is, preserued and brought all things to a good issue.

10 And deliuered him out of all his afflictions, and *gaue him fauour and wisedome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

Ge 41.37,39,40.
Gen.42.1,2.
Gen.45.4.

11 ¶ Then came there a famine ouer all the lande of Egypt and Canaan, and great affliction, that our fathers founde no sustenance.

g After the Hebrew, threescore and ten.

12 But when *Iacob heard that there was corne in Egypt, hee sent our fathers first.

Gen.46.5,6.
Gen.49.33.
Gen.50.7.

13 *And at the second time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

iosh.24.32.

14 Then sent Ioseph and caused his father to be brought, and all his kinred, euen h threescore and fifteene soules.

h It is probable that some writer through negligence put in Abraham in this place, in stead of Iacob, who bought this field, Gen.33.19. or by Abraham he meaneth the posteritie of Abraham.

15 So *Iacob went downe into Egypt, and he *dyed, and our fathers,

Gen.33.19.

16 And were remooued into *Sychem, and were put in the sepulchre, that *Abraham had bought *for money of the sonnes of Emor, sonne of Sychem.

Exod.1.7.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people *grew and multiplied in Egypt,

18 Till another king arose, which knew not Ioseph.

i He inuented craftie waies both to destroy the Israelites with ouermuch labour, and also to get great profite by them, Exod.1.10.

19 The same dealt i subtilly with our kinred, and euill intreated our fathers, and made them to cast out their young children, that they should not remaine aliue.

20 *The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full fourty yere old, it came into his heart to visite his brethren the children of Israel.

24 *And when he saw one of them suffer wrong, he defended him, & auenged the quarel that had the harme done to him, & smote the Egyptian.

Exod.2.11.

25 For he supposed his brethren would haue vnderstood y God by his hand should giue them deliuerance: but they vnderstood it not.

26 *And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one to another?

Exod.2.13.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in y land of Madian, where he begate two sonnes.

Exod.3.2.
k This fire represented the furnace of affliction, wherein the people of God were.

30 And when fourte yeres were expired, there appeared to him in the *wildernesse of mount Sina, an Angel of the Lorde in a flame k of fire, in a bush.

l Seeing this Angell called himselfe God, it declareth that he was Christ the mediatour, who is the eternall God.

31 And when Moses saw it he wondered at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

m In signe of reuerence, read Exod.3.5.

33 Then the Lord sayd to him, *Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

Exo.7,8,9,10, 11,14,chapters. Exod.16.1. Deut.11.15. chap.3.22.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

n He proueth, that Christ is the end of the Lawe & the Prophets. Exod.19.2.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He *brought them out, doing wonders and miracles in the lande of Egypt, and in the red sea, and in the wildernesse *fourty yeres.

o Moses was the Angels or Christs minister, and a guide to the fathers.

37 This is that Moses which sayd vnto the children of Israel, *A Prophet shall the Lord your God raise vp vnto you, euen of your brethren like vnto mee: him shall ye heare.

p By oracle is meant y sayings that God spake to Moses. Exod.32.1.

38 *This is he that was in the Congregation, in the wildernesse with the *Angel which spake to him in mount Sina, & with our fathers, who receiued the liuely oracles to giue vnto vs.

q Figures, or testimonies of the presence of God.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

r Yet they knew he was absent for their commodity, and so would shortly returne and bring them the Law.

40 Saying vnto Aaron, *Make vs gods that may goe before vs: for *we know not what is become of this Moses that brought

brought vs out of the land of Egypt,

41 And they made a calfe in those dayes, and offred sacrifice vnto the idole, and reioiced in the workes of their owne hands.

42 Then God turned himselfe away, and * gaue them vp to serue the ‡ host of heauen, as it is written in the booke of the Prophets, *c O house of Israel, haue yee offered to me slaine beasts and sacrifices by the space of fortie yeres in the wildernesse?

43 And yee ‖ tooke vp the tabernacle of * Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I wil cary you away beyond Babylon.

44 Our fathers had the tabernacle of ‖ witnesse in the wildernesse, as he had appointed, speaking vnto * Moses, that he should make it according to the fashion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, and desired that he might * find a tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in ‖ temples made with hands, as sayth the * Prophet,

49 Heauen is my throne, and earth is my footestoole: what ‖ house will yee build for me, sayth the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Ye stifnecked and of vncircumcised ‖ hearts and eares, yee haue alwaies resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that ‖ Iust, of whom ye are now the betrayers and murtherers,

53 * Which haue receiued the Law by the ‖ ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts wast for anger, ‖ they gnashed at him with their teeth.

55 But hee being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the ‖ right hand of God,

56 And sayd, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a lowd voyce, and stopped their eares, ‖ * ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layd downe their clothes at a yong mans feete, named Saul.

59 And they stoned Stephen, who called on God, & sayd, Lord Iesus receiue my spirit.

60 And he kneeled downe, & cried with a lowd voyce, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Matth.5.44. Luke 23.34. 2.Cor.4.13.

CHAP. VIII.

1 Stephen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithful scattered, preach here & there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The contumelie and hypocrisie of Simon. 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, & they were al scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, ‖ carried Stephen among them, ‖ to be buried, and made great ‖ lamentation for him.

3 But Saul made hauocke of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the citie ‖ of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which hee did.

7 For vncleane spirites crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That he himselfe was some great man.

10 To whom they ‖ gaue heed from the least to the greatest, saying, This man is the great ‖ power of God.

11 And they gaue heed vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe ‖ beleeued also: and was baptized, and continued with Philip, & wondred, when hee saw the signes and great miracles which were done.

14 ¶ Now when ‖ the Apostles which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the ‖ holy Ghost.

16 (For as yet hee was come downe on none of them, but they were baptized ‖ only in the Name of the Lord Iesus)

17 Then

Rom.1.24.
‡ As the sunne, moone, & other starres, Deut.17.3 Amos 5.25.
t Your fathers began in wildernes to condemne mine ordinances, and you now far passe them in impietie,
u And caried it vpon your shoulders. Leuit.20.2.
x They ought to haue bene content with this couenant onely, and not to haue gone after their lewd fantasies. Exod.25.40. Heb.8.5.
Iosh.3.14.
2.Sam.13.14. Psal.89.21. 2.Sam.7.2. Psal.132.5. 1.Chron.17.12. 2.King.6.1. Chap.17.24.
y He reproueth the grosse dulnes of the people, which abused the power of God, in that they would haue contained it within the temple.
Isa.66.1.
z God cannot be contayned in any space of place.
Iere.9.26. 2.Chr.24.9.
a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but stil rebell.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice commeth of him. Deut.19.16. Gal.3.19.
c By their ministerie or office. d And reigning in his flesh, wherein he had suffered. e This was done of iniury & violence, and by no forme of iustice. Chap.22.20.

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a From the place where hee was stoned.
b When the Church is depriued of any worthy member, there is iust cause of sorow: & note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to folow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiestie of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of the holy Spirit.
h They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages & to doe miracles.

17 Then layd they their handes on them, and they receiued the holy Ghost.

18 And when Simon sawe, that through laying on of the Apostles handes the holy Ghost was giuen, he offered them money,

19 Saying, Giue mee also this power, that on whomsoeuer I lay the handes, hee may receiue the holy Ghost.

20 Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtayned with money.

21 Thou hast neither part nor [i] fellowship in this businesse: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednesse, and pray God, that if it bee [l] possible, the thought of thine heart may bee forgiuen thee.

23 For I see that thou art [m] in the gall of [n] bitternesse, and in the bond of iniquitie.

24 Then answered Simon, & said, Pray ye to the Lord for mee, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified, and preached the worde of the Lord, returned to Ierusalem, and preached the Gospell in many townes of the Samaritanes.

26 Then the Angel of the Lorde spake vnto Philippe, saying, Arise and goe toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is [o] waste.

27 And he arose, & went on: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of al her treasure, and came to Ierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit sayde vnto Philip, Go neere & ioyne thy selfe to yonder charet.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, & sayd, But vnderstandest thou what thou readest?

31 And he sayde, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, [p] He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 [q] In his humilitie his [r] iudgement hath bene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.

34 Then the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let me to be baptized?

37 And Philip sayd vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered, and said, I beleeue that Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lorde caught away Philip, that the Eunuch [x] sawe him no more: so he went on his way reioycing.

40 But Philip [y] was found at [z] Azotus, and he walked to and fro preaching in all the cities, till he came to Cesarea.

i Thou art not worthy to be of the number of the faithfull.

k That is, turne away from thy wickednesse.

l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if hee could repent.

m Or thine heart is full of despitefull malice, & deuilish poyson of impietie, so that now Satan hath thee tied as captiue in his bands. *Deut. 29. 18.*

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers and seruants that were put in credit or necessary affaires, were called by this name, as *Ia 39. 7. Ia 53. 7.*

p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted, Acts 2. 24.

q The punishment which he suffred, was the beginning of his glory.

r That is, howe long his age shall endure: for being risen from death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation, for his Church which neuer shall haue ende: for now they sit in the heauenly places with Christ their head, as Ephes. 2. 6.

s And now he reigneth in heauen.

t He declared at length this matter of so great importance.

u With a pure & perfect heart.

x This was, to the intent that he might know it much the better that Philip was sent to him by God.

Or, perceiued himself to be.

y Some thinke this citie was also called Ashod, Iosh. 15. 47.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His accesse to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas. 40 Raiseth Tabitha. 42 He conuerteth many to Christ. 43 And lodgeth in a Tanners house.

AND [a] Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Ierusalem.

3 Now as he iourneied, it came to passe, that as hee was come neere to Damascus, [c] suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayde, Who art thou, Lorde? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against [d] pickes.

6 Yee then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing [e] his voyce, but [f] seeing no man.

8 And Saul arose from the ground, and opened his eyes, but [g] sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither [h] ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete, which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold,

Chap. 22. 4. 5. Galat. 1. 13.

a Hee persecuted with a great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he hath the true knowledge of God.

b That is, of that sect, or sort. *Chap. 22. 6. 1. Cor. 15. 8.*

c That is, to resist God when he pricketh and inciteth our consciences.

d Meaning Sauls voice, as Chap. 22. 9.

e For onely Saul knew that Iesus spake vnto him.

f For hee was blinde.

g He was so astonished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied,

holde, her prayeth.

12 (And her sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that her might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, how much euill her hath done to thy Saintes at Ierusalem.

14 Moreouer here her hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord sayd vnto him, go thy way: for he is a [h] chosen vessell vnto mee, to [i] beare my name before the Gentiles, and kings, and the children of Israel.

16 For I will shewe him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him, and sayd, Brother Saul, the Lord hath sent mee (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and bee filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly her receiued sight, and arose, and was baptised.

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that hee was the Sonne of God,

21 So that all that heard him, were amased, and sayde, Is not this hee, that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bounde vnto the hie Priestes?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awaite was knowen of Saul: now they [m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assayed to ioyne himselfe with the disciples: but they were all afraide of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, [n] brought him to the Apostles, and declared to them, howe he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the name of Iesus.

28 And he [o] was conuersant with [p] them at Ierusalem,

29 And spake boldly [p] in the Name of the Lorde Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him foorth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and [||] make vp thy bed. And he arose immediatly.

35 And [r] all that dwelt at Lydda, and [s] Saron saw him, and turned to the Lord.

36 There was also at Ioppa, a certaine woman a disciple named Tabitha (which by interpretation is called [t] Dorcas) shee was [||] full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: and when they had [u] washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose [x] and came with them: and when he was come, they brought him into the vpper chamber, where all [y] widowes stoode by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the [z] Saintes and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that hee tarried many dayes in Ioppa with one Simon a [||] tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw, 17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

FOrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band.

2 A deuout man, and [a] one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He sawe in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraide,

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Proouing by the conference of the Scriptures.

l That was after three yeeres, that he had remained at Damascus, & in the country about, Galat. 1.18.

2. Cor. 11.32.

m The gouernour at their request appointed a watch as he declareth to the Corinthians, 2. Cor. 11.32.

‡ *Greeke, went in and out.*

n With Peter and Iames, Gal. 1.18,19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countrey.

q Because it was his owne countrey, and there he might haue some authoritie.

‖ *Or, trusse thy couch together.*

r Meaning, the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, Roe bucke.

‖ *Or, rich.*

u To the intent they might burie her afterward: for this was their custome.

‖ *Or, common.*

x For she was restored to life, rather that others might haue occasion to beleeue and glorifie God, then for her owne sake.

‖ *Or, currier.*

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

‖ *Or, Peter.*

fraid, and sayd, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

5 Now therefore sende men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: [†] he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made some ching ready, he fell into a trance.

11 And he saw heauen opened, & a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, & was let downe to the earth.

12 Wherein were [d] all maner of foure footed beasts of the earth, and wilde beasts, and creeping things, & foules of the heauen.

13 And there came a voyce to him, Arise, Peter, kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is [‖] polluted or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men, which were sent vnto him from Cornelius, and sayd, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayd, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called [‖] he them in, and lodged them, and the next day, Peter went foorth with them, and certaine brethren from Joppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath shewed me, that I should not call any man [‖] polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for me?

30 Then Cornelius sayd, Foure dayes agoe about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceiue, that [*] God is no accepter of persons.

35 But in euery nation hee that [i] feareth him and worketh [k] righteousnesse, is accepted with him.

36 Yee knowe the worde which GOD hath sent to the children of Israel, preaching [l] peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Judea [*] beginning in Galile, after the baptisme which John preached,

38 To wit, how God [m] anointed Iesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Jerusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto [*] witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him allo giue all the [*] Prophets witnesse, that through his Name, all that beleeue

b That is, God did accept them: whereof it followeth that he had faith: or els it is impossible to please God.

† Hee shall speake words vnto thee whereby thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith ought to be without doubt or quelioning.

‖ Or, Peter.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

‖ Or, common.

Deut.10.17. 2.chro.19.7. iob 34.19. rom.2.6. 9. eccles.35.16. rom.2.11. gal.2.6. ephes.6.9. col.3.25 1.pet.1.17.

i By this speech the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

l Meaning the reconciliation betweene God and man through Christ Iesus, Luke 2.14. Luke 4.14.

m That is, endued him with graces & gifts aboue all others. Isay.42.1,3,4. mich.5.1,2, chap.15.9.

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of ỹ holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man ‖ forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord ‖. Then prayed they him to tarie certaine dayes.

‖ We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse, ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision ª contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to ᵇ them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto ỹ house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should goe with them without doubting: moreouer these fiue brethren came with me, and we entred into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon whose surname is Peter,

14 Ore shall speake wordes vnto thee, wherebi both thou and all thine house shall be saued.

15 And as I began to speake, the holy Ghost fell on them, ª euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how hee sayde, ª Iohn baptized with water, but ye shalbe ᵇ baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, ª they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted ᵇ repentance vnto life.

19 ¶ And they which were ª scattered abroade because of the ‖affliction that arose about Steuen, walked throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the ᶜ Grecians, and preached the Lord Iesus.

21 And the ª hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should goe vnto ᵇ Antiochia.

23 Who when hee was come ª had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖cleaue vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the Disciples were first called ᶜ Christians in Antiochia.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the ᵇ spirite, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his abilitie, ‖ purposed to send succour vnto ỹ brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the handes of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And casteth Peter in prison, 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospell flourisheth. 25 Barnabas & Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, ª Herode the king stretched forth his handes to vexe certaine of the Church.

Chap.2.4. and 4.31.

Chap.1.5. & 19.4. mat.3.11. mar.1.8. luke 3.16. iohn 1.26.

‖ Not to giue them the holy Ghost?

d Their modestie declareth, that they were not ashamed to vnsay that whereof they had vniustly blamed Peter.

e This repentance dependeth vpon faith.

Chap.8.1.

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of the brethren at Ierusalem.

‖ To signifie that it came of a charitable mind towards them.

a Who was called Agrippa the sonne of Aristobulus: he was nephewe vnto Herode the great, and brother of Herodias.

2 And

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the world, Ephes 3.8,9. Col.1,26.

b He purgeth his fact before the Church.

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but only to flatter the people.

d The number being sixteene was diuided by foures to keepe diuers wardes,

2 And he killed Iames the [b] brother of Iohn with the sword.

3 And when hee saw that it [c] pleased the Iewes, he proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, and deliuered him, to [d] foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

Chap.5.19. 7 [a] And beholde, the Angel of the Lorde came vpon them, and a light shined in the house, and he smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

e Reade Mark. 6.9. 8 And the Angel sayde vnto him, Gird thy selfe, and binde on thy [e] sandales. And so he did. Then hee sayde vnto him, Cast thy garment about thee, and followe mee.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel, departed from him.

11 ¶ And when Peter was come to himselfe, he sayd, Nowe I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

f For they thought that Herode would haue put him to death, as he had purposed,

12 And as hee considered the thing, hee came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 But when shee knewe Peters voyce, she opened not the entry doore for gladnesse, but ranne in, and tolde howe Peter stoode before the entrie.

15 But they sayd vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then sayde they, It is his [g] Angel.

g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.

16 But Peter continued knocking, and when they had opened it, and sawe him, they were astonied.

17 And hee beckened vnto them with the hand, to holde their peace, and tolde them howe the Lord had brought him out of the prison. And he sayd, Goe shew these things vnto Iames and to the brethren: and he departed and went into [h] another place.

h Which was (as I suppose) by reason of the persecution.

18 ¶ Nowe assone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to bee led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came all with one accord vnto him, and [i] perswaded Blastus the kings chamberlaine, and they desired peace, because their countrey was nourished by the kings land.

i Both by flattering words, and also by bribery.

21 And vpon a day appointed, Herode arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God and not of man.

23 But immediatly the Angel of the Lord smote him, because hee [k] gaue not glory vnto God, so that he was eaten [l] of wormes, and gaue vp the ghost.

k Which hee should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride, and tyrannie: his grandfather also was eaten of lice.

24 And the word of God [m] grewe, and multiplied.

m The more that tyrantes goe about to suppresse Gods worde, the more doeth it increase.

25 So Barnabas & Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

n Which was to distribute the almes sent from Antiochia, Chap.11.29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The fruit of the Gentiles. 46 The Iewes reiected. 48 They that are ordeined to life, beleeue. 52 The fruite of faith.

THere were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul.

a This declareth that God calleth of all sorts both hie and lowe.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke wherevnto I haue called them.

b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed, that they preached and prophecied. Chap.14.26.

3 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 And they after they were [c] sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the word of GOD in the Synagogues of the Iewes: & they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the sorcerer (for so is his name

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayd, O full of all subtiltie and all mischiefe, thou childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the streight [c] wayes of the Lord?

11 Nowe therefore beholde, the hand of the Lorde is vpon thee, and thou shalt bee blind, and not see the sunne for a season. And immediatly there fell on him a myste and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Nowe when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren if yee haue any worde of [e] exhortation for the people, say on.

16 Then Paul stoode vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of [f] Egypt, and with an [g] high arme brought them out thereof.

18 And about the time [h] of fourty yeeres, suffered hee their [i] maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, and [k] diuided their land to them by lot.

20 Then afterward hee gaue vnto them [l] Iudges [m] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a [n] King, and God gaue vnto them [o] Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres.

22 And after he had taken him away, he raised vp [p] Dauid to be their king, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God [q] according to his promise raised vp to Israel the Sauiour Iesus:

24 When [r] Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [s] course, hee sayd, [t] Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whose shoe of his feete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [u] worde of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they [k] knewe him not, nor yet the wordes of the Prophets, which are [l] read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, [x] yet desired they Pilate to kill him.

29 And when they had [y] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God [z] raised him vp from the dead,

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [a] raysed vp Iesus, euen as it is writte in the second Psalme, [b] Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee rayled him vp from the dead, no more to returne to the graue, he hath sayd thus, [c] I will giue you the [d] holy things of Dauid which are faithfull.

35 Wherefore hee sayeth also in another place, [e] Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee [f] slept, and was layd with his fathers, and saw corruption.

37 But he whom God rayled vp, saw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which yee could not bee iustified by the lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophets,

41 [g] Behold, ye [h] despisers, and wonder, and vanish away: for I worke a [i] worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preache these words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselyters that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And

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c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had giftes to set foorth Gods glory, and to edifie his people. *Exod.1.9. Exod.13.14. Exod.16.1.*

f Here is declared the great patience and long suffering of God before he punisheth. *Iosh.14.1. Iudg.3.9.*

g For these 450. yeeres were not fully accomplished, but these lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Chanaan. *1.Sam 8.5. 1.Sam 9,15,16, and 10.1. 2.Sam.16,13. Psal.89.20,21. Isa.19.1. Matt.3.1. mar.1.2. luke 3:2,3.*

h When his office drew to an end, he sent his disciples to Christ. *Matth.1.7, iohn 1,20.*

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2.Cor. 3.14. *Matt.27.22. mar.15,13. luke 23.23. iohn 19.6.*

m In Christ all the promises are Yea, and Amen, 2.Cor.1.20. *Matt.28.2,6, marke 16.6. luke 24.6. iohn 20.13.*

n In that he was borne and incarnate. *Psal.2.7. hebr.1.5. & 5.5. Isai.55.3.*

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and hee sheweth that as the grace, which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternall. *Psal.16.10. chap.2 31. 1.King.2.10. chap.2.29. Habak.1.5.*

p He reproueth them sharpely, because softnesse would not preuaile.

q Which is, vengeance vnspeakeable, for the contempt of Gods words.

r They disdained that the Gentiles should be made equall with them. *Matth.10.6.*

‖ Which is, to knowe one onely God, and whom he hath sent, Iesus Christ. *Isa.49.6. Iohn 2.32.*

t None can beleeue, but they whom God doth appoint before all beginnings to be saued.

u He meaneth superstitious women, and such as were led with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them. *Matth.10.14. marke 6.11. Iohn 9.5. chap.18.6.*

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 But when the Iewes saw the people, they were full of r enuie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, "It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of t euerlasting life, lo, we turne to the Gentiles.

47 For so hath the Lorde commaunded vs, saying, "I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as many as were u ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine a deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the a vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospel.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked,

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to bee healed,

10 Sayd with a loude voyce, † Stande vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul Mercurius, because hee was the chiefe speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with b garlands vnto the c gates, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they d rent their clothes, and ranne in among the people, crying,

15 And saying, O men, why doe yee these things? We are euen men e subiect to the like passions that yee be, and preach vnto you, that yee should turne from these vaine idoles vnto the liuing God, * which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne f wayes.

17 Neuertheless, hee left not himselfe without g witnesse, in that he did good, and gaue vs raine from heauen, and fruitefull seasons, filling our hearts with foode and h gladnesse.

18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them.

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, † * stoned Paul, and drew him out of the citie, supposing he had beene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by i election in euery Church, & prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached * the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done k by them, and how hee had opened the doore of faith vnto the Gentiles.

a Which would not obey the doctrine, neither suffer themselues to be perswaded to beleeue the truth and to imbrace Christ.

† In so much that all the people were amouth at the doctrine. So both Paul and Barnabas re-turned at Lystra.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowres and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without * towne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselues.

d In signe of detesting and abhorring it.

e That is, not without our infirmities and sinnes, and also subiect to death. *Gen.1.1. psalm. 146.6. rom.14.7. Psal.82.1.2.13. rom.1.24.*

f To liue after their owne fantasies, not prescribing vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

† But that they should goe euery man home. And whiles they tarried and taught, there came, &c.

† And disputing boldly, perswaded the people to forsake them: for, said they, they say not true, but lie in all things. *2.Cor.11.25.*

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people. *Chap.13.3.14.*

k By their ministerie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 *Variance about circumcision.* 22 *The Apostles send their determination to the Churches.* 35 *Paul and Barnabas preach at Antiochia.* 39 *And separate company because of Iohn Marke.*

THen came downe certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But ſayd they, certaine of the sect of the b Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, * Ye men and brethren, yee knowe that a good while a goe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospell, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no c difference betweene vs, and them, after that by faith hee d had * purified their hearts.

10 Now therefore, why e tempt ye God, to * lay a yoke on the disciples necks, which neither our fathers, nor wee were able to beare?

11 But wee beleeue, through the f grace of the Lord Iesus Christ to be saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 * Symeon hath declared howe God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this I will returne, and will build againe the g Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the h Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his works.

19 Wherefore my sentence is, i we trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abstaine themselues from k filthinesse of idoles, and l fornication, and that that is strangled, and from blood.†

21 For * Moses of old time hath in euery citie them that preach him, seeing hee is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their owne company to Antiochia with Paul and Barnabas, to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and keepe the Law, to whom wee gaue no such commandement:

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas & Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and * to vs, to lay no more burthen vpon you, then these necessary things,

29 That is, that yee abstaine from things offred to idoles, and blood, and that that is strangled, & from fornication: † from which if ye keepe your selues, ye shall do well. Fare ye well.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas & Silas being Prophets, * exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in * peace of the brethren vnto the Apostles.

34 Notwithstanding * Silas thought good to abide there still.†

35 Paul

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.*5.1,2.

b Which were factious and giuen to dissention.

*Chap.*10.20, *and* 11.13.

c As touching adoption and eternall life.

d By faith God purifieth the heart. 1.*Cor.*12. *chap.*10.43.

e They purposely tempt God, which lay greater charges on mens consciences, then they are able to beare. *Matth.*23.4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. 2.*Pet.*1.1.

g *Chap.*9.11.

h That is, the Church, whereof the Temple was a figure.

h Which are gathered into one family with the Iewes, to the intent they should acknowledge all one God, and one Sauiour Christ Iesus.

i For somethoght it none offence to be present in the idoles temples, and there to banket: which S. Paul saith, is to drinke the cup of the deuils, 1.*Cor.*10.21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not valawfull of themselues, and therefore were obserued but for a time.

† And whatsoeuer they would not should be done to themselues, that they should not do it to others.

l Therefore the ceremonies commanded by God, could not so soone be abolished, till the libertie of the Gospel were better knowen.

m Whom the holy Ghost had mooued and directed to ordeine, and with these things, as the authors of this doctrine, but as the ministers of Gods ordinance, *Exod.*14. 31. *iudg.*7.20. *hag.*1.12.

† And whatsoeuer yee would not that men

Or, comforted. n Hauing desired leaue of the Church, the brethren praied God to prosper their iourney. o Who for iust cause, changed his minde. † And onely Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, and see howe they doe.

37 And Barnabas † counselled to take with them John called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

† Would take John, &c.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in moe places.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The Spirit calleth them from one countrey to another. 14 Lydia is converted. 28 Paul and Silas imprisoned, conuert the Layler, 37 and are deliuered as Romanes.

THen came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named * Timotheus, a womans sonne, which was a Jewesse and beleeued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should goe forth with him, and tooke and [a] circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorowe the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone thorowout Phrygia, and the region of Galatia, they were [b] forbidden of the holy Ghost, to preach the word in [c] Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit † suffered them not.

8 Therefore they passed thorow Mysia, and came downe to [d] Troas,

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after hee had seene the vision, immediatly we prepared to goe into Macedonia, being [e] assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to [f] Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and [g] whole inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.

13 And on the Sabbath day, we went out of the citie, beside a riuer where they were woont to [h] pray: and we sate downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when she was baptized and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing * a spirit [i] of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the [k] way of saluation.

18 And this did shee many dayes: but Paul being grieued, [l] turned about, and said to the spirit, I command thee in the name of Jesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Jewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouernors rent [m] their clothes, and * commanded them to be beaten with rodes.

23 And when they had beaten them sore, they cast them into prison, commanding the Jayler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the [n] inner prison, and made their feete fast in the stockes.

25 Now at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had beene fled.

28 But Paul cryed with a loud voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, & said, Sirs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Je-

Rom. 16.21. phil. 2.19. 1. thess. 3.2.

a Lest the Iewes should disdaine him as one that were prophane & without God.

b God chuseth not only mē, but also appointeth countreys where his word shalbe preached, and only as he will.

c Meaning, Asia the lesse.

† Of Jesus.

d Called also Antigonis, and Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God.

f Which is in the borders of Thracia & Macedonia.

g In Greeke and Latine the word called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

Lewit. 20. 27. deut. 18. 10, 11. 1. sam. 28. 7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuils.

k Satan, although he spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

l For Satans labithie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34.

m To wit, the clothes of Paul and Silas.

n Or, in the bottome of the prison, or, in a dungeon.

2. Cor. 11. 25. 1. thess. 2. 2.

sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 Afterwarde hee tooke them the same houre of the night, and washed their ‖stripes, & was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, he ‡ set meate before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day, † the Gouernours sent the sergeants, saying, Let those men go.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are * Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verily: but let them come and bring vs out.

38 And the sergeants told these words vnto the Gouernours, who * feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

‖Or, wounds, or hurts.

‡ Greeke, he set the table.

† The Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.

m No man had authoritie to beat, or to put to death a citizen Romane, but the Romanes themselues by the cõsent of † people.

* For the punishment was great against them that did iniury to a citizen Romane.

CHAP. XVII.

1 Paul commeth to Thessalonica, 4 where some receiue him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, & the fruite of his doctrine.

NOw as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of † Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening & alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whom, sayd hee, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuy, tooke vnto them certain bagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and hee they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another * King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also ᵇ more noble men then they which were at Thessalonica, which receiued the word with all readines, and ᶜ searched the Scriptures daily, * whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirite was stirred in him, when he saw the citie ᵈ subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, & in the market daily, * with whomsoeuer he met.

18 Then certaine Philosophers of the ᵉ Epicures, and of the ᶠ Stoikes, disputed with him, and some sayd, What will this ‖ babbler say? Others saide, Ye seemeth to be a setter foorth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into ʰ Mars streat, saying, May we not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

22 Then Paul stoode in the mids of ⁱ Mars streat, and sayd, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarell picking they vsed against Christ & these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

‖Or, a sufficient answere.

b Not more excellent of birth, but more prompt & courageous in receiuing † word of God: for he compareth them of Berea with thē of Thessalonica, who persecuted the Apostles in Berea. *Iohn.5.39.*

c This was not onely to try if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖Or, had the charge to conduct him safely.

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as he taught afterward to Timothie.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they never attei-

ned vnto. ‖ Or, rascall, or striuer. h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of the people, whose eares euen tickled to heare newes. ‖Or, had leisure.

i Which was also called Areopagus.

was

was written, TO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with handes.

25 Neither is worshipped with mens handes, as though hee needed any thing, seeing he giueth to all, life and breath and all things.

26 And hath made of one blood all mankinde, to dwel on all the face of the earth, and hath assigned the times which were ordeined before, and the bounds of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though hondrielle he be not far from euery one of vs.

28 For in him we liue and moue, and haue our being, as also certaine of your owne Poets haue sayd, For we are also his generation.

29 Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom hee hath appointed, whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his handes, and preacheth at Corinthus. 6 He is detested of the Iewes. 8 Is reuiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vow. 21 His saith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

AFter these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew, named Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, he abode with them and wrought (for their craft was to make tentes.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he shooke his raiment, and sayd vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shal lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yeere and sixe moneths, and taught the word of God among them.

12 Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgment seat,

13 Saying, This fellow perswadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euil deed, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgment seate.

17 Then tooke all the Grecians Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him, Priscilla and Aquilla) after that hee had shorne his head in Cenchrea: for he had a vow.

19 Then hee came to Ephesus, and left them there: but he entered into the Synagogue and disputed with the Iewes.

20 Who desired him to tary a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus.

22 And when he came downe to Cesarea, he went vp to Ierusalem: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Now when he had tarried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus,

Act. 18 an

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k Hereby Paul taketh an occasion to bring them to the true God. *Chap. 7. 48. Psal. 50 8.*

l Before man was created, God had appointed his state and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.

n Men grope in darkenesse, till Christ the true light shine in their hearts.

o As Aratus, and others. *Isa. 40, 19.*

p He condemneth the matter and the fourme wherewith God is counterfaited.

q But pardoned it, and did not punish it as it deserued.

r This is meant of the vniuersall world, and not of euery particular man: for whosoeuer sinneth without the law, shall die without the law.

s *Or, a iudge of Mars streete.*

Rom. 16. 3.

a This was Claudius Cæsar, who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles which preached without wages to win the people fauour.

c Or, paullions, which then were made of skins.

d And boyled with a certaine zeale. *Chap. 5. 5. 17. matth. 10. 14.*

e Because they haue none excuse, he denounceth vengeance of God against them through their own fault. *2. Cor. 2. 14.*

f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

g *Or, Gracia,*

h They accused him, because he transgressed the seruice of God appointed by the Law.

i Of whom is spoken, *1. Cor. 1, 2.*

k Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. *Num. 6. 18. chap. 21. 24.*

l *1. Cor. 4. 19. Iames 4. 15.*

m Called Cesarea Stratonis.

n *2. Cor. 11. 13.*

[Or, well instructed.

an eloquent man, and mighty in the Scriptures.

1 That is, was somewhat entred.

25 The same was instructed in the way of the Lorde, and he spake feruently in the spirite, and taught diligently the things of the Lord, and knew but the m baptisme of John onely.

m He had but an yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and n expounded vnto him the o way of God more perfectly.

n This great learned and eloquent man disdained not to be taught of a poore crafts man.

o The way to saluation.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the Coniurers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 43 Yet God deliuereth his, and appeaseth it by the Towne clarke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the a holy Ghost since ye beleeued? And they sayde vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And he sayde vnto them, b Vnto what were ye then baptized? And they said, Vnto Johns baptisme.

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in the Name of the Father, &c. is to be delicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of sinnes, is, that sinne by Christs death may be abolished and die in vs, and that we may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Matth. 3.11. mar. 1.8. luke 3.16. iohn 1.27. chap. 1.5. & 2.2. & 11.16.* c Indued with the visible graces of the holy Ghost. d That is, of a certaine man so called. † From fiue a clocke vnto ten.

4 Then sayd Paul, *John verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were † baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the Word of the Lorde Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sick, f kerchiefes or g handkerchiefs, and the diseases departed from them, and the euill spirites went out of them.

13 Then certaine of ‖ vagabond Iewes, ‖ exorcists, tooke in hand to name ouer them which had euill spirites, the Name of the Lord Iesus, saying, We h adiure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this).

15 And the euill spirit answered, and said, Iesus I acknowledge and Paul I know: but who are ye?

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified.

18 And many that beleeued, came and confessed, and shewed their workes.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it i fiftie thousand pieces of siluer.

20 So the Word of God grew mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed k by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, after I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that l way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖ temples of Diana, ‖ brought great gaines vnto the crafts men:

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, yee know that by this craft m wee haue our goods.

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:

27 So that not only this thing is dangerous vnto vs, n that the state shoulde bee reproued, but also that the o temple of the great goddesse Diana shoulde bee nothing esteemed, and that it woulde come to passe that her magnificence, which

[Or, napkins.

e This was to authorize the Gospell, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

[Or, conuerters.

f They abuse Pauls authoritie, and without any vocation of God vsurpe that which is not in mans power.

g That is, declared by confession of their sinnes & by their good workes, that they were faithfull.

h This mounteth to of our money about 1000. markes.

i By the motion of ỹ holy Ghost he vndertooke this iourney.

k That is about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

[Or, shrines.

l What impietie doeth not couetousnesse driue a man vnto?

m He was moued with his profite: and the other for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

n Meaning their art and occupation.

o Religion is his second argument which he lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doing of the faithfull: for they preferre Religion aboue all.

all

p He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papists.

all Asia, and the p world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, & caught * Gaius, and * Aristarchus, men of Macedonia, & Pauls companions of his iourney.

Rom 16.23. 1.cor.1.14. Col.4.10.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were of his friends, sent vnto him desiring him that he would not present himselfe in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

33 And some of their company q drewe forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that hee was a Iew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

r Antiquitie and the couetousnesse of the Priestes brought in this superstition: for it is written that the temple being repaired seuentimes, this idole was neuer changed. Plin. lib. 16. 40. by such delusions the world is most easily abused.

35 Then the towne Clarke, when he had staied the people, said, Ye men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came downe from r Iupiter?

36 Seeing then that no man can speake against those things, yee ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius & the craftsmen which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye enquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in ieoparde to be accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

s He pacifieth the people by worldly wisdome, and hath no respect to religion.

41 And when hee had thus spoken, he let the assembly depart.

CHAP. XX.

† Paul goeth into Macedonia and into Grecia, 7 Heo celebrateth the Lords Supper, and preacheth. 9 At Troas hee raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Jerusalem.

NOwe after the tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into † Macedonia.

2 And when hee had gone through those parts, and had exhorted them with many words, he came into Grecia.

3 And hauing taried there three moneths because the Iewes layde waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried vs at Troas.

6 And wee sayled forth from * Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

a He remained there these dayes, because he had better opportunitie to teach: also the abolishing of the Lawe was not yet knowen.

7 And † the first day of the weeke, the disciples being come together to * breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vntill midnight.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonies of the Iewish Sabbath.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

c To celebrate the Lords Supper, Chap. 2. 46. [Or, we. ‖Or, lay.

9 And there sate in a windowe a certaine yong ‖ man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layed himselfe vpon him, and imbraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then wee went foorth to ship, and sailed vnto the citie * Assos, that wee might receiue Paul there: for so had he appointed, and would himselfe goe afoote.

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib. 5. chap. 30.

14 Nowe when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sayled thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be if he could possibly, at Jerusalem, at the day of † Pentecost.

[Or, whitsontide.

17 ¶ Therefore from Miletum he sent to Ephesus, & called the Elders of the Church.

18 Who, when they were come to him, he sayd vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 * Seruing the Lord with all † modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes.

e In my vocation and ministerie.

f This vertue is contrary to boasting & hie mindes: which vices are detestable in the seruants of Iesus Christ.

20 And howe I kept ‖ backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout

g I neither held my tongue for feare, nor differred for gaine.

every house,
21 Witnessing both to the Iewes, and to the Grecians the [b] repentance toward God, and [i] faith toward our Lord Iesus Christ.
22 And now behold, I go [k] bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,
23 Saue that the holy Ghost [l] witnesseth in every citie, saying, that bands and afflictions abide me [†].
24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.
25 And now, behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.
28 Take heed therefore vnto your selues, and to all the flocke, wherein the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his [o] owne blood.
29 For I know this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke.
30 Moreouer, of your owne selues shall men arise, speaking [p] peruerse things, to draw disciples after them.
31 Therefore watch and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.
32 And nowe, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance among all them which are sanctified.
33 I haue coueted no mans siluer, nor gold, nor apparell.
34 Yea, ye knowe, that these hands haue ministred vnto my [s] necessities, and to them that were with me.
35 I haue shewed you all things, how that so labouring, ye ought to support the weake, and to remember the wordes of the Lord Iesus, how that he said, [t] It is a blessed thing to giue, rather then to receiue.
36 And when he had thus spoken, he kneeled downe, and prayed with them all.
37 Then they wept all abundantly, and fell on Pauls neck, and kissed him,
38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

b Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace, which Christ doeth offer vs.
k That is, by the impulsion & cõmandement of the holy Ghost, who draweth me as with a band.
l By [‡] Prophets.
† In Ierusalem.
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinity, because of the communion of the proprieties, and vnion of the two natures in one person.
p Through their ambition, which is mother of all heresie and wickednesse.
q To increase you with further graces, and to finish his worke in you.
r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of the inheritance which is prepared for them.
s. *Cor.* 4. 12.
s. *Thes.* 2. 9.
2. *Thes.* 3. 8.
t Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

1 The commun prayer of the faithfull. 9 Philips foure daughters prophesie. 13 Pauls constancie to beare the crosse, in Agabus and others foretolde, although he was otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

AND as we launched forth, and were departed from them, we came with a streight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.
2 And we found a ship that went ouer vnto Phenice, & went aboard, and set forth.
3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arrined at Tyrus: for there the ship vnladed the burden.
4 And when we had found disciples, we taried there seuen daies. And they told Paul [a] through the [b] Spirit, that he should not goe vp to Ierusalem.
5 But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.
6 Then when we had embraced one another, we tooke shippe, and they returned home.
7 And when we had ended the course from Tyrus, we arrined at Ptolemais, and saluted the brethren, and abode with them one day.
8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of [c] Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.
9 Now he had foure daughters virgins, which did prophesie.
10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.
11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feete, and said, [d] Thus saieth the holy Ghost, So shall the Iewes at Ierusalem [e] binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.
12 And when we had heard these things, both we & other of the same place besought him that he would not goe vp to Ierusalem.
13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.
14 So when he would not be perswaded, we ceased, saying, The will of the Lord be done.
15 And after those dayes we trussed vp our fardels, and went vp to Ierusalem.
16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
17 And when we were come to Ierusalem, the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there assembled.
19 And when he had embraced them, he told by order all things, that GOD had wrought among the Gentiles by his ministration.
20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.
b The holy Spirit reueiled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to sustaine them.

Chap. 6. 5.

c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.

d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himselfe into wilfull danger.
e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, & sayd vnto him; Thou seest brother, how many thousand Iewes there are which beleeue, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to bee done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue h foure men, which haue made a vow.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and k layed handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the lawe, and this place: moreouer, he hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproare.

32 Who immediatly tooke souldiers, and m Centurions, and ranne n downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to bee bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certainty for the tumult, he commanded him to be led into the castle.

35 And when hee came vnto the grees, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee sayd vnto the chiefe captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou the * Egyptian, Who before these dayes raised a sedition, & led out into the wildernes foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Iew, and citizen of * Tarsus, a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grees, & beckened with the hand vnto the people: & when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this b way vnto the death, binding & deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee sayd to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with me, saw in deede a light, and were afrayd: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thanksgiuing, and was instituted by God, & partly of ignorance, & infirmitie retained: therefore S. Paul supported therein the weakeneese of others, and made himselfe all to all men, not hindering his conscience.

Num.6.18. ebap.18,18. Chap.15.20. Num.6.13. chap.24.18.

k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captains, & had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap.5.36. o Ioseph. li. An. 20. cap. 11. & de bello Iud. lib. 2. cap. 12. Chap.22.3.

[Or, reason, or excuse.

Chap.21.39. a Whereby he declareth his modestie, diligence, and docilitie.

Chap.1.3. [Or, the profession of the Christians.

Chap.9.1,2. b To the Iewes to whom the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, & sayd vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he sayd, The God of our fathers hath * appointed thee, that thou shouldest know his will, and shouldest see that * Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the * Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, & get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I * pursued, and beate in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Stephen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he sayd vnto me, Depart, for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commanded him to be led into the Castle, and bade that he should bee scourged and examined, that hee might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayde vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & said to him, Tell me, Art thou a Romane? And he sayd, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this burgesship. Then Paul sayd, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afrayd, after hee knewe that hee was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commanded the hie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

3 The enforcer of Paul being smiten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes laid waite for him, he is sent to Cæsarea.

AND Paul beheld earnestly the Councill, and sayd, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then sayd Paul to him, God * will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commaundest thou me to be smitten contrary to the Law?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cried in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and * resurrection of the dead.

7 And when he had sayd this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angell, nor spirite: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him vnto the Castle.

11 ¶ Now the night following the Lord stood by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an * othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, yee and the Councill, signifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though ye would knowe some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Law, doth trangres it,

b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.
Exod.22.28.
Tbal.3.5.
chap.24.22.

c He denieth not but there were other points, but he expresseth that for the which the Sadducees † were the chiefe gouernours hated him most.
Matth.22.23.

d Vnderstanding both kindes, the Angels, and the spirits, which he concludeth vnder one, & the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cannot conspire so craftily against them, but he hath infinite meanes to defeate their wicked practises.

e This may be referred to the eternall counsel of God, or els to the execution & declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1.Ioh.2.1.

e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.
Chap.8.3.
Chap.7.58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade chap.16.12.

g This priuiledge was oft times giuen in recompence of seruice to them that were borne of Rome, & to their children, though they were not borne in the citie.

of their laying a waite, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayde, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So her tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow vnto the Counsel, as though they would enquire some what of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then fourty men, which haue bounde themselues with an oth, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and waite for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that he had ✝ shewed him these things.

✝Greeke, that thou hast shewed these things to me.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen threescore and ten, and two hundreth with dartes, at the third houre of the night,

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an ‡ Epistle in this manner:

‡ This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, ♭ perceiuing that he was a Romane.

♭ The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

28 And when I would haue knowen the cause wherefore they accused him, I brought him foorth into their counsell.

29 There I perceiued that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, howe that the Iewes laid waite for the man, I sent him straight way to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, and returned vnto the Castle:

33 Nowe when they came to Cesarea, they deliuered the Epistle to the Gouernor, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what ♯ prouince hee was: and when he vnderstood that he was of Cilicia,

♯ By this name the Romanes called euery countrey which they had subdued.

35 I will heare thee, sayd he, when thine accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his liff and doctrine against his accusers. 25 Felix greeteth him, thinking to haue a bribe, 28 and after leaueth him in prison.

NOw after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtayned great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most ✝ noble Felix, with all thanks.

✝ For Felix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raised vp tumults in Iudea, for these the orator praiseth him: otherwise he was both cruell and couetous, reade Iosephus lib. 20. Antiq. cap. 12. & 13. & lib. 2. de bello Iudaico cap. 13.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainely we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintener of the ♮ sect of the ✝ Nazarites:

♮ Or, heresie: for so the wicked termed the true Christian religiō.

✝ Which taught the people to maintein their libertie against the Romanes: and though the accusers approued both this sect, and their doctrine, yet to get Paul punished, they seeme to condemne it.

6 And hath gone about to pollute the Temple: therfore we tooke him, and would haue iudged him according to our lawe.

7 But the ‡ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

‡ Or, captaine of a thousand.

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that he should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I know that thou hast bene of many yeeres a ♮ iudge vnto this ✝ nation,

♮ Or, gouernour: for before this, he ruled Trachonites, Batanea, and Gaulanites.

✝ So that thou art not ignorant of their fashions.

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp ‡ to worship in Ierusalem.

‡ Not that his purpose was to worship there, but the Iewes so counsell of others: for he thought to haue won the simple brethren, and to stoppe the enemies mouthes.

12 And they neither found me in the Temple disputing with any man, neither making vprore among the people, neither in the Synagogues, nor in the citie.

13 Neither can they prooue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way, which they call ♭ heresie, so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

♭ Or, found him by the simple brethren, & ✝ As the Scribes and Pharises termed the Christians doctrine,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuor my selfe to haue

allway

alway a cleare conscience toward God, and toward men.

17 Now after [h] many yeres I came and brought [*] almes to my nation and offerings.

18 [*] At what time certaine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who [i] ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the Councell.

22 Except it be for this one voyce, that I cryed standing among them, [*] Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and sayd, when I shall more perfectly know the things which concerne this [‖] way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Drusilla, which was a [k] Iewesse, and he called foorth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousnesse, and temperance, and of the iudgement to come, Felix [l] trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 Yet hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Portius Festus came into Felix roome: and Felix willing to [‖] get fauour of the Iewes, left Paul bound.

CHAP. XXV.

1 *The Iewes accuse Paul before Festus.* 8 *He answereth for himselfe,* 11 *And appealeth vnto the Emperour.* 14 *His matter is rehearsed before Agrippa,* 23 *And is brought forth.*

WHen Festus was then come into the Prouince, after three dayes he went vp from Cesarea vnto Jerusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And [a] desired fauour against him, that he would send for him to Jerusalem: and they laid waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are [b] able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ Now when he had tarried among them no more then tenne dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Jerusalem stoode about him, and layd many, and grieuous complaints against Paul, which they could not proue,

8 Forasmuch as he answered [c] that he had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing [‖] to get fauour of the Iewes, answered Paul, and said, Wilt thou goe vp to Jerusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at [d] Cesars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [e] the Councel, he answered, Hast thou appealed vnto Cesare? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [f] Bernice came downe to Cesarea to salute Festus.

14 And when they had remayned there many dayes, Festus propoled Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Jerusalem, the hie Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered that it is not the maner of the Romanes for fauour to deliuer any man to the death, before that he which is accused haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay, the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whome when the accusers stoode vp, they brought no crime of such things as I suppoled:

19 But had certaine questions against him of their owne [h] superstition, and of one Jesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether he would go to Jerusalem, and there be iudged of these thinges.

21 But because he appealed to be reserued to the examination of Augustus, I commaunded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morow, sayd he, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the [‖] Common hall with the chiefe captaines and chiefe men of the citie, at Festus commandement

[h] Meaning, that it was along time since he had bene at Ierusalem, which was when he brought almes.
Chap.11.29. rom.15.26, 2.cor.9.2. Chap.21.27.

[i] For his accusers spake but vpon a false report, which these bellowes of Satã had blowen abroad, and durst not themselues appeare.
Chap.23.7.

[‖] *Or, fully,*

[k] By whose counsell Felix called for Paul.

[l] The word of God maketh the very wicked astonied, and therefore to them it is the sauour of death vnto death.

[‖] *Or, to doe a pleasure.*

[a] The enuious fore of the Priests against Paul.

[b] Which may most commodiously.

[c] Paul defendeth himselfe in iudgement.

[‖] *Or, to doe pleasure.*

[d] Seing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.

[e] It is lawfull to require the defence of the Magistrate to maintein our right.

[f] Without whose consent he could doe nothing.

[g] This was his own sister whom he entertained.

[h] This worde doth also signifie religion: but he speaketh in contempt of the true doctrine.

Chap.8.3.

[e] That is, I appeased their fury which they had vsed against them.

Chap.9.2,3.

[‖] *Or, audience.*

mandement Paul was brought forth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

i Flatterers first vsed to call Tyrants by this name, and after it so grew into vse, that vertuous Princes refuse it not, as appeareth by Plinies epistle to Traiane.

26 Of whome I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and (specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

THen Agrippa sayd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee to heare me patiently.

a Forasmuch as hee best vnderstood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heretofore (if they would testifie) that after the most straite b sect of our religion, I liued a Pharisee.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

Chap. 8. 3.

10 *Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authority of the hie Priests, and when they were put to death, I c gaue my sentence.

c That is, I approued their crueltie which they vsed against them.

11 And I punished them throughout al the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

Chap. 9. 2, 3.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I sawe in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, *Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

Chap. 9. 4. and 22. 7.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the d people, and from the Gentiles, vnto whom now I sende thee,

d Of the Iewes.

18 To e open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirite.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

Chap. 9. 22, 26. and 13. 14, 16.

21 For this cause the Iewes caught me in the *Temple, and went about to kill me.

Chap. 21. 30.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that he should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art beside thy selfe: much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and soberneesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.

f He knew that the Law, and the Prophets were of God, but he did not vnderstand the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayd, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

no of bondes.

32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his company toward Rome. 44 How, and where they arriue.

NOw when it was concluded, that we should sayle into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

a Or, 11.25.

2 And a we entred into a ship of Adramyttium, purposing to sayle by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

b From Sidon to Myra they should haue sayled North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

4 And from thence we launched, b sayled beard by c Cyprus, because the windes were contrary.

c Or, Creta.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sayled hard by d Candie, neere to e Salmone.

b Which was an high hill of Candie bowing to the eastward.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

c This fast the Iewes obserue about the moneth of October in the feast of their expiation, Leuit. 23.37. So that Paul thought it better to winter there, then to sayle in the deepe of winter which was at hand.

9 So when much time was spent, and sayling was now ieopardous, because also the f Fast was now passed, Paul exhorted them,

d That is, the Northeast winde or euery East wind that is furious and stormie.

10 And sayd vnto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and ship only, but also of our liues.

e This Ile was West and by South from Candie streight toward the goulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

11 Neuertheles the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

f That is, the Feast of expiation.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed neerer, and sayled by Candie.

14 But anon after, there arose by it a stormie winde called g Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her go, and were caried away.

16 And we ranne vnder a little Ile named h Clauda, and had much adoe to get the boate.

g Or, boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the i vessell, and so were caried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

h Or cast out the wares.

19 And the third day we cast out with our owne handes the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and sayd, Sirs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue k gained this hurt and losse.

k That is, yee should haue saued the losse by auoyding the danger.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe only.

g They could not then reprout him of rashnes, seeing that this was the ordinance of God.

23 For there stoode by me this night the Angel of s God, whose I am, and whome I serue,

h The graces & blessings which God giueth to his children profite many times the enemies, which are vnworthy to receiue the fruite thereof.

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto l thee all that saile with thee.

25 Wherefore, sirs, bee of good courage: for I i beleeue God, that it shall bee so as it hath bene tolde me.

i Faith is grounded vpon the word of God,

26 Howbeit, wee must be cast vnto a certaine Iland.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

27 And when the fourteenth night was come, as wee were caried to and fro in the k Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

l Paul would vse such meanes as God had ordeined, lest he should seeme to haue tempted him.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fiftéens fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

30 Nowe as the mariners were about to flee out of the ship and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreshippe,

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14.45. 1. King. 1.52. Mat. 10.30.

31 Paul said vnto the Centurion, and the souldiers, Except these abide in the ship, m ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to bee day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarryed, and continued n fasting, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 And we were in the ship in all two hundreth threescore and fifteene soules.

38 And when they had eaten enough, they lightened the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the countrey, but they spied a certain creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the anchres, they committed the shippe vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile vp to the winde, and drew to the shore.

41 And when they fell into a place, where two seas met, they thrust in the shippe: and the fore-part stucke fast, and could not be moued, but the hinder part was broken with the violence of the waues.

o This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefits.

42 Then the souldiers counsell was o to kill the prisoners: least any of them, when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boards, and some on certaine peeces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

1 Paul with his companie are gently intreated of the barbarous people. 5 The viper burteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessarie, he fared forward Rome. 15 Where being received of the brethren, he declareth his busines, 30 And there preacheth two yeers.

AND when they were come safe, then they knewe that the yle was called a Melita.

a Now called Malta,

2 And the Barbarians shewed vs no litle kindnesse: for they kindled a fire, and receiued vs euery one, because of the present shower, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and lept on his hand.

] Or, heape.

4 Now when the Barbarians saw the worme hang on his hand, they sayd among themselues, This man surely is a b murtherer, whom, though hee hath escaped the sea, yet c Vengeance hath not suffered to liue.

b Such is the perverse iudgement of men that they condemne such as they see in any affliction.

c Whom they make a goddesse and called her Dice, or Nemesis.

5 But he shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their minds, and sayd, That he was a d God.

d Beholde the enuenimie of these infidels, and how much they be out to superstition: for after one rage and error they fall into another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when he prayed, he layed his handes on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 Now after three monethes we departed in a ship of Alexandria, which had wintred in the Ile, whose badge was e Castor and Pollux.

e These the Paynims fained to be Iupiters children and gods of the sea.

12 And when we arriued at Syracuse, we taried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South winde blew, and we came the second day to Putioli,

14 Where we found brethren, and were desired to tary with them seuen dayes, and so we went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three] tauernes, whom when Paul saw, hee thanked God, and waxed bolde.

f These places were distant from Rome a dayes iourney, or thereabout.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was g suffered to dwell by himselfe with a souldier that kept him.

g No doubt the captaine vnderstood both by Festus letters, & also by the report of the vnder captaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of h Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whom they had long looked for as he that should be the redeemer of the world.

21 Then they sayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the i kingdome of God, and preached vnto them concerning Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

i That this kingdome, which was spoken of by the Prophets, was offered vnto them by the comming of Christ.

24 And some were perswaded with the things, which were spoken, and some beleeued not.

25 Therfore when they agreed not among them-

themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, a Go vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatt, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstande with their hearts, and should conuert that I might heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had sayd these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres full in an house hired vnto himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lorde Iesus Christ, with all boldnesse of speech, without let.

Esa.6.9.mat.13. 14,mar.4.12. luke 8.10.iob.12. 40,rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubbornes of y wicked.

l The Word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his own corruption could not fulfil the Law, yea, committed most abominably, both against the law of God, and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust only through faith, & yet afterward receiued circumcision, as a seale or badge of the same righteousnesse by faith. And to the intent that none should thinke that the couenant which God made to him, and his posteritie was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or els beleeued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the only will of God: forasmuch as of his free mercy he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercy of God, which he at length wil stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of faith & doctrine laied, instructions of Christian maners follow: teaching euery man to walke in soundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called. 13 His ready will. 16 What the Gospel is. 20 The vse of creatures, and wherefore they were made. 21.24. The ingratitude, peruersity and punishment of all mankind.

PAUL a seruant of Iesus Christ, b called to bee an Apostle, c* put a part to preach the Gospel of God,

2 (Which he had promised afore by his d Prophets in the e holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the f seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of g sanctification by the resurrection from the dead)

5 By whom wee haue receiued h grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom yee be also the i called of Iesus Christ,

7 To all you that be at Rome beloued of God, called to be Saints: k* l Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout m the whole world.

9 For God is my witnes (whom I serue in my n spirit in the o Gospell of his Sonne) that without ceasing I make mention of you

Or, minister.

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell. *Actes 13.2. Deut.18.15. actes 3.22.* c The Scriptures onely set forth the great benefite of God promised and performed to the worlde in Iesus Christ. d Meaning of the posteritie, and of the flesh of the virgine Marie.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remain in death.

f Which was that most liberall benefit to preach the vnsearchable riches of Christ.

g That is, by the mercy of God are adopted in Iesus Christ.

1.Cor.1.3. gal.1.3. 2.tim.1.2. h The free mercie of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes in my prayers, beseeching, that by some meanes one time or other I might have a prosperous iourney by the will of God to come vnto you.

11 * For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Nowe my brethren, I would that ye should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene * let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospell to you also that are at Rome.

16 For I am not * ashamed of the Gospell of Christ: for it is the * power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the ‖ Grecian.

17 For by it the * righteousnesse of God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all * vngodlinesse, and vnrighteousnesse of men, which withholde the truth * in vnrighteousnesse,

19 Forasmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse:

21 * Because that when they knew God, they * glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue * them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, ‖forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one towarde another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a * reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malitiousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knowe * the ‖ Lawe of God, howe that they which commit such things, are worthy of death, yet not only doe the same, but also * fauour them that doe them.

CHAP. II.

1 Howe sorowfully the hypocrites with Gods iudgement, 7 And comfortably the faithfull. 12 To beat downe all vaine presumption of ignorance, holinesse, and of alliance with God, hee proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

THerefore thou art inexcusable, O man, * whosoeuer thou art that ‖ iudgest: for in that that thou iudgest another, thou condemnest * thy selfe: for thou that iudgest, doest the same things.

2 But we know that the iudgement of God is according to * truth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnesse, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of * wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his * workes:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the truth, and obey vnrighteousnesse, shalbe indignation and wrath,

9 Tribulation and anguish vpon euery soule of man that doeth euil, of the Iewe first, and also of the Grecian:

10 But glory, honour, and peace to euery man that worketh good, to the Iewe first, and also to the Grecian:

11 For there is no respect of persons with God.

12 For as many as haue sinned without the Law, shall also perish without the Law: and as many as haue sinned in the Law, shall be iudged by the Law.

13 For not the hearers of the Law are iust before God, but the doers of the Law shall be iustified.

14 For when the Gentiles, which haue not the Law, do by nature the things contained in the Law, these hauing not the Law, are a Law vnto themselues:

15 Which shewe the worke of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing, or else excusing one another,

16 In the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.

17 Behold, thou art called a Iewe, and restest in the Law, and reioycest in God,

18 And knowest his will, and allowest the things that are more excellent, being instructed out of the Law,

19 And art perswaded that thou thy selfe art a guide of the blinde, a light of them which are in darknesse,

20 An instructer of the foolish, a teacher of babes, which hast the * fashion of knowledge and of the truth in the Law.

21 Thou therefore which teachest another, teachest not thou thy selfe? thou that preachest a man should not steale, doest thou steale?

22 Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou robbe the temples?

23 Thou that reioycest in the Law, through breaking the Law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 Circumcision verily profiteth, if thou keepe the Law: but if thou be a breaker of the Law, thy circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the righteousnesse of the Law, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, which by the letter and circumcision doest transgresse the Law?

28 For he is not a Iewe which is one outwardly, neither is that circumcision which is outwarde in the flesh:

29 But he is a Iewe which is one inwardly, and circumcision is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

Chap. 15. 23.

a Either by Satan, 1. Thes. 2. 18. or by the holy Ghost, Act. 16. 6. or called to some other place to preach the Gospel. Chap. 15. 20.

n Whereof is spoken, Ioh. 15. 16.

o He passeth not for the mocking of the wicked. 1. *Cor.* 1. 18.

p Or, effectuall instrument.

‖ *Or, Gentile.*

q The perfection, and integrity, which whosoeuer hath, appeareth before God holy, blameleſse, and can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and only is apprehended by faith which daily increaseth, Psal. 84. 7.

r Which God approoueth. *Habak.* 2. 4. *Galat.* 3. 11. *Hebr.* 10. 38.

s He diuided the Law of nature corrupt, into vngodlinesse, and vnrighteousnesse, Vngodlinesse conteineth the false worshipping of God: vnrighteousnesse, breach of loue toward man.

t In that they neither worship God, as nature only teacheth him, nor loue one another.

Deut. 4. 18.

u They worshipped him not as prescribed, but after their good intentions.

x Or deliuered them as a iust iudge.

y Seeing men wouldе not according to the knowledge that God gaue them, worship him aright, hee smote their eyes with blindnesse, that they should not knowe themselues, but deliuere one to another, and commit such horrible villanie.

‖ *Or, from the Creator.*

‖ *Or, appointe.*

z That is, such one as was destitute of all iudgement.

a Which lawe God writ in their consciences, and the Philosophers called it the Law of nature: the lawyers, the lawe of nations, whereof Moses law is a plain exposition.

‖ *Or, righteousnesse.*

b Or, consent to them: which is the full measure of all iniquitie.

‖ *Or, blameth.*

a Neither they which doe approoue euill doers, nor they which reprooue them, are excusible before God. *Matth.* 7. 1, 2. 1. *Cor.* 4. 5.

b For either thou art guiltie of the same fault, or the like.

c For he iudgeth the heart, and regardeth not the outward person. 2. *Par.* 19. *Iames* 5. 3.

d The wicked shalbe condemned, & the faithfull deliuered. *Psal.* 62. 12. *Matt.* 16. 27. *Reuel.* 22. 12.

e The common sort of men are most vnable to be instructed by their workes: seeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens workes shall condemne them, and they onely shall be saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iew.
Deut.10.17.
2.chron.19.7.
Iob.34.19.
actes.10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glory, and others to ignominie.
h That is, without the knowledge of the lawe written, which was giuen by Moses.
Matth.7.22.
Luke.1.22.
i For mans conscience sheweth him whē he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap.9.4.
‖*Or, greet the things that differ from it.*
l The way to teach others in the knowledge of the trueth.
Isa.52.5.
Ezek.36.20.
m The end of circumcision was the keeping of ỹ Law, and the Sacrament separated from his end, is of none effect.
‖*Or, condemne.*
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministery of death, or that it is the strength of sinne, it is meant as we consider the law of it selfe without Christ.
Col.2.11.
o In the inward man and heart.

9 Tribulation and anguish shall be vpon the soule of euery man that doeth euill: of the Iew first, and also of the f Grecian.
10 But to euery man that doeth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.
11 For there is no * respect of persons with God.
12 For as many as haue sinned without the Law shal perish also a without the Law: and as many as haue sinned in the Lawe, shall be iudged by the Law,
13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.
14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themselues,
15 Which shewe the effect of the Lawe written in their b hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,)
16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.
17 ¶ c Beholde, thou art called a Iewe, and restest in the Law, and gloriest in God,
18 And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law,
19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,
20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Law:
21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man shoulde not steale, doest thou steale?
22 Thou that sayest, A man should not commit aduouterie, doest thou commit aduoutery? thou that abhorrest idoles, committest thou sacrilege?
23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles through you, * as it is written.
25 For circumcision verily is profitable, if thou doe the Law: but if thou be a transgressour of the Lawe, thy m circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Lawe) ‖ iudge thee which by the n letter and circumcision, art a transgressour of the Law?
28 For he is not a Iewe, which is one outwardly: neither is that circumcision, which is outward in the flesh:
29 But he is a Iew which is one within, and the o circumcision is of the heart, in the * spirite, not in the letter, whose prayse is not of men, but of God.

CHAP. III.

1 Having granted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 He proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21.24 And to be iustified by grace through faith, and not by works, 31 And so the Law to be established.

WHat is then the preferment of the Iewe? or what is the profite of circumcision?
2 Much euery maner of way: for chiefly, because vnto them were committed the a oracles of God.
3 For what though some did not beleeue? shall their * vnbeliefe make the ‖ faith of God without effect?
4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mightest bee b iustified in thy wordes, and ouercome, when thou art iudged.
5 Nowe if b our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake c as a man)
6 God forbid: els howe shall God iudge the world?
7 For if the veritie of God hath more abounded through my lye vnto his glorie, why am I yet condemned as a sinner?
8 And (as wee are blamed, and as some affirme that we say) why doe we not euill, that good may come thereof? whose damnation is iust.
9 What then? d are we more excellent? No, in no wise: for we haue already prooued, that all, both Iewes and Gentiles are * vnder sinne,
10 As it is written, * There is none righteous, no not one.
11 There is none that vnderstandeth: there is none that seeketh God.
12 They haue all gone out of ỹ way: they haue beene made altogether vnprofitable: there is none that doth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lips.
14 * Whose mouth is full of cursing and bitternesse.
15 * Their feete are swift to shed blood.
16 Destruction and calamity are in their wayes,
17 And the e way of peace they haue not knowen.
18 * The feare of God is not before their eyes.
19 Now wee know that whatsoeuer the f Lawe saith, it saith it to them which are vnder the Lawe, that euery mouth may bee stopped, and all the world be g culpable before God.
20 * Therefore by the workes of the h Lawe shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

‖*Or, wordes.*
Ise.46.13.ebap.
9.6.2.sam.2.13.
‖*Or, promise.*
Iohn 3.33.
Psal.116.11.
Rom.3.4.
a That thou mayest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy works.
b He sheweth how the wicked do reason against God.
c Whose carnall wisdome will not obey the will of God.
d Left the Iewes should be puffed vp, in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iewe and Gentile, through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Gala.3.22.
Psal.14.1,3,
and.53.1,3.
Psal.5.9.
Psal.140.3.
Psal.10.7.
Isa.59.7.
prou.1.16.
e A peaceable and innocent life.
Psal.36.1.
f That is, the

 g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation.
Galath.3.16. h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

21 But

Chap.1.17.

21 But now is the * righteousnes of God made manifest without the Lawe, hauing witnesse of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are i depriued of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set foorth to be a reconciliation through faith in his blood, to declare his k righteousnesse, by the forgiuenesse of sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the l Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision m of faith and vncircumcision through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, * we establish the Law.

i The word signifieth them which are left behind in the race, and are not able to run to the marke, that is to euerlasting life, which here is called the glory of God.

k Or, fidelitie in performing his promise.

l The law of faith is the Gospel which offreth saluation with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which onely Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, & if they will haue any difference, it onely standeth in wordes: for in effect there is none.

CHAP. IIII.

1. 17 He declareth that iustification is a free gift, euen by them themselues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

WHat shall we say then, that Abraham our father hath found a concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to b reioyce, but not with God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnesse.

4 Now to him that c worketh, the wages is not counted by fauour, but by debt:

5 But to him that d worketh not, but beleeueth in him that * iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, saying,

7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

10 How was it then imputed? when he was circumcised, or vncircumcised? not whē he was circumcised, but when he was vncircumcised.

11 * After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, g righteousnesse might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the s steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should be the heire of the world was not giuen to Abrahā, or to his seed, through the h Law, but through the righteousnesse of faith.

14 For if they which i are of the Law, be h heires, faith is made voide, and the promise is made of none effect.

15 For the Lawe causeth l wrath: for where no Law is, there is no m transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to * all the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen o before God whom he beleeued, who quickneth the p dead, and calleth those things which bee not, as though they were.

18 Which Abraham aboue hope, beleeued vnder hope, that he should be the father of many nations, according to that which was spoken to him, * So shall thy seede be.

19 And he q not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere old, neither r the deadnesse of Saras wombe.

20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue t glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 Now it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also * for vs, to whom it shall be imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead,

25 Who was deliuered to death for our sinnes, and * is raised againe for our iustification.

a That is, by workes.

b He might pretend some merite or worke worthy to be recōpensed. Gen.15.6. gal.3. 6. iames 2.23.

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merite by them.

e Which maketh him that is wicked in himselfe, iust in Christ. Psal.32.1.

f Vnder this external sacrament he comprehendeth that whole Iew.

g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe.

h In fulfilling the workes thereof.

i And thinke to performe the same by workes.

k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritance, then it is in vaine to beleeue the promise: for it letteth to no vse.

l Through our default, and not of it selfe.

m That is, our breach of commaundement.

n Which beleeue. Gen.17.4.

o By a spirituall kinred, which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull. Gen.15.5.

q But most strong and constant.

r In that she was past child bearing.

s For his mercie and truth.

t For our instruction: for we shall be iustified by the same meanes.

u To accomplish and make perfect our iustification.

CHAP. V.

1 He declareth the fruites of faith, 7 And by comparison setteth foorth the loue of God and obedience of Christ, which is the foundation and ground of the same,

THen being iustified by faith, wee haue [a] peace toward God through our Lorde Iesus Christ.

2 [*] By whom also we haue accesse through faith vnto this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.

3 Neither doe we so only, but also we [*] reioyce in tribulations, knowing that tribulation bringeth foorth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] ashamed, because the [c] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength, at his time, died for the [*] vngodly.

7 Doubtlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were [f] enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, we shal be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom wee haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men[g] for[a] in much as all men haue sinned.

13 For vnto the time[h] of the Lawe was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shal they which receiue the aboundance of grace, and of the gift of [m] righteousnes, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefite aboundeth toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

20 Moreouer the [*] Law entred thereupon, that the offence should [p] abound: nethelesse, where sinne aboūded, there grace aboūded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glory in the flesh, but rather seeke to subdue it to the spirit, 3 *He sheweth by the vertue and end of Baptisme,* 5 *That regeneration is ioyned with iustification, and therefore exhorteth to godly life,* 21 *Setting before mens eyes the reward of sinne and righteousnesse.*

WHat shall we say then? Shall wee continue still in sinne, that grace may aboūd? God forbid.

2 How shall we that are dead [a] to sinne, liue yet therein?

3 Know ye not, that [*] all we which haue bene baptized into [b] Iesus Christ, haue bene baptized into his death?

4 [*] We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should [*] walke in newnesse of life.

5 [*] For if we be [c] grafted with him [d] to the similitude of his death, euen so shall we be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of sinne might be destroyed, [f] henceforth we should not serue sinne.

7 For he that is dead, is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

9 Knowing that Christ being raised frō the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to sinne: but in that he liueth, he liueth to [h] God.

11 Likewise thinke ye also, that yee are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall bodie, that ye should obey it in the [l] lustes thereof.

13 Neither giue ye your members as [*] weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, & giue your members as weapons of righteousnesse vnto God.

14 For

a By peace here is ment that incredible & most constant ioy of mind, when we are deliuered frō all terror of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith. *Ephes.* 2.18. *Iames* 1.3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Heb.* 9.15. 1.*pet.* 3.18.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of God.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse commited any actuall sinne: and this may also comprehende the Gentiles.

i Yea all mankind, as it were, sinned, when they were as yet inclosed in Adams loines.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Law of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God. *Gal.* 3.27.

b Which is, the growing together with him, we might receiue vertue to kill sinne, and raise vp our new man. *Col.* 2.12. *Ephes.* 4.23,24. *col.* 3.8. *heb.* 12.1.

c The Greeke word meaneth, that we grow vp together with Christ, as we see mosse, iuie, mistletoe, or such like grow vp by a tree, and are nourished with the iuice ther of.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i We may gather that we are dead to sinne, when sinne beginneth to die in vs: which is by the participation of Christes death, by whom also being quickened, we liue to God, that is, to righteousnesse.

k In that yee are led with the Spirit of God.

l The mind first ministreth euill motions, whereby mans will is entised: thence burst foorth the lustes, by them the body is prouoked, and the body by his actions doeth solicite the minde: therefore he commandeth, at the least that we rule our bodies.

*] Or, instruments, or, armour.

m Which is the declaration of sinne.
n Indued with the spirit of Christ.
Iohn 8.34.
2.*pet.*2.19.
o Shewing that none can be iust, which doeth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.
a Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that you might the better vnderstand.
r Or, the reward and recompence.
s Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were prefered by the Law.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the [m] Lawe, but vnder [n] grace.

15 What then? shall we sinne, because wee are not vnder the Lawe, but vnder grace? God forbid.

16 [o] Know ye not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?

17 But God be thanked, that ye haue [p] bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, whereunto ye were [p] deliuered.

18 Being then made [q] free from sinne, ye are made the seruants of righteousnesse.

19 I speake [r] after the maner of men, because of the infirmitie of your flesh: for as ye haue giuen your members seruants vnto vncleannesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, ye were freed from righteousnesse.

21 What fruite had ye then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But nowe being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the ende, euerlasting life.

23 For the [s] wages of sinne is death: but the gift of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1.9.12 The vse of the Law, 6. 24 And how Christ hath deliuered vs from it. 16 The infirmitie of the faithfull. 23 The dangerous fight betweene the flesh and the Spirit.

a Meaning the morall lawe.
1.*Cor.*7.39.
b Both in this first mariage and in the second, the husband and the wife must bee cõsidered within our selues: the first husband was Sinne, and our flesh was [y] wife: their children were the fruits of the flesh, Galat.5.19. In the second mariage the Spirit is the husband, the new creature is the wife, and their children are the fruites of the Spirit, Galat.5.22. Matt.5.32.
c Which is the Spirite of the second husband.
d When wee were destitute of the Spirite of God.
[*Or, flesh.*]

KNowe ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 For the [b] woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, she is deliuered from the lawe of the man.

3 So then, if while the man liueth, shee take another man, she shall be called an [c] adulteresse: but if the man be dead, she is free from the Lawe, so that shee is not an adulteresse, though she take another man.

4 So yee, my brethren, are dead also to the Lawe by the body of Christ, that yee should bee vnto another, euen vnto [d] him that is raised vp from the dead, that wee should bring forth fruite vnto God.

5 For when we were [d] in the flesh, the [e] motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But nowe we are deliuered from the Lawe, being dead [e] vnto it, wherein we were holden, that we should serue in newnesse of spirite, and not in the oldnesse of the letter.

7 [f] What shall wee say then? Is the Lawe sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not knowen lust, except the Law had said, [g] Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the lawe sinne is dead.

9 For I once [h] was aliue, without the lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew me.

12 Wherefore the Law is [i] holy, and the commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [k] appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe [l] is spirituall, but I am carnall, solde vnder sinne.

15 For I allowe not that which I doe: for what I [m] would, that doe I not: but what I hate, that doe I.

16 If I doe then that which I woulde not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it, but the sinne that dwelleth in me.

18 For I know that in mee, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euil, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the [n] inner man:

23 But I see another [p] Lawe in my members, rebelling against the Law of my minde, and leading mee captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my [r] minde serue the Law of God, but in my [s] flesh the law of sinne.

e Meaning, to sinne our first husband.
f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which discloseth the sleights of sinne her enemie?
g Which is an inward vice not openly knowen. *Exod.*20.17. *deut.*5.21.
h He thought himselfe to be aliue, when he knew not the law. 1.*Tim.*1.8.
i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the Law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.
m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him. [*Or, in my nature.*]
n The flesh flatteth euen the most perfect to runne forward as the spirit wisheth.
o That is, in my spirit. [*Or, commandement.*]
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull and of the fruits of the holy Ghost in them. 3 The weakenesse of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruits of the spirite in them. 17 Of hope. 18 Of patience under the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus, b He answereth the condition, lest we should abuse the libertie. c The power and authoritie of the Spirit, that is, the grace of regeneration. d Whole sanctification is made ours. ‖*Or, of no strength.* e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding he sanctified euen in the very instant of his conception, and so did appropriate it vnto him that he might destroy sinne in it, 2. Cor. 5. 21. ‖*Or, by sinne.* f That which the law requireth. g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c. ‖*Or, if so be.* ‖*Or, flesh.* h The spirit of regeneration, which aboliſheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience. i But to liue after the Spirit. k So he nameth the holy Ghost of the effect, which he causeth in vs, when hee proposeth vs saluation by the lawe with an impossible condition, who also doeth seale our saluation in our hearts by Christes free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. *Gala. 4. 5, 6.* l So that we haue two witnesses, Gods spirite, and ours, who is certified by the Spirit of God.

NOwe then there is no a condemnation to them that are in Christ Iesus, which walke not b after the flesh, but after the Spirit.

2 For the c Lawe of the Spirite of life, which is in d Christ Iesus, hath freed mee from the law of sinne and of death.

3 For (that that was impossible to the lawe, in as much as it was ‖weake, because of the flesh) God sending his owne Sonne, in the e similitude of sinfull flesh, and ‖for sinne, condemned sinne in the flesh,

4 That the f righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh fauour the g things of the flesh: but they that are after the Spirits, the things of the Spirit.

6 For the wisedome of the flesh is death, but the wisedome of the spirite is life and peace,

7 Because the wisedome of the flesh is enmitie against God: for it is not subiect to the Law of God, neither in deede can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the Spirit, ‖because the Spirite of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead, because of sinne: but the h Spirite is life for righteousnesse sake.

11 But if the Spirite of him that raised vp Iesus from the dead, dwell in you, hee that raysed vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, wee are debters not to the flesh, to liue after the i flesh:

13 For if yee liue after the flesh, yee shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe: but yee haue receiued the Spirite of k adoption, whereby we crie * Abba, Father.

16 The same Spirit l beareth witnesse with our spirit, that wee are the children of God.

17 If we be children, we are also m heires, euen the heires of God, and heires annexed with Christ, if so be that wee suffer with him, that wee may also be glorified with him.

18 For I count that the afflictions of this present time, are not ‖worthy of the glory, which shalbe shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shal be reuealed,

20 Because the n creature is subiect to o vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee knowe that euery p creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the q first fruites of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the * redemption of our r bodie.

24 For we are saued by hope: but s hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the spirite also helpeth our infirmities: for we knowe not what to pray as wee ought: but the spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But hee that searcheth the heartes, knoweth what is the meaning of the Spirite: for he t maketh request for the Saints, according to the will of God.

28 And we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he u knew before, he also predestinated to bee made like to the image of his sonne, that he might be the first borne among many brethren.

30 Moreouer, whom he predestinated, them also he called, and whom hee called, them also he iustified, and whom hee iustified, them also he glorified.

31 What shall wee then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that * ‖ iustifieth,

34 Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we ‖killed

m Freely made partakers of the fathers treasures.

‖*Or, of like value*

n The creatures shal not be restored before that Gods children be brought to their perfection in the meane season they waite.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection. *Luke 21. 28.*

r Which shall be in the resurrection, when we shal be made conformable to our head Christ.

s By hope is meant that thing which we hope for.

t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.

u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.

Isa. 50. 8.

x Who pronounceth his iust in his sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpō his determinate purpose and Christ is the pledge thereof. *Psal. 44. 22.*

a Which is to signifie the condition of Christes Church.

a killed all day long: wee are counted as sheepe for the slaughter.

37 Neuertheles, in all these things wee are more then conquerors thorough him that loued vs.

a Paul setteth foorth by these words the wonderfull nature of the spirits, as well the good, Ephe. 1.21. Col.1,16, as the euill spirits, Ephes.6.12. Col.2.15.

38 For I am perswaded that neither death nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shall bee able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

b That is, wherewith God loueth vs in his Sonne Christ Iesus.

CHAP. IX.

1 Having testified his great loue towards his nation, and the signes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the trueth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,

a As becommeth him that reuereenceth Christ, or whose tongue Christ ruleth, and so taketh Christ for his witnesse.

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be b separated from Christ, for my brethren that are my kinsmen according to the flesh,

b He would redeeme the reiection of the Iewes with his owne damnation, which declareth his zeale towards Gods glory, reade Exod.32.32.

4 Which are the Israelites, to whom pertaineth the adoption, and the c glory, & the d e Couenants, and the giuing of the Lawe, and the seruice of God, and the promises.

c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1.Sam.4.21. Psal.26.8.

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is f God ouer all blessed for euer, Amen.

d The two tables of the couenant, Deut.11.9. *Chap.*2.17. *Ephes.*2.12.

e Christ is very God.

6 * Not withstanding it cannot be that the word of God should ‡ take none effect: for all they are not ‖ Israel, which are of Israel:

*Chap.*2,28. ‡Greeke, *fall away.* ‖ That is, of Iacob whose name was also Israel. *Gen.*32,28. *Heb.*11.18.

7 Neither are they all children, because they are the seede of Abraham: * but, In g Isaac shall thy seede be called:

f Christ is God.

8 That is, they which are the children of the h flesh, are not the children of God: but the * children of the promise are counted for the seede.

g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is thone the externall vocation.

9 For this is a word of promise, * In this same time will I come, and Sara shall haue a Sonne.

h As Ismael. *Gal.*4.28. *Gen.*18.10. *Gen.*25.21. *Gen.*25,23. *Mal.*1,2,3. *Exo.*33.19.

10 Neither he onely felt this, but also * Rebecca when she had conceiued by one, euen by our father Isaac.

i All the only will and purpose of God is the chiefe cause of election, & reprobation: so his free mercy in Christ is an inferiour cause of saluation, & the hardening of the heart an inferiour cause of damnation.

11 For yet the children were borne, and when they had neither done good nor euill (that the purpose of God might remaine according to election, not by works, but by him that calleth)

12 It was sayde vnto her, * The elder shall serue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shall wee say then? Is there vnrighteousnesse with God? God forbid.

15 For he saieth to Moses, * I will haue mercy on him, to whom I will shew mercy: and will haue compassion on him, on whom I will haue compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

17 For the k Scripture saieth vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might bee declared throughout all the earth.

k That is, God in the Scripture. *Exod.*9,16.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt say then vnto me, Why doeth hee yet complaine? for who hath resisted his will?

20 But, O man, who art thou which l pleadest against God? shall the * thing formed say to him that formed it, Why hast thou made me thus?

l Or, *speakest against.* *Isa.*45.9. *Iere.*18, 6. *Wisd.*15.7.

21 Hath not the potter power of the clay to make of the same lumpe one vessell to m honour, and another vnto dishonour?

m Or, *vnto honest vses.*

22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,

25 As he saieth also in Osee, * I will call them, my people, which were not my people: and her, Beloued, which was not beloued.

*Hose.*2.23. 1.*pet.*2.10.

26 And it shall bee, in the place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

*Hose.*1,10.

27 Also Esaias crieth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

*Isa.*10.22,22.

28 l For hee will make his account, and gather it into a short summe with righteousnesse: for the Lord will make a short count in the earth.

l God will make such waste of this people, that the few which shall remaine, shall be a worke of his iustice, and shall set foorth his glory in his Church.

29 * And as Esaias sayd before, Except the Lord of hostes had left vs a seede, we had bene made as n Sodome, and had bene like to Gomorrha.

*Isa.*1.9.

n That is, vtterly lost.

30 What shall wee say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

31 But Israel which followed the Lawe of righteousnesse, could not attaine vnto the Law of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Lawe: for they haue stumbled at the stumbling stone,

*Isa.*8.14 & 28, 16.1. *pet.*2.6. *Psal.*118,22.

33 As it is written, * Behold, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He shewe h the cause of the ruine of the Iewes. 4 The ende of the Lawe. 5 The difference betweene the iustice of the Lawe, and of faith 17. Whereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

BRethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the [b] ende of the Lawe for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Lawe, * That the man which doeth these things, shall liue thereby.

6 But the righteousnesse which is of faith, speaketh on this wise, [c] * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, who shall descend into the deepe, (that is to bring Christ againe from the dead)

8 But what saieth it? * The word is neere thee, euen in thy mouth, and in thine heart. This is the [d] word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with [e] the mouth man confesseth to saluation.

11 For the Scripture saieth, * Whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

14 But howe shall they call on him, in whom they haue not beleeued? and how shal they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saieth, * Lord, who hath beleeued our [f] report?

17 Then faith is by hearing, and hearing [g] by the word of God.

18 But I demaund, Haue [h] they not heard? * No doubt their [i] sound went out through all the earth, and their words into the ends of the [k] world.

19 But I demand, Did not Israel know God? First Moses saieth, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nacion I will anger you.

20 * And Esaias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched foorth mine hand vnto a ‖ disobedient, and gainesaying people.

a That is, a certaine affection, but not a true knowledge. *Gal.* 3.24.

b The end of the law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

Leuit. 18.5. *Ezek.* 20.11. *Gal.* 3.12.

c Because we can not performe the law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall goe downe to the deepe to deliuer vs thence? but faith reacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs.

Deut. 30.12. *Deut.* 30.14.

d That is, the promise and the Gospel which agreeth with the Lawe.

e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the world.

Isa. 28.16. *Ioel.* 2.32. *Act.* 2.21. *Isa.* 52.7. *Nahum.* 1.15. ‖ Or, *the comming.* *Isaiah* 53.1. *Iohn* 12.38.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Deut.* 32.21. *Isa.* 65.1.

Isa. 65.2.

‖ Or, *vnbeleeuing.*

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles: 18 Whom he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee [a] knewe before. Knowe yee not what the Scripture saith of Elias, how he maketh request vnto God [b] against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the ‖ election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * Let their [d] table be made a snare, and a nette, and a stumbling blocke, euen for a recompense vnto them.

10 Let their eyes be darkned that they see not, and [e] bow downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to followe them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the [h] riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them. 1. *King.* 19.10. 1. *King.* 19.18.

c Meaning an infinite number.

‖ Or, *free election.* *Isa.* 6.9. *mat* 13. 14. *Iohn* 12.40. *Acts* 28.26.

‖ Or, *pricking.* *Psal.* 69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde foode, so the law which the Iewes of a blinde zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored. g The Iewes to follow the Gentiles. Gentiles haue the knowledge of the Gospel.

h In that the

l That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue towarde Christ then the Gentiles.

k The Iewes now remaine, as it were in dearth, for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnesse and induration against Gods word.

r Hee sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shall be ioyned to the Church of Christ.

Isa.59.20. Isa.27.9. Jere.31. 33,34. Hebr.8.8. and 10.16,17.

s To whom God giueth his Spirit of adoption, and whom he calleth effectually, hee cannot perish: for Gods eternall counsell neuer changeth.

Or, that by your mercy.

t That is, both Iewes and Gentiles. *Isa.40.13. wisd.9.13. Jer.2.16.*

u He reproueth the rashnesse of men which murmure ‖ against the iudgements of God.

14 To the if by any meanes I might a prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be, but b life from the dead?

16 For if c the first fruits be holy, so is the whole lumpe: and if the = roote be holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Olyue tree, wast graft in ‖ for them, and made partaker of the roote, and fatnesse of the = Olyue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but e feare.

21 For if God spared not f natural branches, take heede, lest he also spare not thee.

22 g Behold therefore the bountifulnes, and seueritie of God: toward them which haue fallen, seueritie; but toward thee, bountifulnesse, if thou continue in his bountifulnes: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shal be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olyue tree, which was wilde by nature, and wast graffed contrary to nature in a right Olyue tree, how much more shall they that are by nature, be graffed in their owne Olyue tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly h obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so i all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shal turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the k gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obteined mercy through their vnbeliefe,

31 Euen so now haue they not beleeued ‖ by the mercy shewed vnto you, that they also may obteine mercy.

32 For God hath shut vp l all in vnbeliefe, that he might haue mercy on all.

33 O the deepenesse of the riches, both of the wisedome, and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For m who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath n giuen vnto him first, and he shall be recompensed?

36 For of o him, and through him, and for him are all things: to him be glory for euer, Amen.

CHAP. XII.

The conuersation, loue and workes of such as belong to Christ. 19 Not to seeke reuengement.

I Beseech you therefore, brethren, by the mercies of God, that yee giue vp your bodies a ‖ liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.

2 And fashion not your selues like vnto this world, but be ye changed by the renuing of your minde, that ye may * proue what is the c good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that hee d vnderstand according to e sobrietie, as God hath dealt to euery man the * measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue f prophesie, let vs prophesie according to the proportion of f faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that h distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: he that ‖ sheweth mercy, with * cheerefulnesse.

9 Let loue be without dissimulation. * Abhorre that which is euill, & cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another,

11 Not slouthfull to doe seruice: feruent in spirit: seruing ‖ the Lord.

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saintes: * giuing your selues to hospitalitie.

14 * Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

x That i, prouoked him by his good workes?

y All things are created & preserued of God to set forth his glory.

a In stead of dead beasties, liuely sacrifices in stead of the blood of beasts which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and chastitie.

b That is, true, lawful and spirituall, *1. Pet.2.5. Ephes.5.17. 1.Thes.4.1,3.*

c Whatsoeuer is not agreeable to Gods wil, is euill, dissolute and vnperfect.

d Two things are required, if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we bouft not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory. *1.Cor.12.11. ephes.4.7.*

f By prophesying here, he meaneth preaching & teaching, and by office and ministerie, all such offices, as appertaine to the Church, as Elders, Deacons, &c.

g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Of the officers some are Deacons, some gouernours, some keepe the poore. *Matth.6.2.*

i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, *Act.6.1. 1.tim.5.9. 1.Cor.9. 7. Amos 4.15. Ephe 4.2. 1.pet.2.17. heb.13.1. ‖ Or, the time. Luke 18.1. 1.Cor.16.1. Heb.13.2. 1.pet.4.9. Matth.5.44.*

16 Be of like affection one towards another: bee not hie minded: but make your selues equall to them of the lower sort: * be not wise in k your selues.

Pro.3.7. Isa.5.21.

k That is, in your owne conceit.

17 * Recompense to no man euill for euill: l procure things honest in the sight of all men.

Pro.20.22. matt.5.39. 1.pet.3.9. 1.cor.6.7.

l Liue so honestly and godly that no man can finde fault with you.

18 * If it be possible, as much as in you is, haue peace with all men.

Heb.12.14. Eccles.28.1. matth.5.39. Deut.32.35. Iohn.10.30. Pro.25.21,22.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.

m For either thou shalt win him with thy benefite, or els his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

20 * Therefore, if thine enemie hunger, feede him: if hee thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sword. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

LEt * euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

Wisd.6.3.vii.3.1. 2.pet.2.13,14.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to themselues n iudgement.

n Not onely the punishment of theologues, but also the vengeance of God.

3 For Princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue prayse of the same.

o Greeke, a reuenger vnto wrath.

4 For hee is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for nought: for he is the minister of God o to take vengeance on him that doth euill.

p For no priuate man can condemne that gouernement which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist and his cannot wrest this place to establish their tyrannie ouer the conscience.

5 Wherefore yee must be subiect, not because of wrath onely, but also for p conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same q thing.

q That is, to defend the good, and to punish the euill.

7 * Giue to all men therefore their dutie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the r Law.

r He meaneth onely the second table.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commaundement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

Exo.20.14. deut.5.18. Leuit.19.18. matt.22.39. gal.5.14.iam.2.8.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that, considering the season, that it is now time that wee should arise from sleepe: for now is our saluation s nearer then when we beleeued it.

s Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is neere, let vs take heede that we neglect not this occasion.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darknesse, and let vs put on the t armour of light.

t That is, honest maners & godly.

13 So that wee walke honestly, as in the day: not in * u gluttonie and drunkennesse, neither in chambering and wantonnesse, nor in strife, and enuying:

Luke.21.34.

u *Or, riot.*

14 * But put yee on the Lorde IESVS Christ, and take no thought for the flesh, to fulfill the lustes of it.

Gal.5.16. 1.pet. 2.11.

CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offend anothers conscience. 15 But one to support another in charitie and faith.

HIm that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.

a That is, the doctrine of the Gospel.

b Lest he should depart either more ignorant then he came, or els with a greater scruple of conscience.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

Iames 4.12.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne c master: yea, hee shall be established: for God is able to make him stand.

c It is the Lords matter, and not thine.

5 This man esteemeth one day aboue an other day, and another man counteth euery day alike: let euery man bee d fully perswaded in his mind.

d We must be assured in our conscience by Gods word in all things that wee doe: that if we be strong, we may know what is our libertie: and if we be weake, we may learne to profite dayly.

6 He that e obserueth the day, obserueth it to the f Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thanks: and he that g eateth not, h eateth not to the Lord, and giueth God thanks.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because hee thinketh the meates vncleane by the Law.

7 For none of vs liueth i to himselfe, neither doeth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether we die, wee die vnto the Lord: whether we liue therefore, or die, we are the Lords.

h Here we must note three things first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reprooueth not the condemning of the acte, but of the person: thirdly, that he meaneth not the stubburne and malicious, whom he calleth dogs & concision, but the weake and infirme, to whom God as yet hath not reuealed the perfite libertie.

9 For Christ therefore died, and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 But why dost thou iudge thy brother? or why dost thou despise thy brother? * for wee shall all appeare before the iudgment seate of Christ.

i Both our life and death ought to profite our brother. *2.Cor.5.10. Isa.45.23 phil.2.10.*

11 For it is written, * k As I liue, saith the Lord, euery knee shall bowe to mee, and all tongues shall l confesse vnto God.

k This ought particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others.

l And acknowledge me for their God.

12 So then every one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [a] I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother bee grieued for thy meate, now walkest thou not charitably: [b] destroy not him with thy meate, for whom Christ died.

16 Cause not your [c] commoditie to be euill spoken of.

17 For the [d] kingdome of God is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer [e] in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: [f] all things in deede are pure: but it is euill for the man which eateth with offence.

21 [g] It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [h] faith? haue it with thy selfe before God: blessed is hee that [i] condemneth not himselfe in that thing which he alloweth.

23 For hee that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of faith, is sinne.

a He preuenteth the obiection which the Christians might vse. 1. Cor. 8. 11.

b Which is the benefite of Christian libertie, by abusing whereof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods wil, and the doctrine of the law.

c God will not reigne ouer his by such obseruations.

d In peace and right conscience. Titus 2. 15. 1. Cor. 8. 13.

e Faith here is taken for a full perswasion of the Christian libertie in things indifferent, as the Apostle ioyneth it in the 14. verse.

f Which hath none euil remorse of conscience in his doing.

g Meaning of a right conscience.

CHAP. XV.

1 *Paul exhorteth them to support and loue one another by the example of Christ,* 9 *And by the only mercy of God which is the cause of saluation both of the one and the other.* 14 *He sheweth his zeale toward them and the Church,* 30 *And requireth the same of them.*

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please himselfe, but as it is written, [b] The rebukes of them which rebuke thee, fell [c] on me.

4 For whatsoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of [a] patience and consolation giue you that ye be [b] like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the [c] glorie of God.

8 Now I say, that Iesus Christ was a [d] minister of the circumcision, for the [e] truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy as it is written, [f] For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee sayeth, [g] Reioyce, yee Gentiles with his people.

11 And againe, [h] Praise the Lord all yee Gentiles, and laud yee him all people together.

12 And againe Esaias saith, [i] There shall be a roote of Iesse, and [k] he that shall rise to reigne ouer the [l] Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethren, I haue somewhat boldly, after a sort mused vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offring vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.

17 I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not [k] speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in words and deede,

19 With the power of signes & wonders, by the power of the spirite of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should build on another mans foundation.

21 But as it is written, [a] To whom hee was not spoken of, they shal see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue been [b] oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue [c] bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

a To edifie, signifieth to doe all maner dueties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: and the stones of the newe Ierusalem: that is, the faithfull are the vniuersall Church, Isa. 54. Reue. 21. of the which building Christ is the chiefe corner stone. Ephes. 2. 20. *Psal.* 69. 7. 9.

b I did so beare them as if they had bene done to mee, and not to my father.

c Which is the author of patience.

1. *Cor.* 1. 10. *Phil.* 3. 16. & 4. 2.

d To make vs partakers of Gods glory.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. *Psal.* 18. 49. 2. *Sam.* 22. 50. *Deut.* 32. 43.

g *Psal.* 117. 1. *Isa.* 11. 10.

h Which is Christ, who did spring as a yong braid out of the drie and dead roote.

i Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

k The minister offereth vp the people to God by the Gospel.

l God gaue such occasions to set forth his excellent workes: that behold done by him, that the Apostle needs not to seeke any other thing to boast vpon.

a *Isa.* 52. 15.

b *Chap.* 1. 13. 1. *Thes.* 2. 17. 18.

c *Chap.* 1. 10.

to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene some what filled with your companie.

25 But nowe goe I to Ierusalem, to ministre vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debters are they: for if the Gentiles be made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruite, I will passe by you into Spaine.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christes sake, and for the loue of the spirite, that ye woulde striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 *After many recommendations,* 17 *He admonisheth them to beware of false brethren, and to be circumspect.* 20 *He prayeth for them, and giueth thankes to God.*

I Commend vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse shee needeth of you: for she hath graue also succoured many, and to me also.

3 Greete Priscilla and Aquila my fellow helpers in Christ Iesus.

4 Which haue for my life laid downe their owne necke. Vnto whom not I only giue thankes, but also all the Churches of the Gentiles.

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the first fruites of Achaia in Christ.

6 Greete Mary which bestowed much labour on vs.

7 Salute Andronicus, and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodian my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speach and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 Timotheus my companion, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the Chamberlaine of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 To him now that is of power to stablish you according to my Gospell, and preaching of Iesus Christ, by the reuelation of the mystery, which was kept secret since the world began:

26 But now is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE

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l which was to carie the almes.
1. Cor. 9. 11.
m I shall faithfully leaue it with them, and as it were sealed most surely.
n Almes is the fruite of faith and charitie.
Chap. 1. 11.
o His comming shalbe profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them.
2. Cor. 1. 11.
p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable.
Psal. 9. 6.

Acts 18. 2.

a The first which was conuerted to the Lord by imbracing the Gospel.
Or, Asia.
b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1. Cor. 16. 20.
2. Cor. 13. 12.
1. Pet. 5. 14.
c This was a signe of amitie among the Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie.
2. Iohn 10.
d These bee marks, to know the false apostles by.
e The worde signifieth him that promiseth much and performeth nothing, who seemeth also to speake for thy profite, but doth nothing lesse.
Acts 16. 1.
Phil. 2. 19.
1. Cor. 1. 14.
Or, receiuer.
f Corinthus.
Ephes. 3. 20.
Eph. 3. 9. col. 1. 26.
2. Tim. 1. 9. Tit. 1. 2.
1. Pet. 1. 20.
g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

AFter that S. Paul had preached at Corinthus a yeere and a halfe, he was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts and eares with gentle salutations: but soone after he reprooueth their contentions and debates, their arrogancie and pride, & exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reuciled by Gods Spirite, and so sealed in mens hearts. Therefore this saluation may not bee attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they bee not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaine-glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duetie of mariage, of discord and dissention among the maried, of virginitie, and second mariage. And because some thought it nothing to be present at idole service, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing, rather then he would doe, he would neuer vse that liberty which God had giuen him. But forasmuch as pride, and selfewill, was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men and women in the assemblies: of the Lords Supper, the abuse of the spirituall gifts, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to persеuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 *Hee praiseth the great graces of God shewed toward them,* 10 *Exhorting them to concord and humilitie,* 19 *Hee beateth downe all pride, and wisdome which is not grounded on God,* 26 *Shewing whom God hath chosen to confound the wisdom of the world.*

PAul called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that are * a sanctified in Christ Iesus, * b Saints by calling, * with all that c call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ,

4 I thanke my God alwaies on your behalfe for the d grace of God, which is giuen you in Iesus Christ,

5 * That in all things yee are made rich e in him, in f all kind of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gifte: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the end, that ye may be g blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the felowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that ye all h speake one thing, and that there bee no dissensions among you: but bee yee

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom.1.7. ephe.1.1. coloss.1.22.2.tim.1.9. tit.2.3.* b Made holy by the free mercie & calling of God. *2.Tim.2.23.* c Which is to acknowledge him to bee very God, to worship him, and to seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after hee doeth reprooue, as eloquence, philosophy, & their knowledge of Gods word.

g Blamelesse. *Phil.3.20. tit.2.13.*

Acts 15.9. 1.thes.4.7.

1.Thess.3.13.& 5.23. g For there is no condemnation to them that are grafted in Christ Iesus. *Psal.138.8. 1.thes.5.24. Rom.15.5. phil.3.16.* h Disagreeing in words ingendreth dissention of mind, where of proceedeth repugnancie of iudgement, which is the mother of schisme and heresie.

knit

knit together in one mind, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the house of h Cloe, that there are contentions among you.

12 Nowe this I say, that euerie one of you sayeth, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christes.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and l Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent mee not to m baptize, but to preach the Gospel, not with * n wisedome of wordes, o least the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisedom of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the p Scribe? where is the q disputer of this worlde? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisedom knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome,

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisedom of God.

25 For the r foolishnesse of God is wiser then men, and the weaknes of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men s after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things.

28 And vile things of the world, & things which are despised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no x flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs * wisedom, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, * He that reioyceth, y let him reioyce in the Lord.

Ier.23.5,6. Ier.9.24.

2.cor.10,17.

y That is, attribute all things to God with thanksgiuing.

CHAP. II.

1 He putteth for example his maner of preaching which was according to the tenor of the Gospell. 6 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.

AND I, brethren, when I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the ‖ a testimonie of God.

Chap.1,17.

‖Or, mysterie.

a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the author and witnesse.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, & him crucified.

‖Or, I thought nothing worthy to be knowen.

3 * And I was among you in b weaknes, and in feare, and in much trembling,

Act.18.1.

b Herein appeareth his great modestie, who was not glorious but abiect and bomble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mighty power of God.

4 Neither stoode my word, and my preaching in the * enticing speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power.

Chap.1,17.

2.pet.1,16.

‖Or, heauenly, or diuine.

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisdome among them that are c perfite: not the wisedome of this world, neither of the d princes of this world, which come to nought.

c They whole vnderstandings are illuminate by faith, acknowledge this wisedom, which the world calleth folly.

7 But we speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the world, vnto our glory.

8 Which e none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucified the f Lord of glory.

d The word is here taken for them, whom either for wisdom, riches, or power, men most esteeme.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit g searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit i of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Nowe wee haue k receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might knowe the l things that are giuen to vs of God.

e That is, very fewe. f He calleth Iesus the mighty God, full of true glory and maiestie, whom Dauid also calleth the King of glorie, Psal.24.7. and Steuen nameth him the God of glorie, Acts 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isa.64.4.* g Man is not able to thinke Gods prouidence toward his. h For he is one God with the Father & the Sonne. i Mans mind which vnderstandeth and iudgeth. k We are not mooued with that Spirit, which teacheth the world is delighted, and which men vnderstand not by nature, l All the benefites of God in Iesus Christ.

13 Which

h Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church. *Act.* 18.24.

k Reade the Annotation, Acts 3, 16. *Act.* 18.8.

l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rom, 16, 23. there was yet an other so called, which was of Derbe, and followed Paul, Acts 20.4.

m That is, chiefly and peculiarly. *Chap.*2.13. *Gal.*5.4. *2.pet.*1,16.

n As rhetorike, or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom,*1.16.

*Isa.*29.14.

p That is, the interpreter of the Law.

q He that is so subtil in disscussing questions? and herein Paul reprocheth euen § best learned, as though not one of the could perceiue by his own wisdom this mysterie of Christ reuelled in the Gospel. *Matth.*11.25.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weakenesse.

s According as the worlde tearmeth wise men.

t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.

u Esteemed and in reputation.

x Thus he calleth man in contempt, and to beate downe his arrogancie.

13 Which things also we speake, not in the * wordes which mans wisdome teacheth, but which the holy Ghost teacheth, comparing = spirituall things with spirituall things.

14 But the a naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.

15 But he that is * spirituall, discerneth all things: yet he himselfe is ° iudged of no man.

16 * For who hath knowen the minde of the Lorde, that hee might instruct him? but we haue the ? mind of Christ.

Chap.1.17. 2.pet.1.16.
m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the wordes may agree with the matter.
n Whose knowledge and iudgement is not cleared by Gods Spirit.
Prou.29.19.
o For the trueth of God is not subiect to the iudgement of man. *Isa.40.13. wisd.9.13. rom.11.34.*
p That is, Christs Spirite, Iohn 16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sects and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto a babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for where as there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are b one, * and euery man shall receiue his wages, according to his labour.

9 For wee together are Gods c labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to mee, as a skilfull master builder, I haue layde the foundation, and another buildeth thereon: but let euery man d take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layd, which is Iesus Christ.

12 And if any man builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the e day shall declare it, because it shall be reuealed by the f fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall s lose, but he h shalbe i safe himselfe: neuertheless yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisedome of this worlde is foolishnesse with God: for it is written, * He catcheth the wise k in their owne craftinesse.

20 * And againe, The l orde knoweth that the thoughts of the wise be vaine.

21 Therefore let no man ! reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to moue by his Spirit, and as we profit in faith, wee grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in maner and forme.
b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.
Psal.62.12. galat.6.5.
c So made by his grace.
d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the truth shal expell the darkenesse of ignorance, then the curious ostentation of mans wisedome shall bee brought to nought.
f By the triall of Gods Spirit.
g Both his labour and reward.
h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing the simplicitie of Gods word, preach philosophicall speculations.
i As touching his life, if he hold fast the foundation.
Chap.6,19.2.cor. 6.16. Iob.5.13.
k When they themselues are entangled in the same snares.
which they layd for others. *Psal.94.11.* l But in God who worketh by his ministers to his own glory & the comfort of his Church,

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement, 7 Beating downe their glory which hindered them to praise that, which they dispraysed in him. 16 He sheweth what hee requireth on their part, and what they ought to looke for of him at his returne.

LEt a man so thinke of vs, as of the a ministers of Christ, and dispolers of the secrets of God.

2 And as for the rest, it is required of the dispolers, that euery man be found faithfull.

3 * As touching me, I passe very little to be iudged of you, or ‡ mans iudgement: no, I iudge not mine b owne selfe.

4 For I c knowe nothing by d my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos for your sakes, that ye might learne * by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who e separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.
Matth.7.1,2.
‡ *Greeke, mans day.*
b Whether I haue great gifts or little, fewe or many.
c For as I doe not know whereby I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.
d Concerning mine office.
Matth.7.1. rom.2.1. * By our example. e To wit, from other men, and preferreth thee.

8 Now ye are full: now ye are made rich; ye reigne as Kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are [h] fooles for Christes sake, and ye are wise in Christ: we are weake, and ye strong: ye are honourable, and we are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 And labour, working with our owne hands: we are reuiled, and yet we bleese: we are persecuted, and suffer it.

13 We are euil spoken of, and we pray: we are made as the filth of the worlde, the off scouring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you,

15 For though ye haue ten thousand [i] instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in [k] remembrance of my wayes in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, [l] if the Lorde will, and will knowe, not the speech of them which are puffed vp, but the power.

20 For the [k] kingdome of God is not in word, but in [l] power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirite of meekenesse?

CHAP. V.

1 He reproueth sharpely their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

IT is heard certainely, that there is fornication among you, and such fornication as is not once named among the [a] Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather lamented, that he which hath done this deede, might be put from among you.

3 [*] For I verely as absent in bodie, but present in spirit, haue determined already, as though I were present, that he that hath [b] thus done this thing,

4 When ye are gathered together, and my [c] spirit, [d] in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 [*] Be deliuered vnto [e] Satan, for the [f] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not good: [*] know ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, [g] as ye are vnleauened: for Christ our passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in [h] leauen of malicciousnesse and wickednesse: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, [*] that ye should not company together with fornicatours,

10 And [i] not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But nowe I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicatour, or couetous, or [k] an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also, which are [l] without? doe ye not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

[a] Who would thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake of? *Leuit.* 18.8. *Col.* 2.5.

[b] Hauing now receiued the Gospel.

[c] My will and consent. [d] With inuocation of Gods name, as becommeth them which procure the Lords businesse and not their owne.

[e] Which is, to begs an heathen man and publicane.

[f] For being wounded with shame and sorrow, his flesh or old man shall die: and the Spirite or new man shall remaine aliue and enioy the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4.18. 1. Peter 4.6

[g] Seeing you suffer such monsterous vices among you,

[h] As euery man particularly is pure, so [*] whole Church in generall may be pure. *Matth.* 18.17. 2. *Thess.* 3.14.

[i] But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

[k] Who to please both parts would be present at idole seruice, & yet professe the Gospel.

[l] Vnto whom the ecclesiasticall discipline doth not stretch.

[m] Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian liberte, 15 And sheweth that we ought to serue God purely both in body and in soule.

DAre any of you, hauing businesse against another, be iudged vnder [*] the vniust, and not vnder the Saints?

2 [*] Doe yee not know, that the Saints shall iudge the worlde? If the world then shall be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Knowe ye not that we shall iudge the [b] Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly [*] a fault

[*] For asmuch as they had so soone forgotten. *Acts* 18.21. *and* 19.21. *Iames* 4.15.

[k] That is, whatsoeuer giftes we haue received of God to this end that he may reigne among vs.

[l] Of the holy Ghost.

[*] Or, *pedagogues, & schoolemasters.*

[*] To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.

[h] By this bitter taunting in abiecting himselfe and exalting the Corinthians he maketh them ashamed of their vaine glory. *Acts* 20.34. 2. *Thess.* 3.9. 2. *Thess.* 3.8. *Matth.* 5.44. *Luke* 23.34. *Acts* 7.60.

[i] Or, *vse gentle words.*

[*] Or, *iudges and magistrates, which are infidels.*

[b] He calleth the vniust, whosoeuer are not sanctified in Christ. *Wisd.* 3.8.

[b] Who are not apostates, and deuils, Matth. 25.41.

[c] That is, make them iudges.

[d] If ye so burne with desire to pleade, keepe a court among your selues, and make the least

[*] Or, *impatiencie of minde.*

Matth.5.39. luke 6.29. rom.12.19. 1.Thes.4.6.

among you, because yee goe to law one with another: * why rather suffer ye not wrong? why rather susteine ye not harme?

8 * Nay, ye your selues * doe wrong, and doe harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

1.cor.5.3,5. 2.thes.1.9,10. Ephes.2.12. titus 3.3. 1.pet.4.3. Chap.10.23. eccles.37.27.

12 ¶ * All things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder f the power of any thing.

13 Meates are ordeined for the belly, and the belly for the meates: but God shall destroy both it, and them. Nowe the body is not for b fornication, but for the * Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, * and shall raise vs vp by his power.

15 Knowe yee not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an h harlot? God forbid.

16 Doe ye not know, that he which completly humbleth himselfe with an harlot, is one bodie? * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his i owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome yee haue of God? and yee are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

Gen.2.24. Matth.19.5. mar.10.8. Ephes.5.31. l That is, he abuseth polluteth his owne body, then he that committeth any other sinne. *Chap.3.16.2.cor.6.16. Chap 7.23.1.pet.1.15,19.*

CHAP. VII.

1 *The Apostle answereth to certaine questions, which the Corinthians desired to knowe,* 2 *Of single life,* 3 *Of the duetie of mariage,* 11 *Of disorders and dissention in mariage,* 12 *Of mariage betweene the faithfull and vnfaithfull,* 18 *Of vncircumcising the circumcised,* 21 *Of seruitude,* 25 *Of virginitie,* 39 *And second mariage.*

NOw concerning the things whereof yee wrote vnto me, It were a good for a man not to touch a woman.

a Or, expedient: because mariage, though mans corruption, and sin by Gods institution, bringeth cares and troubles. b Speaking to all men in generall.

2 Neuertheless, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 * Let the husband giue vnto the wife * due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, c not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to * burne.

10 And vnto the married I commaund, not I, but the Lorde, Let not the wife * depart from her husband.

11 But and if she d depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not b the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he bee content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is i sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they k holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in l such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath * called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not * gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 * Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

1.Pet.3.7.

c Which conteineth all dueties pertaining to marriage.

d He meeneth that he commandeth not precisely al men to marry, but that God hath graunted this remedie vnto them which cannot liue chaste.

e With the fire of cõcupiscence: that is, when mans will so giueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience. *Matth.5.32. and 19.9. mar.10.12. luke 16.18.*

f For hatred, disdeine, anger, &c.

g Saue for whordome, as Matth. 5.32.

h In as much as there was nothing expreslie spoken hereof in the Law, or Prophets: or els he spake this moued by the Spirit of God as he testifieth in the 25. verse.

i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Acts 2.39.

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.

m The lawfull vocation in outward things must not lightly be neglected.

n Which is when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7. Cap.25. Epiphanius, de ponderibus & mensuris, 1.Mac.1.16.

o It is all one whether thou be Iew or Gentile. *Ephes.4.1,2.1.tim.6.1.*

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slauery of sinne & death.

q Being seruant by condition is made partaker of Christ. *Chap.6.20. 1.Pet.1.19.*

‖ *Or, dearely.*

r Sincerely as in the presence of God.

‖ *Or, the state of virginitie.*

s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

‖ *Or, stationed.*

t To be single.

u In these afflictions and persecutions.

x As worldly cares of their children and familie.

y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

z In wishing that you could liue without cares.

‖ *Or, it remaineth that.*

a Which be in aduersitie.

b Which be in prosperitie.

c In this world there is nothing but meere vanitie.

d Which onely appertaine to this present life, ‡ *And he is diuided*, meaning into diuers cares.

e She may attaine vnto it sooner then the other, because she is without cares.

f Seeing S. Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it?

g That is, that thee should marrie to auoyde fornication.

h Meaning, hee that is fully perswaded that he hath no necde,

cation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

23 * Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide r with God.

25 Now concerning ‖ virgins, I haue no s commaundement of the Lorde: but I giue mine aduice, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I suppose then t this to be good for the present a necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue x y trouble in the flesh: but I x spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that z weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the e fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the a world, how he may please his wife ‡.

34 There is a difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lorde, that shee may be e holy, both in body and in spirite: but shee that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne commoditie, not to f tangle you in a snare, but that ye follow that, which is honest, and that ye may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and a needs so require, let him doe what he wil, he sinneth not: let them be married.

37 Neuertheless, he b that standeth stirme in his heart, that hee hath no neede, but hath c power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth d better.

39 The wife is bound by the e Lawe, as long as her husband ‖ liueth: but if her husband be dead, she is at liberty to marry with whom she will, onely in the Lord.

40 But she is more blessed, if shee so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

k And more commodious for his children in preseruing them from cares. l Of matrimonie, *Rom.7.2. 1.Thess.4.8.*

CHAP. VIII.

1 *He rebuketh them that vse their liberty to the slander of other, in going to the idolatrous sacrifices,* 9 *And sheweth how men ought to behaue them toward such as be weake.*

AND as touching things sacrificed vnto idoles, wee knowe that wee all haue a knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore men sacrificed vnto idoles, wee know that an idole is b nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and * one Lorde Iesus Christ, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the e more: neither if we eate not, haue wee the lesse.

9 But take heede least by any meanes this ‖ power of yours bee an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be f ‡ boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the ‡ g weake brother perish, for whome Christ died.

12 Nowe when yee sinne so against the brethren, and wounde their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

i For the fathers will depend eth on his children in this point: in so much as he is bound to haue respect to their infirmitie, neither can hee iustly require of them singlenes, if they haue not that gift of God so to liue.

a Of the liberte that God hath giuen vs touching outward things.

‖ *Or, taught.*

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lords and Seigniours. *Iohn 13.13. chap.12.3.*

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spirituall things, Rom.14.17.

‖ *Or, liberrie is things indifferent.*

‡ *Greeke, build ded vp.*

f By thine example without any ground of doctrine.

Rom.14.15. g Which eateth against his conscience, or in doubt. *Rom.14.21.*

CHAP.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne as forth in the course that they haue begunne.

a I needeno further declaration, but the workes that I wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wiues about with them.
e A faithfull and Christian wife.
‖ *Or, cousins.*
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands, as other Apostles, *Deut.* 25.4. 1. *cor.* 5. 18.
g Had God respect properly to the oxen themselues when he made this lawe, and not rather vnto men? *Rom.* 15.27.
h To line on other mens charges?
Or, take in worth *Deut.* 18. 1.
i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing he is charged to preach he must willingly and earnely follow it: for if he doe it by constraint, he doth not his duety.
m That I be not chargeable to them vnto whom I preach, seeing that they think that I preach for gaines.

A M I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?
2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yet are ye a seale of mine Apostleship in the Lord.
3 My defence to them that b examine me, is this,
4 Haue wee not power to eate, c and to drinke?
5 Haue we not power to d leade about a wife being a e sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, haue not we power f not to worke?
7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man? sayeth not the Law the same also?
9 For it is written in the Law of Moses, g Thou shalt not muzzle the mouth of the ox that treadeth out the corne: doeth God take g care for oxen?
10 Either sayeth he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that thresheth in hope, should be partaker of his hope.
11 h If we haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things?
12 If others with you bee partakers of this h power, are not wee rather? neuertheless, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.
13 Do ye not know, that they which minister about the holy things, eate of the things of the Temple? and they which wait at the altar, are partakers i with the altar?
14 So also hath the Lord ordeined, that they which preach the Gospel, should liue of the Gospel.
15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my k reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layed vpon me, and woe is vnto mee, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward: but if I doe it against my will, l notwithstanding, the dispensation is committed vnto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ m free, that I abuse not mine authoritie in the Gospel.
19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the more.
20 n And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:
21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.
22 To the weake I become as weake, that I may winne the weake: I am made o all things to all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with you.
24 Know ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.
25 And euery man that proueth masteries, p abstaineth from all things: and they doe it to obteine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.
27 But I beate downe my q bodie, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be r reproued.

Acts 16.3.
Galat. 2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feastes and dayes, & such like, he fashioned himselfe to men in such sort as he might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, olde man, which rebelleth against the spirit.
r Lest he should be reproued of men when they should see him doe contrary, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 exhorting them to flee all idolatrie, 23 and offence of their neighbour.

M Oreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder * the cloud, and all passed thorow the * sea,
2 And were all baptized vnto a Moses, in the cloud, and in the sea,
3 * And did all eate the same b spirituall meat,
4 * And did all drinke the same spirituall drinke (for they drank of the spirituall Rocke that followed them: and the Rocke c was Christ)
5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.
6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.
7 Neither be ye idolaters as were some of them, as it is written, * The people sate downe to d eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one e day three and twentie thousand.

Exod. 13.22. *num.* 9.18.
Exod. 14.16,22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses lawe, others, by Moses.
Exod. 16,15.
b That is, Manna which was the outward signe or Sacrament of the Spirituall grace.
c They are the same meate that we doe, because the substance of theirs and our Sacraments is all one.
Exod. 17.6. *num.* 20.10,11.
d That is, signified Christ as all Sacraments doe. *Num.* 26.65. *Num.* 11.4. *and* 26.64. *psal.* 106.14. *Exod.* 32.6.
e Because hereby occasion was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie. *Num.* 25.9.
f Moses readeth foure and twentie thousand, which declareth an infinite number.

g Who was their leader, and was called the Angel of God, *Num.21.6, psal.106.14. Num.14.37.*

h Meaning, either the good or euil angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter daies of Christs coming.

l He that led you into this temptation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your commoditie, and deliuer you.

‖ Or, thanksgiuing.

m Or, prepare to this holy vse with prayse and thanksgiuing.

n The effectuall pledge of our communion and incorporation with Christ?

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatry which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that company where idoles are called vpon.

Chap.6.12. eccles.37.27.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, and turned the money to the Priests profite.

9 Neither let vs tempt *Christ, as some of them also tempted him, and were *destroyed of serpents.

10 Neither murmure ye, as some of them *also murmured, and were destroyed of the *destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish i vs, vpon whom the *ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede least he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but *will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of ‖ blessing which we *blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the *communion of the bodie of Christ?

17 For we that are many, are *one bread and one bodie, because we all are partakers of one bread.

18 Behold Israel which is after the *flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue *fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 *All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the *shambles, eate ye, and *aske no question for conscience sake.

26 *For the earth is the Lordes, and all that therein is.

27 If any of them which beleeue not, call you to a feast: and if ye will go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)‖

29 And the conscience I say, not thine, but of that other: for why should my *liberties be condemned of another mans conscience?

30 For *if I through Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 *Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to ‖ Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please *all men *in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

CHAP. XI.

He rebuketh the abuse which were crept into their Church, 4 As touching prayer, or prophesying, 18 And ministring the Lords Supper, 23 Bringing them againe to the first institution thereof.

BE *ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember ‖ all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the *head of euery man: & the man is the womans head: and God is Christs head.

4 Euery man *praying, or ‖ prophesying hauing any thing on his head, *dishonoureth his head.

5 But euery woman that prayeth or *prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ‖ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the *‖ image and glorie of God: but the woman is the *glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 *For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue *power on her head, because of the *Angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the *Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long *haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

s We must take heede that thorow our abuse, our libertie be not condemned.

u If by the benefit of God I may eate any kind of meat, why should I by my default cause this benefit to be euill spoken of?

Col.3.17.

x That is, the infirme.

y Which are indifferent.

1.Thes.5.9.

‖ *Or, in all things remember me.*

Ephes.5.23.

a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be sayd to pray or preach.

‖ *Or, preaching.*

b This tradition was obserued according to the time and place that all things might be done in comelinesse and to edification.

c Read Chap. 14.34.

‖ *Or, polled.*

Gen.1.26. & 5.1, and 9.6. col.3.10.

d The image of Gods glory in whom his maiestie and power shine concerning his authoritie.

e Or, receiueth her glory, in commendation of man, & therefore is subiect.

Gen.2.18,22.

f Some thing to couer her head in signe of subiection. g To whom they also shew their dissolution, and not onely to Christ. h Who is author and maintainer of their mutuall coniunction. i For as God made the woman of man, so now is man multiplied by the woman. k As women vse to weare.

a prayse

l For God hath giuen to woman longer haire then vnto man, to the ende she should vaile it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine,

o Who ought onely to beare authoritie in the Church. *Matth.* 26.26. *mar.* 14.22. *luke* 22.19.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as ✝ thighes of the theeues were) which thing the breaking of ✝ bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same. 2. *Cor.* 13.5.

r But as though these holy mysteries of the Lordes body and blood were common meates, so without reuerence he commeth vnto them.

f Or, die. Let them looke to themselues, which either adde or take away from the Lords institution,

a praise vnto her: for her haire is l giuen her for a couering.

16 But if any man lust to be contentious, we haue no such customе, neither the Churches of God.

17 ¶ Nowe in this that I declare, I praise you not, that yee come together, not with profite, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to be true m in some part.

19 For there must bee n heresies euen among you, that they which are approoued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes supper.

21 For euery man when they should eat, taketh his owne supper afore, and one is hungrie, and another is drunken.

22 Haue yee not houses to eate and to drinke in: despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the o Lorde that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:

24 o And when he had giuen thankes, he brake it, and sayd, Take, eate: this is my body, which is p broken for you: this doe ye in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the newe Testament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as yee shall eate this bread, and drink this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord q vnworthily, shalbe guilty of the body and blood of the Lord.

28 o Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not r the Lords body.

30 For this cause many are weake, and sicke among you, and many f sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tary one for another.

34 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christes Church. 12 As the members of mans body serue to the vse one of another.

NOw concerning spirituall gifts, brethren, I would not haue you a ignorant.

2 Ye know that ye were Gentiles, and were caried away vnto the b dumbe idoles, as ye were c led.

3 Wherefore, I declare vnto you, that no man d speaking by the d Spirite of God, calleth e Iesus execrable: also no man can say that Iesus is the Lorde, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

7 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to f profite withall.

8 For to one is giuen by the Spirite the word of wisedome, and to another the word of g knowledge by the same Spirit:

9 And to another is giuen h faith, by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another k the operations of great workes: and to another, l prophesie: and to another, m the discerning of spirits: and to another, diuersities of tongues, and to another, the interpretation of tongues.

11 o And all these things worketh euen the selfe same spirite, deuiding to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirit are wee all baptized into i one body, whether wee be Iewes or Grecians, whether wee be bond, or free, and haue drunke all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But nowe are there many members, yet but o one body.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to bee n more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion. *Marke* 9.39.

d As no man that hath the spirit of God, can blaspheme Christ, and worshippe idoles: so none can acknowledg Christ for Lord and God without the same spirit. *John* 13.13. *chap.* 8.6. *phil.* 2.11.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To doe onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To vse both the doctrine and the persons. *Rom.* 12.3. *ephes.* 4.7.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords Supper are effectuall signes: for by baptisme wee are regenerate into one spirit, and by the Lords supper we are incorporate into Christs body to be gouerned by the same Spirit.

m And therefore whatsoeuer the diuersitie is, yet the profite ought to bee common, and seruе to the edification of the Church.

n Whose vse seemeth to be more vile.

are necessarie.

23 And vpon those members of the body, which we thinke most vnhoneſt, put we moſt e honeſtie on: and our vncomely parts haue more comelineſſe on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Least there ſhould be any diuiſion in the body: but that the members ſhould haue the ſame care one for another.

26 Therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Chriſt, and members q ‖for your part.

28 * And God hath ordeined ſome in the Church: as firſt Apoſtles, ſecondly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, r helpers, ſ gouernors, diuerſitie of tongues.

29 Are all Apoſtles? Are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing, doe all ſpeake with tongues? doe all interpret?

31 But ‖deſire you the beſt gifts, and I will ſhew you a more excellent way.

CHAP. XIII.

Becauſe loue is the fountaine and rule of edifying the Church, he ſetteth forth the nature, office and prayſe thereof.

THough I ſpeake with the tongues of men and a Angels, and haue not loue, I am as ſounding braſſe, or a tinckling cymball.

2 And though I had the gift of prophetie, and knew all ſecrets, and all knowledge, yea, if I had b all faith, ſo that I could remoue c mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue ſuffereth long: it is bountifull: loue enuieth not: loue doeth not boaſt it ſelfe: it is not puffed vp:

5 It diſdaineth not: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It ſuffereth all things: it believeth d all things: it hopeth all things: it endureth d all things.

8 Loue doeth neuer fall away, though that prophepings be abolished, or the tongues ceaſe, or knowledge vanish away.

9 For e we know in f part, and we ‖prophecie in part.

10 But when that which is perfect, is come, then that which is in part, ſhall be abolished.

11 When I was a childe, I ſpake as a childe, I vnderſtood as a child, I thought as a childe: but when I became a man, I put away childiſh things.

12 For nowe wee ſee g through a glaſſe darkely: but then ſhall wee ſee face to face. Nowe I knowe in part: but then ſhall I know euen as I am ‖knowen.

13 And now abideth faith, hope and loue, euen theſe three: but the h chiefeſt of theſe is loue.

CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other ſpirituall giftes, 5 But chiefly prophecying. 34 He commandeth women to keepe ſilence in the Church, 40 And ſheweth what good order ought to be obſerued in the Church.

FOlow after loue, and couet ſpirituall gifts, and rather that ye may a prophecie.

2 For he that ſpeaketh a ſtrange tongue, ſpeaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c ſpirit he ſpeaketh ſecret things.

3 But he that prophecieth, ſpeaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that ſpeaketh ſtrange language, edifieth d himſelfe: but he that prophecieth, edifieth the Church.

5 I would that ye all ſpake ſtrange languages, but rather that ye prophelled: for greater is he that prophecieth, then hee that ſpeaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you ſpeaking diuers tongues, what ſhall I profite you, except I ſpeake to you, either by e reuelation, or by knowledge, or by prophecying, or by doctrine?

7 Moreouer, things without life which giue a ſounde, whether it be a ‖ pipe or an harpe, except they make a diſtinction in the ſoundes, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except ye vtter words that haue ſignification, how ſhall it be vnderſtood what is ſpoken? for ye ſhall ſpeake in the f ayre.

10 There are ſo many kindes of voyces (as it commeth to paſſe) in the world, and none of them g is dumme.

11 Except I knowe then the power of the voyce, I ſhal be vnto him that ſpeaketh, a Barbarian, and he that ſpeaketh, ſhall be a Barbarian vnto me.

12 Euen ſo, foraſmuch as yee couet ſpirituall giftes, ſeeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a ſtrange tongue, pray, that he may interpret.

14 For if I pray in a ſtrange tongue, my ſpirit i prayeth: but mine vnderſtanding is without k fruite.

15 What

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e We are more carefull to couer them.

p Euery one in his office for the preſeruation of the body.

q For all Churches diſperſed throughout the world are diuers members of one body. ‖*Or, euery one for his part.*

r *Ephe.* 4.11. s As deacons. t As Elders. ‖*Or, doe you then deſire the beſt gifts?*

a If the Angels had tongues, and I had the vſe thereof, and did not beſtow them to profite my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and alſo for that faith (called hiſtoricall) which beleeueth the mightie power of Chriſt, but cannot apprehend Gods mercie through him: and this deuils haue, Iam. 2. 19. and therefore is ſeparated from charitie, but the faith that iuſtifieth in effect cannot, as 1. Iohn 2. 9. *Matth.* 17. 20. *Luke* 17. 6. c Not that it ſuffereth it ſelfe to be abuſed, but iudgeth others by all loue and humanitie. d Which may bee without offence of Gods word. e Knowledge it ſelfe ſhall be perfected in the worlde to come, and not abolished: but the maner of knowing and teaching ſhall ceaſe, when we ſhal be before Gods preſence, where wee ſhall neither neede ſchooles nor teachers. f That is, imperfectly. ‖*Or, teach*

g The myſterie of God. ‖*Or, iangle of God.*

h Becauſe it ſerueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the word of God to the edification of the Church.

b Vnderſtandeth him.

c by the ſpirituall gift, which he hath receiued.

d For he profiteth none ſaue himſelfe.

e The propheſie expounded th that which God hath reueiled: and the doctrine teacheth that which he hath giuen vs to vnderſtand. ‖*Or, flute.*

f Your wordes ſhall be loſt: for ye ſhall neither glorifie God thereby, nor profit man. ‖*Or, as the thing requireth.*

g That is, they may be able to be vnderſtood.

h He condemneth the Corinthians of barbarouſneſſe in that thing, wherby they thoughte haue attained to the greateſt prais of eloquence.

i And doeth his part.

k Not in reſpect of him that prayeth, but in reſpect of the Church, which is nothing edified thereby.

15 What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo: I will [1] ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.

16 Elſ, when thou bleſſeſt with the ſpirit, howe ſhall hee that occupieth the roome of the vnlearned, ſay, [m] Amen, at thy giuing of thanks, ſeeing he knoweth not what thou ſayeſt?

17 For thou verily giueſt thankes well, but the other is not edified.

18 I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in the Church to ſpeake [n] fiue wordes with mine vnderſtanding that I might alſo inſtruct others, then tenne thouſand wordes in a ſtrange tongue.

20 Brethren, be not * children in vnderſtanding, but as concerning malicioufneſſe be children, but in vnderſtanding bee of a ripe age.

21 In the Law it is written, [o] By men of other tongues, and by other languages will I ſpeake vnto this people: yet ſo ſhall they not heare me, ſaith the Lord.

22 Wherefore ſtrange tongues are for a [p] ſigne, not to them that beleeue, but to them that beleeue not: but prophecying ſerueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and al ſpeake ſtrange tongues, there come in they that are vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wittes?

24 But if all propheſie, and there come in one that beleeueth not, or one vnlearned, [q] hee is rebuked of [r] all men, and is iudged of all.

25 And ſo are the ſecrets of his heart made manifeſt, and ſo he will fall downe on his face and worſhip God, and [s] plainely that God is in you indeede.

26 What is to bee done then, brethren? when ye come together, according as euery one of you hath a Pſalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man ſpeake a ſtrange tongue, let it be by two, or at the [t] moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church, which ſpeaketh languages, and let him ſpeake to himſelfe, and to God.

29 Let the Prophets ſpeake, two, or three, and let the other iudge.

30 And if any thing be reuealed to another that ſitteth by, let the firſt holde his peace.

31 For yee may all propheſie one by one, that all may learne, and all may haue comfort.

32 And the * ſpirits of the Prophets are ſubiect to the Prophets.

33 For God is not the author of confuſion, but of peace, as wee ſee in all the Churches of the Saints.

34 * Let your women keepe [u] ſilence in the Churches: for it is not permitted vnto them to ſpeake: but they ought to be ſubiect, as alſo the * Law ſaieth.

35 And if they will learne any thing, let them aſke their husbands at home, for it is a ſhame for women to ſpeake in the Church.

36 [x] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himſelfe to bee a Prophet, or [y] ſpirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [z] And if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to propheſie, and forbid not to ſpeake languages.

40 Let all things bee done honeſtly and by order.

1 Or, giue thankes by ſinging.

m One onely made the prayers, and the reſt of the people followed in heart his words, and when he had prayed, they all ſayd, Amen, ſignifying that they beleeued aſſuredly that God would graunt their requeſts.

n That is, moſt fewe.

Matth.18.3.
Iſa.28.11.
deut.28.49.
iere.5.15.
eſek.3.6.

o He threateneth them moſt ſharply, that God will puniſh the contempt of his word, and their counterfait ignorance, for as much as to ſpeake with vnknowen tongues is a ſigne of Gods curſe toward the wicked.

p Of Gods curſe when they are not vnderſtood.

q By hearing his ſecret faultes ripe vp, and his ſinnes reprooued by Gods word, hee is compelled by his owne conſcience to praiſe God.

r Which expound the word of God.

s Paul beareth as yet with their weakeneſſe, becauſe alſo theſe were the giftes of God: but yet he ſheweth that they ſhould not paſſe this meaſure, that firſt one, after another, and at the vtmoſt the third ſhould reade in a ſtrange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

t Or, learning, which Gods ſpirit mooueth them to vtter.

u To the intent that others may iudge of him that hath ſpoken, if he haue paſſed the compaſſe of Gods word: wherefore Saint Iohn commandeth vs to try the ſpirits whether they be of God.

1.Tim.2.11.

x Becauſe this diſorder was in the Church, that women vſurped that which was peculiar to men, the Apoſtle here ſheweth what is meet to be done, and what is not: and albeit hee mentioned this abuſe afore, yet he referred it to this place to bee reprooued, becauſe there he brought it in for another purpoſe. *Gen.3.16.*

y Are ye the firſt or the laſt Chriſtians, that yee neither ſubmit your ſelues to the Churches of whom ye haue receiued the Goſpel? nor haue reſpect to the others, to whom the Goſpel doth likewiſe appertaine? z To haue vnderſtanding of ſpirituall things. z If any man haue iudgement, let him acknowledge that I ſpeake of the Spirit of God, and ſo let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proueth the reſurrection of the dead, 3 And firſt that Chriſt is riſen: 22 Then that we ſhal riſe, 52 And the maner how.

MOreouer, [a] brethren, I declare vnto you the Goſpel, which I preached vnto you, which ye haue alſo receiued, and wherein ye continue,

2 And whereby ye are ſaued, if ye keepe in memorie, after what maner I preached it vnto you, * except yee haue beleeued in vaine.

3 For firſt of all, I deliuered vnto you that which [b] I receiued, howe that Chriſt died for our ſinnes, according to the * Scriptures,

4 And that hee was buried, and that hee aroſe the third day, according to the * Scriptures,

5 * And that hee was ſeene of Cephas, then of the [c] twelue.

6 After that, hee was ſeene of more then fiue hundreth brethren at once: whereof many remaine vnto this preſent, and ſome alſo are aſleepe.

7 After that hee was ſeene of Iames: then of all the Apoſtles.

8 * And laſt of all hee was ſeene alſo of me, as of one borne out of due time.

9 For I am * the leaſt of the Apoſtles, which am not meete to bee called an Apoſtle, becauſe I perſecuted the Church of God.

10 * But by the [d] grace of God, I am that I am.

a To the intent that others may iudge of him that hath ſpoken, if he haue paſſed the compaſſe of Gods word: wherefore Saint Iohn commandeth vs to try the ſpirits whether they be of God.

b He ſheweth y nothing ought to bee taught, which we haue not learned by Gods word.

Iſa.53.5.
1.pet.2.24.
Ionas 2.1,10.
Iohn 20.19.

c Although Iudas periſhed, yet they were ſo called ſtill.

Acts 9.4.
rom.6.3.
Epheſ.3.8.
1.tim.1.15.

d For he was but the inſtrument and miniſter, and giueth the whole glorie to God.

I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [e] vaine, and your [f] faith is also vaine.

15 And wee are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raysed vp, if so be the dead be not raised.

16 For if the dead bee not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is [g] vaine: ye are yet in your [h] sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life [i] only we haue hope in Christ, we are of all men the most miserable.

20 But nowe is Christ risen from the dead, & was made the [k] first [l] fruites of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made aliue,

23 But euery man in his [m] owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shal rise againe.

24 Then shalbe the ende, when hee hath [n] deliuered vp the kingdome to God, euen the Father, when he hath put downe al rule, and all authoritie and power.

25 For he must reigne [o] till hee hath put all his enemies vnder his feete.

26 The last enemie that shalbe destroied, is death.

27 [p] For hee hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may be [q] all in all.

29 Else, what shall they doe which are baptized [r] for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in ieopardie euery houre?

31 [s] By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beastes at Ephesus after the [t] maner of men, what aduantage hath it me, if the dead be not raised vp? [u] let vs eate and drinke: for to morowe wee shall die.

33 Bee not deceiued: [x] euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead raised vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one [y] flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the [z] sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is raised in incorruption.

43 It is sowen in [a] dishonour, and is raised in glory: it is sowen in weakenesse, and is raised in power.

44 It is sowen a naturall body, and is raised a [b] spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man [c] Adam was made a liuing soule: and the last Adam was made a [d] quickening Spirit.

46 Howbeit that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord [e] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the [f] image of the earthly, so shall we beare the image of the heauenly.

50 This say I, brethren, that [g] flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secret thing, We shall not all sleepe, but we shall all bee [h] changed,

e Christes death is not effectuall, except he rise from death.
f For if Christ be swalowed vp of death, there remaineth no hope of life any more.
g As mortification and remission of sinnes depend on Christes death: so our quickening and restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.
i Or, onely for this lifes sake. Col.1.18.ver.15
k As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raysed, all haue assurance of the resurrection.
l Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithfull. 2.Thes.4.15.
m Christ as he is man and head of the Church, is sayd to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdom standeth in gouerning the faithfull, & ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdom, and be subiect to God, with whom & the holy Ghost in Godhead he is equall. Psal.110.1.acts 2.34,35.heb.1.13.& 10.13.Psal.8.6.heb.2 8.
n We shall be perfectly fulfilled with his glory and felicitie.
o That is, as dead, and becaple they were but newly come to Christ, would be baptised before they dyed.
p Except these things be true of Christes Kingdom, & his subiection, what shal become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, & so they to rise againe?
q I take to witnesse all my sorowes wherein I may iustly reioyce in the Lord, that I haue sustained them among you.
r That is, hauing regard to this present life, and not to Gods glory, and to life euerlasting. Isa.22.13. wisd.2.6. *Menander in Thaide.
s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.
t Euen as the Sunne and the Moone, being of one substance differ in dignities so in the resurrection our bodies shall haue more excellent qualities then they haue now.
u For what is more vile to looke vnto, then the dead carkeis?
x Not changing the substance, but made partaker of the diuine nature. Gen.2.7.
y Christ bringeth vs from heauen the Spirit of life.
z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by [f] power of God who dwelleth in it.
a Both in substance and forme we are earthly.
b This naturall body as it is now, till it be made new by the Spirit of Christ.
c When the Lord commeth to iudgement, some of the Saints shall bee aliue, whom he wil change euen as if they were dead, so that this change is in stead of death to them.

Matt.24.31. 1.Thes.4.16. Isa.25.8. Hosea.13.14.

52 In a moment, in the twinkling of an eye at the last *trumpet: for the trumpet shal blow, and the dead shall be raised vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, *Death is swalowed vp into victorie.

55 †*O death, where is thy sting? O graue, where is thy victory?

56 The sting of death is sinne: and the [d] strength of sinne is the Law.

57 *But thankes bee vnto God, which hath giuen vs victorie through our Lord Jesus Christ.

58 Therefore my beloued brethren, be yee stedfast, vnmooueable, abounding alwayes in the worke of the Lord, forasmuch as yee knowe, that your labour is not in *vaine in the Lord.

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the law, because it doth reueile the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues.

1.Iohn 5.5. e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Hierusalem. 13 We must persuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Acts 11.29.& 12.15.rom.12.13 Acts 18.23.

COncerning * the gathering for the Saints, as I haue ordered in the Churches * of Galatia, so doe ye also,

2 [a] Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gathering when I come.

3 And when I am come, whosoeuer yee shall allow [b] by letters, them will I send to bring your liberalitie vnto Jerusalem.

4 And if it be meete that I go also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may bee that I will abide, yea, or winter with you, that ye may bring me on my way whithersoeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntil Pentecost.

9 For a great doore and [c] effectuall is opened vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he be [d] without feare with you: for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore [e] despise him: but conuey him forth [f] in peace, that he may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in [g] loue.

15 Now, brethren, I beseech you (yee knowe the house of Stephanas, that it is the [h] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saintes)

16 That ye be [i] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [j] supplied the want of you.

18 For they haue comforted my ‖ spirite and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an * holy [m] kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Jesus Christ, let him be had in execration, ‖ yea excommunicate to death.

23 The grace of our Lord Jesus Christ be with you.

24 My loue be with you all in Christ Jesus, Amen.

The first Epistle to the Corinthians, written from [n] Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others, Sunday, they accustomed not only in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward thereliefe of the poore brethren.

b Which ye shal send by the that cary the money.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie to be carefull for the preseruation of their ministers.

e As though he were too yong to be a minister.

f That is, safe and sound.

g Lest Satan steale vpon you at vnwares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly assuaged by their presence.

‖ *Or, minde.*

Rom.16,16. 2.cor.13.12. 1.pet.5.14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

‖ *Or, Maranatha.*

n Or, as it is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle, written by Saint Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not only not profite all, but hardened the hearts of many to remaine in their stubbornesse, and contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrary to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that hee was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idlarry, embracing the true doctrine, and that sorow which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel & the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas he contrarywise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebell against his authoritie, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAUL an Apostle of Iesus Christ, by ᵃ the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints which are in all ᵇ Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 ᶜ Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the ᵈ sufferings of Christ abound in vs, so our consolation abounded through Christ.

6 And whether we be afflicted, it is for your consolation, and ᵉ saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed ᶠ out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we ᵍ receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so ʰ great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 ⁱ So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, ᵏ but by the grace of God wee haue had our conuersation in the world, and most of all to you wards.

13 For we ˡ write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as ye haue acknowledged vs partly, that wee are your ᵐ reioycing, euen as ye are ᵐ ours, in the ᵐ day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to bee led toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or mind I those things which I minde, ⁿ according to the flesh, that with me should bee ᵒ Yea, yea, and Nay, nay?

18 Yea, ᵖ God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was ᵒ Yea.

20 For all the promises of God in him are ᵒ Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also ᵠ sealed vs, ᵗ hath giuen the ᵘ earnest of the Spirit in our hearts.

23 Now,

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a Meaning the countrey whereof Corinthus was the chiefe citie. *Ephes.1.3. 1.pet.1.3.*

b Or, prayse and glory be giuen.

c Which I suffer for Christ, or which Christ suffreth in me, Rom. 7.5. & 8.3. col. 1.24.

d For seeing him endure so much, they had occasion to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him, many dangers of death.

g I was vtterly resolued in my selfe to die.

h So God to witnesse, that he preacheth the trueth.

i He rendreth a reason why they ought to pray vnto God for his recouerie.

k Vsing that wisdome which God gaue me from heauen.

l Ye know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same to the very ende.

m In that wee haue taught you the Gospell sincerely.

n Because wee haue wonne you to Christ.

o Which shall aboliſh all worldly glory.

p Which is rashly to promise and not to performe.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancie.

r Hee taketh

s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

t They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes.1.13. and 4.30. Ephes.1.14 chap.5.5.*

Rom.15.30.

23 Nowe I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

u In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences, but that I am Gods minister to confirme and comfort you.

24 Not that wee ᵗ haue dominion ouer your faith, but we are helpers of your ioy: for by ˣ faith ye stand.

x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would be fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarell pickers as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

a Which was giuen to Satan, but now dothrepent.

2 For if I make you sory, who is he then that should make me glad, but ʸ same which is made ᵃ sory by me?

b Which made you and him sory in my former epistle.

3 And I wrote ᵇ this same thing vnto you, least when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorow, that he denieth that in maner he was any whit sory.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that ye might perceiue the loue which I haue, specially vnto you.

d And so should increase his sorowe which I would diminish.

5 And if any haue caused sorowe, the same hath not ᶜ made me sory, but partly (least I should ᵈ more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

e The adulterer, which interteined his mother in lawe.

7 So that now contrariwise yee ought rather to forgiue him, and comfort him, least the same ᵉ should be swalowed vp with ouermuch heauinesse.

f That at my intercession you would declare, by the publike consent of the Church that you imbrace him againe as a brother, seeing he was excommunicate by the common consent.

8 Wherefore, I pray you, that you would ᶠ confirme your loue towards him.

g That is, truely, and from mine heart, euen as in the presence of Christ.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

h By our rigorous punishing.

10 To whom yee forgiue any thing, I forgiue also: for verely if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the ᵍ sight of Christ,

11 Lest Satan should ʰ circumuent vs: for we are not ignorant of his enterprises.

12 ¶ Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of the, ⁊ went away into Macedonia.

i From this place vnto the 6. Chap. 11. he intreateth onely of the ministers, saue he sometime interlaceth that which appertaineth to the whole Church, as Chap. 3. 7 and 18. verses, and not onely to the ministers.

14 ⁱ Now thanks be vnto God, which alwaies maketh vs ᵏ to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place.

15 For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

k In working mightily by vs, he maketh vs partakers of his victory and triumph,

16 To the one wee are the ˡ sauour of death, vnto death, ᵐ and to the other the sauour of life, vnto life, and who is sufficient for these things?

l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be therat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. *Rom. 1. 16. Rom. 16. 18. chap. 4. 2.*

m That is, which preach for gaine, and corrupt it to serue mens affections.

17 * For wee are not as many, ᵐ which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we ‖ in Christ.

‖ Or, through Christ, or of Christ.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which hee preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7.13 Hee maketh comparison betwixt the Law and the Gospel.

DO we begin to praise our selues againe? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

a Meaning, himselfe, Timotheus, and Siluanus.

2 Ye are our epistle, written in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest, to be the epistle of Christ ᵇ ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in ᶜ tables of stone, but in fleshly tables of the heart.

b Who were Gods pen.

c The hardnesse of mans heart, before he be regenerate, is as a stonie table, Ezek. 11. 19 and 36. 26. but being regenerate by the spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Ierem. 31. 31, 32, 33.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the new Testament, not of the ᵈ letter, but of the ᵉ Spirit: for the letter killeth, but the ᶠ Spirit giueth life.

d Whose minister Moses was.

e Which Christ gaue.

f Meaning, the spiritual doctrine, which is in our hearts.

7 If then the ministration ᵍ of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the ʰ glory of his countenance (which glory is done away)

g Thus he nameth the Law, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the Law.

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of ⁱ condemnation was glorious, much more doeth the ministration of ᵏ righteousnesse exceede in glorie.

i For the Lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospel, which declareth that Christ is made our righteousnesse.

10 For men that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

l In preaching the Gospel. *Exod. 34. 33.*

11 For if that which should be abolished, was glorious, much more shal that which remaineth, be glorious.

m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the ende thereof: against the Gospel shineth foorth the glory of God cleerely, not couering our eyes, but driuing the darkenesse away from them.

12 Seeing then that wee haue such trust, we vse ˡ great boldnesse of speach.

13 * And wee are not as Moses, which ᵐ put a vaile vpon his face, that the children of Israel should not looke vnto the ende of

of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is laide ouer their hearts.

16 Neuertheles, when their heart shall be turned to the Lorde, the vaile shalbe taken away.

17 Now the [n] Lord is the [*] Spirite, and where the spirit of [p] Lord is, there is libertie.

18 But we all beholde as in a [o] mirrour the glory of the Lorde with open face, and are changed into the same image, from glorie to glory, as by the Spirit of the Lord.

n Christ is our mediator and authour of the new Testament, whose doctrine is spirituall, and giueth life to the Law.
Iohn 4.24.
o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

CHAP. IIII.

1 How declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which he endured, hee turneth to his great aduantage, 11, 17 Shewing what profite commeth thereby.

THerefore, seeing that we haue this ministerie, as wee haue receiued mercie, [a] we faint not:

2 But haue cast from vs the [b] clokes of shame, and [*] walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whom the [c] god of this world hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is the [d] image of God, should not shine vnto them.

5 For wee preach not our [e] selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that [*] commanded the light to shine out of darkenesse, is hee which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this [b] treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 Wee are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our body the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

a For any trouble or affliction, b Meaning such shifts and pretences as become not them that haue such a great office in hand. *Chap.2.17.*
c To wit, Satan, *Iohn 12,31, and 14.13. Eph.6.12*
d In whom God doeth shew himselfe to be seene: and here Christ is called so in respect of his office.
e As they which preach for gaine, or els which rather seeke to be seene and knowen, then to edifie. *Gene.1,3.*
f Which are your seruants.
g That we hauing receiued light should communicate the same with others, and therefore Christ calleth them the light of the world, Matth 5.14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they cary is nothing worse or inferiour. i Al the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should bee conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

12 So then [k] death worketh in vs, and life in you.

13 And because we haue the same [l] Spirit of faith, according as it is written, [*] I beleeued, and therefore haue I spoken, wee also beleeue, and therefore speake,

14 Knowing that hee which hath rayled vp the Lord Iesus, shall [m] raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plentious grace by the thankesgiuing of [n] many, may redound to the praise of God.

16 Therefore wee faint not, but though our outward man [‖] perish, yet the inward man is [o] renued daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

k By our death you haue life: so that the fruite of your afflictions commeth to you.
l The same faith by the inspiration of the holy Ghost.
Psal.116.10.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. ‖*Or, be corrupted.* o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 By whom, 9 And for what ende. 14. 19 Hee setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

FOr we know that if [a] our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 ‖ Because that if we be clothed, we shal not be found [*] naked.

4 For in deede wee that are in this tabernacle, sigh and are burthened, ‖ because wee would not be vnclothed, but would bee clothed vpon, that mortalitie might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the [*] earnest of the Spirit.

6 Therefore we are alway [b] bold, though we know that whiles we are [c] at home in the body, we are absent from the Lord.

7 (For wee [d] walke by faith, and not by sight)

8 Neuertheles, wee are bolde, and loue rather to remoue out of the body, and to [e] dwell with the Lord.

9 Wherefore also wee couet, that both [d] dwelling at home, and remouing [e] from home, we may be acceptable to him.

10 [*] For we must all appeare before the [f] iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be [g] good or euill.

11 Knowing therefore the [g] terrour of the

a After this body shalbe dissolued, it shalbe made incorruptible and immortall.
‖*Or, if so be we shal be found clothed, and not naked.*
Reuel.16.15.
‖*Or, wherein.*
Chap.1.22.
b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.
‖*Or, strangers in the body.*
c For here onely we beleeue in God, and see him not.
d In this body.
e Out of this body, to heauen.
Rom.14.10.
f That is, either glory or shame.
g His fearefull iudgement.

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is to bring men to Christ.
i By imbracing the same faith which we preach to others.
k As they, which more esteemed the outward shew of wilesome and eloquence, then true godlinesse.
l As the aduersaries said, which could not abide to heare them praised.
m Our follie serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaineglory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but in heis guided by the Spirite of God.
q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke, that I will flatter my selfe or any man in setting foorth his gifts? Yea, when I praise my ministerie, I commend the power of God: when I commend our worthy factes, I praise the mighty power of God set foorth by vs vormes & wretches.
r Let him be regenerate, and renounce himself, th all the rest is nothing. *Iso.43.19.reuel.21.5.*
s Therefore without Christ we cannot enjoy the life euerlasting, nor come to God.
t That is, a sacrifice for sinne.
u By imputation, when we shall bee clad with Christs iustice.

the Lord, we *b* perswade men, and we are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioice of vs, that ye may haue to answere against them, which reioyce in the *k* face, and not in the heart.

13 For whether wee be *l* out of our wit, we are it *m* to God: or whether we be in our right mind, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were *n* all dead,

15 And he died for all, that they *o* which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth knowe we no man *p* after the flesh, yea though wee had knowen Christ after *q* flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, let him be a *r* new creature. *s* Olde things are passed away: behold, all things are become newe.

18 And all things are of God, which hath reconciled vs vnto himself by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was *t* in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadors for Christ: as though God did beseech you through vs, we pray you in Christes stead, that ye be reconciled to God.

21 For hee hath made him to bee *u* sinne for vs, which knewe no sinne, that wee should bee *x* made the righteousnesse of God in him.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as hee doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

WE then exhorting you as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For he sayth, *a* I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the *b* accepted time, behold now the day of saluation.

3 We giue no occasion of offence in any thing, that our ministerie should not be *c* reprehended.

4 But in all things wee approoue our selues as *d* the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By *e* watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the *f* holy Ghost, by *g* loue vnfained,

7 By the word of truth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our *h* mouth is open vnto you: our heart is made large.

12 Ye are not kept straite in vs, but yee are kept straite in your owne *i* bowels.

13 Nowe for the same recompence, I speake as to my children, *k* Bee you also enlarged.

14 *l* Be not vnequally yoked with the infidels: for *m* what felowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? *n* for ye are the Temple of the *o* liuing God: as God hath sayd, *p* I will dwel among them, and walke there: and I will be their God, and they shall be my people.

17 *q* Wherefore, come out from among them, and separate your selues, sayth the Lord: and touch none vncleane thing, and I will receiue you.

18 *r* And I wil be a Father vnto you, and ye shall be my sonnes and daughters, sayth the Lord Almighty.

CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselues pure, 3. 7 Assuring them of his loue, 8. 13 And doth not excuse his seueritie toward them, but reioyceth thereat, considering what profite came thereby. 10 Of two sorts of sorow.

SEeing then we haue these promises, derely beloued, let vs *a* cleanse our selues from all filthines of the *b* flesh and spirit, and grow vp vnto full holines in the feare of God.

b By the infidels, if they saw no fruit come thereof. 1.Cor.4.1.

c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospell and the power of God & his owne integritie, he ouerthrew Satan, and the world, as with weapons on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut.22.10. where the Lord commandeth that an oxe and asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is reproued. *Eccles.13.18. For the deuil 1.Cor.3.16 & 6.19.*
l So called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. *Leuit.26.11,12. Iso.52.11. Iere.31,1.*
m Consider this well, ye that serue idoles with your bodies, and yet thinke your sinne you for your

n Or, Gods true mercie, wherein he hath powred foorth his infinite loue.

a To wit, in your consciences pure toward God: God will one day
b Of body and soule.

2 *c* Receiue

c That we may teach you.
d By greedy couetousnes.

e He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32.25. For the crosse to mans eie is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorowes. 1. Pet. 2.19.
g Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so mercifull a Father, and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Ahitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you preuented Gods anger.
k Or, heart.
l The Greeke word signifieth his bowels, whereby is meant most great loue & tender affections.
m Both in thinking and reporting well of you.

2 c Receiue vs: we haue done wrong to no man: wee haue consumed no man: wee haue d defrauded no man.
3 I speake it not to your condemnation: for I haue sayde before, that ye are in our hearts, to die and liue together.
4 I vse great boldnesse of speech toward you: I am filled with comfort, and am exceeding ioyous in all our tribulation.
5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings e without, and terrours within.
6 But God, that comforteth the abiect, comforted vs at the comming of Titus:
7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to mee-ward, so that I reioiced (much) more.
8 For though I made you sorrie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.
9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.
10 * For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.
11 For beholde, this thing that yee haue beene g godly sory, what great care it hath wrought in you: yea, what h clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things ye haue shewed your selues, that ye are pure in this matter.
12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.
13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his k spirite was refreshed by you all.
14 For if that I haue boasted any thing to him of you, I haue not beene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.
15 And his l inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye receiued him.
16 I reioyce therefore that I may m put my confidence in you in all things.

CHAP. VIII.

1 *By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning.*
23 *After he commendeth Titus, and his fellowes vnto them.*

WE doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,
2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie b abounded vnto their rich liberalitie.
3 For to their power, (I beare recorde) yea, and beyond their power, they were willing:
4 And prayed vs with great instance that we would receiue the c grace, and fellowship * of the ministring which is toward the Saints.
5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,
6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.
7 Therefore, as yee abound in euery thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.
8 This say I not by commandement, but because of the diligence of others: therefore prooue I the naturalnesse of your loue.
9 For yee know the grace of our Lorde Iesus Christ, that hee being rich for your sakes became poore, that ye through his pouertie might be made rich.
10 And I shewe my minde herein: for this is expedient for you which haue begun not to doe onely, but also to d will, a yeere agoe.
11 Now therefore performe to doe it also, that as there was a readines to will, euen so yee may performe it of that which yee haue.
12 For if there be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.
13 Neither is it, that other men should bee eased and you grieued,
14 But vpon like condition, at this time your e abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be f equalitie:
15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.
16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you.
17 Because he accepted the g exhortation, yea, he was so carefull, that of his owne accord he went vnto you.
18 And wee haue sent also with him the brother, whose praise is h in the Gospel throughout all the Churches,
19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lorde, and declaration of your prompt mind)
20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,
21 * Prouiding for i honest things, not onely before the Lord, but also before men.
22 And

a This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great poeerty were very liberall towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof. (*chap. 9.12.*
d Euery man may doe good that hath abilitie thereunto: but to will, and haue a mind to doe good, commeth of perfect charitie.
e That as you helpe others in their need, so others shall relieue your want.
f That both you and others, as occasion shal serue, may relieue the godly according to their necessities. *Exod. 16.18.*
g And willingly offred himselfe to gather your almes.
h In preaching the Gospell. Some vnderstand this to be spoken of Luke, other of Barnabas. *Rom. 12.17.*
i His well doing is approued before God and man.

Prou. 22.1. 1. Sam. 2.8.
Eccles. 35.10.
a Least they should giue but little, distrusting to inpouerishing themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for themselues, and also to helpe others withall.
b That ye may doe good and helpe others at all times. *Psal. 112.9.*
c Dauid speaketh of that man which feareth God, and loueth his neighbour.
d Besides that by their liberalitie God shall be praised, they also commende God by their prayers vnto whom they haue respect, yea, and others shal seeing them, as being endued with excellent gifts of God. *Or, greatly affectioned toward you.*

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22 And we haue sent with them our brother whom we haue oft times prooued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the a glory of Christ.

24 Wherefore shew towarde them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

a That is, by whom Christs glory is greatly aduanced.

CHAP. IX.

1 *The cause of Titus and his companions coming to them.* 6 *He exhorteth to giue almes cheerefully.* 12 *Shewing what fruit will come thereof.*

FOr as touching the ministring to the Saints, it is superfluous for mee to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agot, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, least our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue sayd) be readie:

4 Least if they of Macedonia come with me, and finde you vnprepared, we (I meede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be readie, and come as of benevolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that yee alwayes hauing a all sufficiencie in all things, may abound in euery b good worke.

9 * As it is written, c He hath sparsed abroad, and hath giuen to the poore: his benevolence remaineth for euer.

10 Also he that findeth seede to the sower, will minister likewise bread for food, and multiply your seede, and increase the fruits of your benevolence,

11 That on al parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God,

13 (Which by the experiment of this ministration praysе God for your voluntarie submission to the Gospel of Christ, and for you liberall distribution to them, and to all men)

14 And by d their prayer for you, ‖ desiring after you greatly for the abundant grace of God in you.

15 Thankes therefore be vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 *and sheweth what his power is,* 13. *And how he vseth it.*

NOw I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am a base, but am bolde towarde you being absent:

2 And this I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked b according to the flesh.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himself that he is Christes, let him consider this againe of himselfe, that as he is Christs, euen so are we Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, c saith he, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in worde by letters when wee are absent, such will we be also in deede, when we are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they d measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioice of things, which are out of the measure, but according to the e measure of the line, which God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond our measure, as though wee had not attayned vnto you: for euen to you also haue wee come in preaching the Gospell of Christ;

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly,

16 And

a These wordes his backbiters vsed thinking thereby to diminish his authoritie, as vers. 10.

b As though we boasted of our selues by a carnall affection.

c Meaning certain man among them, which thus spake of Paul.

d Hee that measureth any thing must haue some line or measure to mease by, and not to measure a thing by it selfe. So these boasters must measure themselues by their worthy acts: and if they will compare with others, let them shew what cities, and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talke of warres, and when he commeth to the brunt, is neither valiant nor expert?

Epist. 4. 7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

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f God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Iere.9.24. 2.cor.1,31.*

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that prayseth himselfe, is not allowed, but he whom the Lord prayseth.

CHAP. XI.

1 He declareth his affection toward them. 5 The excellencies of his ministerie, 9 And his diligences in the same. 13 The forches of the false Apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne prayses.

a He calleth the praysing of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing else, but to ouerthrow the Church by diminishing the authoritie of his ministerie.

WOuld to God ye could suffer a litle my * foolishnesse, and in deede * ye suffer me.

2 For I am ielous ouer you, with godly iealousie: for * I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 * But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

4 For if he that commeth preacheth an other * Iesus then him whom we haue preached: or if ye receiue another * spirite then that which ye haue receiued: either another Gospel, then that ye haue receiued, ye might well haue suffered him.

5 Verily I * suppose that I was not inferiour to the very chiefe Apostles.

6 And though I be * rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I * robbed other Churches, and tooke wages of them to doe you service.

9 And when I was present with you, and had neede, I was * not slouthfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia supplied, and in all things I kept and will keepe my selfe, that I should not * bee grieuous to you.

10 b The trueth of Christ is in me, that this reioycing shall not bee shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire * occasion, that they might be found like vnto vs in that wherein they reioyce.

b To speake in mine owne commendation.

c The minister marieth Christ and his Church as husband and wife by the preaching of the Gospel. *Gene.3.4.*

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieued me.

i He did not onely labour with his handes for his liuing, but in his extreme powertie preached diligently without burdening any man, or else wearing slout hall to do his doctrie to euery man. *Chap.12.13. Actes 20.34.*

k Let not the trueth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

l To slander my ministerie, if I should receiue wages.

13 For such false * apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no maruell: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his * ministers transforme themselues, as though they were the ministers of righteousnesse, whose ende shall be according to their workes.

16 I say againe, let no man thinke, that I am foolish: or else take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the * Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce * after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 p I speake as concerning the reproch: as though that wee had bene * weake: but wherein any man is bolde (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ, (I * speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in * death oft.

24 Of the Iewes * fiue times receiued I fourtie stripes * saue one.

25 * I was thrise * beaten with rodders: I was * once stoned: I suffered thrise * shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nacion, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fasting often, in colde and in nakednes.

28 Beside the things which are outward, I am cumbred daily, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needes reioyce, I will reioyce of mine * infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, layde watche in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment. 5, 7 But chiefly in his humblenesse, 11 And layeth the cause of his

m By false apostles here is not meant such as teach false doctrine (which doubtlesse they would haue growen vnto) but such as were vaine glorious, and did not their duetie sincerely.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they doe vnto you.

q That is, abiect, vile, miserable, a craftesman, an idiot, and subiect to a thousand calamities, which things the false apostles obiected against him as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

r Put case yee terme it so, yet is it true.

s In the present danger of death.

t At fiue seuerall times, euerytime thirty and nine. *Deut.25.3.*

u Of the Romane Magistrates. *Act.16.22,23. Act.14.19. Actes 27.14.*

x As imprisonments, beating, hunger, thirst, colde, nakednes, and such like: which things the aduersaries condemne as infirmitie in me. *Actes 9.24.*

Act 9.3.

a That is, a Christian: or speake it in Christ.

b That is to into the high heauen.

c Mans infirmitie was not able to declare the neither were they shewed vnto him for the ende.

for, lawfull.

d The Greeke word signifieth a sharpe piece of wood, as a pale or stake, and also pilde or sharpe thing which pricketh one as he goeth through bushes & thicke places and entring into the flesh cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warred him that Satan was at hand.

e That is to say, thentimes.

f Is knowen and euidently seene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christes sake. *Chap.11.9.*

for, chargable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, * 1.cor.16.5. Then when he was from Ephesus to Troas and bee went to Troas the third time to Corinthus. *Act 20.3.*

his boasting vpon the Corinthians. 14 He foreweth what good will be bewroth them, 20 And protesteth to come vnto them.

IT is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 a I knowe a man b in Christ aboue fourteene yeere agone, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the b third heauen.

3 And I knowe such a man (whether in the body or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into paradise, and heard c words which cannot be spoken, which are not possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I will say the trueth, but I refraine least any man should thinke of me aboue that he seeth in me, or that he heareth of me.

7 And least I should bee exalted out of measure, through the aboundance of reuelations, there was giuen vnto d mee a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lorde e thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore f I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The tignes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it wherein yee were inferiours vnto other Churches, * except that I haue not beene g slouthfull to your hinderance? forgiue me this wrong.

14 Beholde, the b third time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe and will be bestowed for your g soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: h yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired i Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearely beloued, for your edifying.

20 For I feare, least when I come, I shall not finde you such as I would: and that I shall be found vnto you * such as ye would not, and least there be strife, enuying, wrath, contentions, backbittings whisperings, swellings, and discord.

21 I feare least when I come againe, my God * abase me among you, and I shall bewayle many of them which haue sinned alreadie, and haue not repented of the vncleanesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1 *How threatneth the obstinate, 5 And declareth what his power is by their owne testimonie, 10 Also hee sheweth what is the effect of this Epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.*

THis is the * third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 b I tolde you before, and tell you before: as though I had bene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in me, which towarde you, is not weake, but is mightie in you.

4 For though hee was crucified concerning his * infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: * but wee shall liue with him, through the power of God towarde you.

5 * Proue your selues whether yee are in the faith: examine your selues: know ye not your owne selues, howe that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Nowe I pray vnto God, that ye doe none euill, not that wee should seeme approued, but that yee should doe that which is honest: though we be as * reprobates.

8 For wee can not doe any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that yee are * strong: this also we wish for, euen your perfection.

Acts 9.3.

a That is, a Christian: or I speake it in Christ.

b That is to say, into the highest heauen.

c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.

Or, lawfull.

d The Greeke word signifieth a sharpe piece of wood, as a pale, or flake, and also alitle spilde or sharpe thing which pricketh one as he goeth through bushie & thicke places, and entring into the flesh cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warred him that Satan was at hand.

e That is to say, sundrimes.

f Is knowen and euidently seene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christes sake, *Chap. 11.9.*

Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, *1 Cor. 16.5.* Then when the Lord letteth his purpose, he appointed to go straight from Ephesus to corinthus, Chap. 1.15. Which intent being changed hee went to Macedonia, from whence nowe hee appointeth the third time to come vnto them. i Which declareth his fatherly affection. *Or, your cause or perfect.*

k Thus saith his aduersaries, that though he tooke it not by himself, yet did he it by the meanes of others.

l To go to you.

m Meaning, sharpe & seuere.

n There was nothing wherein he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

a His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings he calleth his three witnesses. *Deut. 19.15. matt. 18.16. ioh. 8.17. hebr. 10.28.*

b In my first epistle, Chap. 4.20.

c In that he humbled himself, and tooke vpon him the forme of a seruant.

d Christ as touching the flesh, in mans iudgement was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed himself dead vnto vs to execute against you, that ye may feele sensibly that we liue in Christ. *1. Cor. 11. 28.*

e In mans iudgement, who for the most part reiecteth the best and approoueth the worst. f Hauing abundance of the grace of God.

10 Therefore write I these things being absent, least when I am present, I should vse sharpenesse, according to the power which the Lord hath given me, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an *holy *kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

*Rom.16.16. 1.cor.16.20. 1.pet.5.14.

*Which was according to those countreys in those dayes both of the Iewes and of other nations.

The second Epistle to the Corinthians, written from Philippi, a citie of Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the graunting thereof, is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, hee prooueth both that he is an Apostle ordeined by God, and also that hee is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, proouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: Wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to bee equall with the chiefe Apostles.

*1 Tim.1.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles. *Luke 1.74.

c Which is, the corrupt life of man without Christ. ‖*Or. doctrine.*

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes? therfore to ioyne these two together is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

PAul *an Apostle (not a of men, neither by b man, but by Iesus Christ, and God the Father which had raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that he might deliuer vs *from this c present euil world, according to the wil of God, euen our Father,

5 To whom be glory for euer and euer, Amen.

6 I maruaile that yee are so soone remooued away vnto another ‖ Gospell from him that hath called you in the d grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to e pervert the Gospel of Christ.

8 But though that wee, or an f Angell from heauen preach vnto you otherwise then that which wee haue preached vnto you, let him be accursed.

9 As wee sayde before, so say I now againe, If any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching. ‖*Or, abominable.*

10 For g now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

g Since that of a Pharise I was made an Apostle. *1.Cor.15.1.*

11 *Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Iesus Christ.

i By an extraordinarie reuelation. *Acts 9.1.* ‖*Or, age.*

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that *I persecuted the Church of God extremely and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

k That is, of the Lawe of God, which was giuen to the ancient fathers.

15 But when it l pleased God (which had separated me from my mothers wombe, and called me by his grace)

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling. ‖*Or, to me. Ephes.3.8.*

16 To reueale his sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with m flesh and blood:

m That is, with any man, as though I had neede of his counsell to approoue my doctrine.

17 Neither

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fiftéene dayes.

19 And none of the other Apostles saw I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the a faith which before he destroyed.

23 And they glorified God for me.

a That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 How sheweth why Titus was not circumcised, 6 And that hee is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principal scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the works of the Law.

THen fourteene yeres after, I went vp again to Ierusalem with Barnabas, and tooke with me Titus also,

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he indeuoured to remedy it, and to proue that they consented with him. *Actes 15.2.* b *Greeke, without profite.*

2 And I went vp by reuelation, and a communicated with them of the Gospel which I preach among the Gentiles, * but particularly with them that were the chiefe, least by any meanes I should runne, or had runne, in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was b compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we c gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they d were in time past, it maketh no matter to me: * God accepteth no mans person) neuertheles, they that are the chiefe, * did communicate nothing with me.

b Which declareth that the other Apostles agreed with him. c Lest we should haue betrayed the Christian libertie. d Albeit they had bene conuersant with Christ foretime. *Deut.10.17. Iohn.19.7.Iob. 34.19.wisd.6.7. actes.35.13,16, 1.Tim.10.34.rom.2.11 eph.6.9.col.3.25.1.pet.1.17.* e But approued my doctrine perfit in al poynts. f In token that we al agreed in doctrine.

7 But contrariwise, when they saw that the Gospel ouer the vncircumcision, was committed vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto mee, which are counted to be pillars, they gaue to mee and to Barnabas the f right hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him g to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the ‡ right way to the truth of the Gospel, I sayd vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why h constrainest thou the Gentiles to doe like the Iewes?

15 Wee which are Iewes by nature, and not i sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no ‖ flesh shall be iustified.

17 * If then while wee seeke to be made righteous by Christ, we our selues are found k sinners, is Christ therefore the minister of sinne? God ! forbid.

18 For if I build againe the things that I haue destroyed, = I make my selfe a trespasser.

19 For I through the Law am dead to the Law, and that I might liue vnto God, I am * crucified with Christ.

20 Thus I liue, yet * not I now, but Christ liueth in me: and in that that I now liue in the ρ flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I do not abiogate the q grace of God: for if righteousnesse bee by the Law, then Christ died ‖ without a cause.

g Meaning, before all men. ‡ *Greeke, with a rights foote.* h In bringing their consciences into doubt by thine example and authoritie: and here the Apostle commeth to his chiefe point. i For so ‖ Iewes called the Gentiles in reproch. ‖ *Or, man. Rom.3.19,20, phil.3.9.* k Except our fruites be agreeable to our faith, we declare that we haue not Christ. l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted. m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne. n And feele his strength in me which killeth sinne. o Not as I was once, but regenerate, and changed into a new creature, in qualitie, and not in substance. ρ In this mortall body. q As did the false apostles which preached not the faith in Christ. ‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24 And by the office, and the end, both of the Law, 11.25 And of faith.

OFoolish Galatians, who hath bewitched you, that yee should not obey p the truth, to whom Iesus Christ before a was described in your sight, and among you crucified?

a To whom Christ was so liuely preached, as if his image were set before our eyes, or else had bene crucified among you. b Meaning the gifts of the Spirit.

2 This onely would I learne of you, Receiued yee the b Spirit by the workes

e That is, the doctrine of ſalvation through faith in Ieſus Chriſt, as Chap. 1.11.

d The falſe apoſtles taught that Chriſt profited nothing, except they were circumciſed, and that the Law was the perfection, and Chriſtes doctrine onely the rudiments thereunto.

c And ceremonies of the Lawe?

*Gen.*15.6. *rom.*4.3. *iames* 2.23. *Gen.*12.3. *eccluſ.* 44.20,21. *acts* 3.25.

f Which thinke to be iuſtified by them.

*Deut.*27.26. *Habak.*2.4. *rom.*1.17. *hebr.*10.38.

g The Law pronounceth not them iuſt, which beleeue, but which worke, and ſo condemneth all them which in all points doe not fulfill it.

*Leuit.*18.5. *Deut.*21.23.

h Which is the Goſpel.

i I will vſe a common example, that you may be aſhamed to attribute leſſe vnto God, then to ſuch couenants, which one man maketh to another.

*Hebr.*9.17.

k No more is the promiſe or couenant of God abrogated by the Law, nor yet is the Law added to the promiſe to take any thing away that was ſuperfluous, or to ſupply any thing that wanted.

of the Lawe, or by the hearing of • faith preached?

3 Are ye ſo fooliſh, that after ye haue begun in the ſpirit, yee would now • bee made perfect by the • fleſh?

4 Haue yee ſuffered ſo many things in vaine? if ſo be it be euen in vaine.

5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doeth he it through the works of the Lawe, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was • imputed to him for righteouſneſſe.

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 For the Scripture foreſeeing, that God would iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, ſaying, * In thee ſhall all the Gentiles be bleſſed.

9 So then they which bee of faith, are bleſſed with faithfull Abraham.

10 For as many as are of the f workes of the Lawe, are vnder the curſe: for it is written, * Curſed is every man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iuſtified by the Law in the ſight of God, it is evident: * for the iuſt ſhall liue by faith.

12 And the g Law is not of faith: but * the man that ſhall doe thoſe things, ſhall liue in them.

13 Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs (for it is written, * Curſed is every one that hangeth on tree)

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that wee might receiue the h promiſe of the Spirit through faith.

15 Brethren, I i ſpeake as men doe, * Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or k adoeth any thing thereto.

16 Nowe to Abraham and his ſeede were the promiſes made. Hee ſayeth not, And to the ſeedes, as ſpeaking of many: but, And to thy ſeede, as of one, which l is Chriſt.

17 And this I ſay, that the Lawe which was foure hundreth and thirtie yeeres after, cannot diſanull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.

18 For if the inheritance be of the Law, it is no more by the promiſe, but God gaue it vnto Abraham by promiſe.

19 Wherefore then ſerueth the Lawe? It was added becauſe of the = tranſgreſſions, till the ſeede came vnto the which the promiſe was made: and it was ordained by * Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of • one: but God is • one.

21 Is the Law then againſt the promiſe of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Lawe.

22 But the Scripture hath * concluded q all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.

23 But before • faith came, we were kept vnder the Lawe, and ſhut vp vnto the faith which ſhould afterward be reuealed.

24 Wherefore the * Law was our ſchoolemaſter to bring vs to Chriſt, that wee might be made righteous by faith.

25 But after that faith is come, we are no longer vnder r a ſchoolemaſter.

26 For yee are all the ſonnes of God by faith, in Chriſt Ieſus.

27 * For all yee that are • baptized into Chriſt, haue put on Chriſt.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all • one in Chriſt Ieſus.

29 And if ye be Chriſtes, then are ye Abrahams ſeede, and heires by promiſe.

l Which declareth that the Iewes and Gentiles are both partakers of the promiſe, becauſe they are ioyned in Chriſt, which is this bleſſed ſeede. m That ſin might appeare and be made more abundant, and ſo all to be ſhut vp vnder ſinne.

n Who as miniſters gaue it to Moſes by the authoritie of Chriſt.

o But ſeroeth both for the Iewes and Gentiles to ioyne them to God.

p Conſtant, and alwayes like himſelfe.

*Rom.*3.9.

q Both men and all their works.

r The full reuelation of things which were hid vnder the ſhadowes of the Law.

*Rom.*10.4.

ſ Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom 6.3.

t So that baptiſme ſucceedeth circumciſion, and ſo thorow Chriſt both Iewe and Gentile is ſaued. u As all one man.

CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordained. 3 VVhich being ſhadowes muſt ende when Chriſt the truth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a ſtrong example, or allegorie.

NOw I ſay, that the • heire as long as he is a childe, differeth nothing from a ſeruant, though he be lord of all,

2 But is vnder b tutors and gouernors, vntill the time appointed of the father.

3 Euen ſo, wee when we were children, were in bondage vnder the c rudiments of the world.

4 But when the fulneſſe of time was come, God ſent foorth his Sonne made of a woman, and made d vnder the Lawe,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the adoption of the ſonnes.

6 And becauſe ye are ſonnes, God hath ſent foorth the • Spirite of his Sonne into your hearts, which crieth, f Abba, Father.

7 Wherefore, thou art no more ſ a ſeruant, but a ſonne: nowe if thou bee a ſonne, thou art alſo the heire of God through Chriſt.

a The Church of Iſrael was vnder the Law as the pupil ſubiect to his tutor, euen vnto the time of Chriſt, when ſhee waxed ſtrong, and then her tutleſhip ended.

b That is, the Law, which before he called a ſchoolemaſter, Chap.3.25.

c That is, vnder the Law, which was but an a,b,c, in reſpect of the Goſpel.

d That is, who was ſubiect vnto the Lawe.

*Rom.*8.14,15. e For our adoption vnto Chriſt is ſealed by him.

f He inſtructeth both Iewes and Gentiles to call God their Father in euery language, ſo that none are excepted. g Which mayeſt not vſe thy liberte.

h Wheen ye received the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship.

i Not in deede, but in opinion.

k The Galatians of Painims beganne to be Christians, but by false apostles were turned backward to beginne anewe the Iewish ceremonies, and so in stead of going forward toward Christ, they ranne backward from him.

l Ye obserue dayes, as Sabbaths, newe moones, &c. ye obserue moneths, as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeere of forgiuenesse, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slauery.

m So friendfull to me, as I am affectioned toward you.

n For I pardon you, if you repent.

8 But then, when yet h knewe not God, ye did seruice vnto them, which by i nature are not gods.

9 But now seeing yee knowe God, yea, rather are knowen of God, how turne k yee againe vnto impotent and beggerly rudiments, whereunto l from the beginning ye will be in bondage againe?

10 Ye obserue l dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 Be ye as m I: for I am euen as you: brethren, I beseech you: yee haue not hurt n me at all.

13 And yee knowe, how through o infirmitie of the flesh I preached the Gospell vnto you at the first.

14 p And the triall of mee which was in my flesh, ye despised not, neither abhorred: but ye receiued mee as an q Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? For I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you r amisse: yea, they would exclude s you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My litle children, of whom I trauaile in birth againe, vntill Christ be t formed in you.

20 And I would I were with you now, that I might change my voyce: for I am in doubt of you.

21 Tell mee, yee that will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, u one by a seruant, and u one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and hee which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers x are the two Testaments, the one which is x Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in y Arabia, and it answereth to Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou barren that bearest no children: breake foorth, and crie, thou that trauailest not: for the desolate hath many mo children, then she which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not bee heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the z free woman.

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both.

S Tand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 * Behold, I Paul say vnto you, that if ye be a circumciled, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumciled, that hee is bound to keepe the whole Law.

4 Yee are * abolished from Christ, whosoeuer are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit b waite for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the c trueth?

8 It is not the perswasion of him that d calleth you.

9 * A litle e leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none other wise f minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the g slaunder of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, yee haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For h all the Lawe is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If yee bite and deuoure one another, take heede least yee be consumed one of another.

16 Then I say, * Walke in the i Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the h flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not vnder the Law.

19 Now the workes of the flesh are manifest, which are these, Adultery, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, variance, zeale, wrath, contentions, sects,

21 Enuying, murther, drunkennesse, reuelling, and such like: of the which I tell you before, as I haue also told you in time past, that they which commit such things, shall not inherite the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse,

23 Meekenesse, temperance: against such there is no Law.

24 And they that are Christs, haue crucified the flesh with the affections and lusts.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

Rom.9.8. Gen.21.10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.

† By the libertie where with Christ hath made vs free.

Acts 15.1.

a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.

1.Cor.1.17.

b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that wee should by faith and not by the Law obtaine the crowne of glory, which Christ giueth freely.

c Then whatsoeuer is not the word of God, which here he calleth trueth, is very lies.

d Which is God.

1.Cor.5.6.

e A litle corruption doeth destroy the whole doctrine.

f That ye will imbrace the word of God purely.

g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

h Meaning, the

o Being in great dangers and afflictions, or without pompe and ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake. r For they are but ambitious. s They would turne you from me, that you might followe them. t And imprinted so in your hearts that you loue none other. *Gene.16,15. Gene.21.13.* u That is, figurine. x Agar and Sina represent the Lawe: Sara and Ierusalem the Gospel, Ismael the Iewish Synagogue, & Isaac the Church of Christ. y That is, out of the land of promise. *[Or, bis and heauenly. Isa.54.1.*

z Meaning Sara.

second table. *Leuit.19.18. matt.22.39 mar.12.31 iam.2.8. Rom.13.9. 1 Pet.2.11.* i In the man regenerate. k That is, the naturall man striueth against the Spirit of regeneration.

rit, and the Spirite against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the [i] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruite of the Spirite is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no law.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lusts.

25 If wee liue in the Spirite, let vs also walke in the [o] Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenesse towarde the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be [a] fallen by occasion into any fault, yee which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is some what, when hee is [c] nothing, hee deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke, and then shall hee haue [d] reioycing in himselfe onely and not in another.

5 * For euery man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all his [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be weary of well doing: for in due season wee shall reape, if we faint not.

10 While wee haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe [g] in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [i] crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But God forbid that I shoulde reioyce, but in the crosse of our Lorde Iesus Christ, whereby the [l] world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new [m] creature.

16 And as many as walke according to this rule, peace shalbe vpon them, and mercie, and [n] vpon the Israel of God.

17 From henceforth let no man [o] put me to businesse: for I beare in my body the [p] markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

a Either by reason of his flesh, or Satan.
b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the lawe of Christ, and his commaundement, Iohn 13. 34. and 15. 12.
c Hee sheweth that man hath nothing of himselfe whereof he should reioyce.
d For his reioycing is a testimonie of a good conscience, 2. Cor. 1. 12. wherein he may reioyce before men, but not before God.
e For it were a shame not to prouide for their corporal necessities, which feede our soules with the heauenly deinties, 1. Cor. 9. 7.
f He prooueth that the ministers must be nourished: for if men only prouide for worldly things without respect of the life euerlasting, then they procure to themselues death, and mocke God, who hath giuen them his ministers to teach them heauenly things. 2. Tim. 3. 13.
g The fruite which God hath promised.
h By the outward ceremonies.
i That is, for preaching Christ crucified.
k That they haue made you Iewes.
l By the world he meaneth all outward pompe, ceremonies and things which please mens fantasies.
m Which is regenerate by faith.
n That is, vpon the Iewes, as Rom. 10. 19.
o Let no man trouble my preaching with beneefoorth: for my markes are witnesses how valiantly I haue fought.
p Which are odious to the world, but glorious before God.

1 If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.
m For they are vnder the Spirit of grace.
n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.
d That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie hee prayeth God to confirme towarde them. And to the intent they should not glorie in themselues, hee sheweth them their extreme

miserie wherin they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet, by the free mercy of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therfore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neither to be mooued with the false apostles, which seeke to ouerthrow their faith, and tread vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes onely preserueth his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruites, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, whas things concerne every mans vocation.

CHAP. I.

After his saluation, 4 Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

PAVL an Apostle of Iesus Christ, by the will of God, to the *Saints which are at Ephesus, and to the faithfull in Christ Iesus:

1.Cor.1.2. 2.Cor.1.1. 1.pet.1.1.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly things in Christ,

a As with the knowledge of God in Christ, with faith, hope, charitie, & other gifts.

4 *As he hath b chosen vs in him, before the foundation of the world, that we *should be holy, & without blame before him in loue:

[Or, places. 2.Tim.1.9.

b This election to life euerlasting, can neuer be changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and Iudas. Col.1.22.

5 Who hath predestinate vs, to be c adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

c When Christs iustice is imputed ours.

6 To the *praise of the glory of his grace, wherewith he hath made vs accepted in his beloued,

7 By whō we haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

8 Wherby he hath bene aboundant toward vs in all wisdome & vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed d in him,

d Whereas we were not the naturall children, he restoried vs by grace, and made vs his children.

10 That in the dispensation of ỹ fulnesse of the times, hee might gather together in one e all things, both which are in heauen and which are in earth, euen in Christ:

e The principall end of our election, is to praise & glorifie the grace of God.

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That f we, which first trusted in Christ, should be vnto ỹ praise of his glory:

f That is, in Christ.

13 In whom also ye haue trusted after that ye heard the word of truth, euen the Gospel of your saluation, wherein also after that ye beleeued, ye were sealed with the holy Spirit of promise,

14 Which is ỹ earnest of our inheritance, g vntill the redemption of the possession, purchased vnto the praise of his glory.

g By this he meaneth ỹ whole body of the Church, which he diuideth into them which are in heauen, and them which are in earth: also the faithful which remaine in earth stand of the Iewes & Gentiles. h To wit, the Iewes. i Though we be redeemed from the bondage of sinne by the death of Christ, Rom.6.22. yet we hope for this second redemption which shal be when we shall possesse our inheritance in the heauens, wherof we haue the holy Ghost for a gage, as Chap.4.30.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lorde Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of h him,

18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

k Of Christ. Col.2.12. chap.3.7.

19 And what is the exceeding greatnesse of his power towarde vs, which beleeue, *according to the working of his mighty power,

20 Which hee wrought in Christ, when he raised him from the dead, and i set him at his right hand in the heauenly places,

l Made him gouernour of all things both in heauen and in earth: so that Christs body is now onely there, or els it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined. Tpsl.8.6. heb. 2. 8.

21 Farre aboue all principalitie, & power, and might, and domination, and euery name that is named, not in this world only, but also in that that is to come,

22 *And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

m This is the great loue of Christ toward his Church, that he counteth not himselfe perfect without vs which are his members: and therefore the Church is called Christ, as 1.Cor.12.12.13.

23 Which is his bodie, euen the m fulnesse of him that filleth all in all things.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND *you hath he quickened, that were dead in trespasses and sinnes,

Col.2.13.

2 Wherein in times past ye walked, according to the course of this world, and after the *a prince that ruleth in the aire, euen the spirite, that now worketh in the children of disobedience,

Chap.6.12. a Meaning, Satan.

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were b by nature the children of wrath, as well as others.

b Not by creation, but by Adams transgression, & so by birth.

4 But God which is rich in mercie, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs c together ‖ in Christ, by whose grace ye are saued,

c Both Iew and Gentile. ‖ Or, with Christ.

d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, & not by nature.

f He sheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the same. 1. Sam. 17. 28. 2. Reg. 4. 4 7. Rom. 3. 4.

g It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them couenants.

h Where no promise is, there is no hope.

‖ Or, Atheists.

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

‖ Or, death. Rom. 5. 2.

a He reioyceth in that he suffered imprisonment for the maintenance of Christs glory.

b Which was his vocatiō to preach vnto ‖ Gentiles.

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shewe in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, least any man should boast himselfe.

10 For we are [e] his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 Wherefore [f] remember that yee being in time past Gentiles in the flesh, and called [g] vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were [h] strangers from the couenants of promise, and had no hope, and were ‖ without God in the world.

13 But nowe in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [i] stop of the partition wall,

15 In abrogating through his [k] flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one [l] bodie by his ‖ crosse, and slay hatred thereby,

17 And came, and preached peace to you which were afarre off, & to them that were neere.

18 [m] For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 *He sheweth the cause of his imprisonment,* 13 *Desireth them not to faint because of his trouble,* 14 *And prayeth God to make them stedfast in his Spirit.*

FOr this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the [b] dispensation of the grace of God, which is giuen me to youwards,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote [c] aboue in few words,

4 Whereby when yee read, yee may know mine vnderstanding in the mystery of Christ)

5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me [e] through the working of his power.

8 [f] Vnto me the least of all Saints is this grace giuen, that I should preach among the [g] Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the felowship of the [h] mysterie is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto [i] principalities & powers in heauenly places might be knowen [k] by the Church the manifold wisedome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [l] family in [m] heauen and in earth)

16 That he might grant you according to the riches of his glory, that ye may be strengthened by his spirit in the inner man,

17 That Christ may dwel in your hearts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saints, what is the [n] breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all [o] fulnesse of God.

20 [p] Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [q] vs,

21 Bee prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

c That is, in the first chap. of this Epistle, verse 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the manner knowen. *Dan. 12. 3. Iud. 12. 11. 2. Cor. 10. 13.*

f Which he weth vs. *Psal. 68. 18.*

g The Messi came downe heauen into earth, to triu ouer Satan, d and sinne, & them as prise and slaues, w before were queriers, and all in subiecti which victori ge & also g as a most p cious gift to Church.

h With his and benefits. *1. Cor. 12. 27.*

i To restore which was o order.

k That the b of Christ mig be perfect.

l That we m be of a ripe C stian age, & c to the full m sure of that knowledge which we sha hane of Chri in Christ be head of his Church, now fleth his me bers, and ioy them together saints, so that very part hath his proportio bode, that a length the bo may grow vp his mind, vnd eth in his. ‖ Or, without which timely

1 That all the graces of God may abound in you. *Rom. 16. 25.* m In that we feele Christ in vs.

CHAP. IIII.

1 *He exhorteth them vnto meekenesse, long suffering, vnto loue & peace,* 3 *Every one to serue and edifie another with the gift that God hath giuen him.* 14 *To beware of strange doctrine.* 22 *To lay aside the old conuersation of greedy lusts, and to walke in a new life.*

I ‖ Therefore, being prisoner in the [a] Lord, I pray you that ye walke worthy of the vocation wherewith ye are called,

Phil. 1. 27. col 1. 10. 1. Thes. 2. 12.

a For the Lords cause.

2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one [b] body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 * One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he sayth, * When hee ascended vp on high, he led captiuitie captiue, and gaue gifts vnto men.

9 (Nowe, in that he ascended, what is it but that hee had also descended first into the lowest partes of the earth?

10 Hee that descended, is euen the same that ascended, farre aboue all heauens, that he might fill [g] all things)

11 * He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministery, [k] and for the edification of the body of Christ,

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, & vnto the measure of the age of the fulnesse of Christ,

14 That we henceforth bee no more children, wauering and caried about with euery wind of doctrine, by the deceit of men, and with craftinesse, whereby they lay in waite to deceiue.

15 But let vs followe the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lord, that ye henceforth walke not as * other Gentiles walke, in vanitie of their [n] mind,

18 Hauing their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the [p] hardnesse of their heart:

19 Which being [q] past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ,

21 If so be yee haue heard him, and haue bene taught by him, as the [r] trueth is in Iesus,

22 That is, * that ye cast off, concerning the conuersation in time past the [s] olde man, which is corrupt through the deceiuable lustes,

23 And be renewed in the spirite of your mind,

24 * And put on the newe man, which [t] after God is created in righteousnesse, and true holines.

25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [u] angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 * Neither giue place to the deuil.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister [x] grace vnto the hearers.

30 And [x] grieue not the holy Spirite of God, by whome ye are * sealed vnto the day of redemption.

31 Let all bitternes, and anger, & wrath, crying, and euill speaking be put away from you, with all malitiousnesse.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

to depart for sorrow by your abusing of Gods graces. *Colos.*3.12,13.

CHAP. V.

2 *He exhorteth them vnto loue,* 3 *Warneth them to beware of vncleannes, couetousnes, foolish talking, & false doctrine,* 17 *To be circumspect,* 18 *To auoide drunkennes,* 19 *To reuerence & to be thankefull toward God,* 21 *To submit themselues one to another.* 22 *He intreateth of coupeall mariage, and of the spirituall bewixt Christ and his Church.*

BE ye therfore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete [a] smelling sauour to God.

3 * But fornication, and all vncleannesse, or couetousnesse, let it not be once named as among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thankes.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is * an Idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therfore companions with them.

8 For ye were once darkenesse, but are now light in the Lord: walke as [c] children of light.

[r] That is, all the naturall corruption that is in vs. *Rom.*6.4. *col.*3.10 *heb.*12.1.1 *pet.*2. 1. *and* 4.2.

[s] Which is created according to the image of God. *Zech.*8.16. *Psal.*4.4.

[t] If so be that ye be angrie, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *Iames* 4.7. *Chap.*5.3. *col.*4.6.

[u] And cause them to profit in godlines.

[x] So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorrow by your abusing of Gods graces. 2. *Cor.*1.22.

[a] Alluding to the perfumes and incensing in the Law. *Mat.*7.21. *chap.*4. 29. *col.*3.5.2. *thes.* 2.17.

[b] Which is either vaine, or els by example and euill speaking, may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, and also godly, as 1. *King.*18.27.

[c] Because hee thinketh that his life standeth in his riches. *Mat.*24.4. *mar.*13.5. *luke* 21.8. 2. *thes.*2.3. [d] Either in excusing sinne, or in mocking at the menaces & iudgements of God.

[e] Seeing God hath adopted you for his, that ye should be holy.

[b] Which by dissentions you separate asunder.

[c] So that ye cannot dissent one from another, seeing the spirit, which ioyneth you in one body, cannot dissent from himselfe. *Mal.*2.10.

[d] In power.

[e] By his prouidence. *Rom.*11.36. 1. *cor.*12.6. 2. *cor.*13.13.

[f] Which hee giueth vs. *Psal.*68.18.

[g] The Messias came downe from heauen into the earth, to triumph ouer Satan, death and sinne, & led them as prisoners and slaues, which before were conquerers, and kept all in subiection: which victorie he gate & also gaue as a most precious gift to his Church.

[h] With his gifts and benefits. 1. *cor.*12.27.

[i] To restore that which was out of order.

[k] That the body of Christ might be perfect.

[l] That we may be of a ripe Christian age, & come to the full measure of that knowledge which we shall haue of Christ.

[m] Christ being head of his Church, nourisheth his members, and ioyneth them together by ioints, so that euery part hath his iust proportion of bode, that at length the body may grow vp to perfection. *Rom.*12.12.

[n] Man not regenerate, hath his mind, vnderstanding, and heart corrupt.

[o] By the which God liueth in his.

[p] The hardnesse of heart, is the fountaine of ignorance, for *without remorse of conscience.* 1. *Tim.*4.2.

[q] As they are taught which truely know Christ. *Colos.*3.8.

and make them knowen by your honest and godly life.

g The word of God discouereth the vices which were hid before.

h God thus speaketh by his seruants to draw the infidels from their blindnesse.

Colos.4.5.

i Selling all worldly pleasures to buy time.

k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlines, which the world hath taken from you.

Rom.12.2. 1.thes.4.3.

‖Or, *songs of praise, & thanksgiuing.*

l And not onely with tongue.

m Except our friendship be ioyned and knit in God, it is not to be esteemed.

Col.3.18. tit.2.5. 1.pet.3.1. 1.cor.11.3.

n The Church to the husband ought to nourish, gouerne, and defend his wife from perils.

Col.3.19.

o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.

p Because it is couered and clad with Christs iustice & holines.

q This our coniunction & Christ must be considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lord, *Gen.2.24. matth.19.5. mar.10.7. 1.cor.6.16.*

9 (For the frutte of the Spirit is in all goodnes, and righteousnes, and trueth)

10 Approoning that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitful works of darknes, but euen ‖reproue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproued of the ‖ light, are manifest: for it is light that maketh all things manifest.

14 Wherfore he saith, [b] Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

15 Take heed therfore that ye walke circumspectly, not as fooles, but as [*] wise.

16 [i] Redeeming the time: for the [k] dates are euill.

17 [*] Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 And be not dronke with wine, wherin is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and ‖ hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thanks alwaies for all things vnto God euen the Father, in the Name of the Lord Iesus Christ,

21 Submitting your selues one to another in the [m] feare of God.

22 ¶ [*] Wiues, submit your selues vnto your husbands, as vnto the Lord.

23 [*] For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of his [n] body.

24 Therefore, as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.

25 ¶ [*] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 That he might sanctifie it, & cleanse it by the [o] washing of water through the word,

27 That he might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holy, and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 [*] For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shalbe one flesh.

32 This is a great secret, but I speake concerning Christ, & concerning [p] Church.

33 Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselfe, & let the wife see that she feare her husband.

CHAP. VI.

1 *How children should behaue themselues toward their fathers and mothers,* 4 *Likewise parents toward their children,* 5 *Seruants toward their masters,* 9 *Masters toward their seruants,* 13 *An exhortation to the spirituall battell, and what weapons the Christians should fight withall.*

CHildren, [*] obey your parents in the Lord: for this is right.

2 [*] Honour thy father and mother, (which is the first commaundement with [a] promise)

3 That it may be well with thee, and that thou maiest liue long on earth.

4 And yee, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] instruction and information of the Lord.

5 [*] Seruants, bee obedient vnto them that are your masters, [d] according to the flesh, with feare and trembling, in singlenesse of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lord, and not men.

8 And knowe yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether he be bond or free.

9 And yee masters, doe the same things vnto them, putting away threatning: and know that euen ‖ your master also is in heauen, neither is there [*] respect of person with him.

10 ¶ Finally, my brethren, bee strong in the Lord, and in the power of his might.

11 Put on the ‖ whole armour of God, that ye may bee able to stand against the assaults of the deuill.

12 For we wrestle not against [e] flesh and blood, but against [*] principalities, against powers, and against the worldy gouernors, the princes of the darknesse of this world, against spirituall wicked vnclean, which are in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, & hauing finished all things, stand fast.

14 Stand therefore, and your loines gird about with veritie, and hauing on the brestplate of [f] righteousnesse,

15 And your feete shod with the [g] preparation of the Gospel of peace.

16 Aboue all, take the shield of faith wherewith yee may quench all the fierie darts of the wicked,

17 [*] And take the helmet of [h] saluation, & the sword of the Spirit, which is the word of God.

18 And pray alwaies with all maner praier and supplication in the Spirit: and watch thereunto with all perseuerance and supplication for all Saints,

19 [*] And for mee, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel.

20 Wherof I am the ambassadour in bonds,

Col.3.20. Exod.20,12. deut.5.16. eccles. 3.9. matt.15.4. mar.7.10.

a This is the first commandement of the second table, and hath the promise with condition.

b By austerity.

c That they be not brought vp in wantonnes, but in the feare of the Lord.

Col.3.21. tit.2.9. 1.pet.2.18.

d Which haue dominion ouer your bodies, but not ouer ‖ soules

‖Or, *both your & their master.*

Deut.10.17.2.chr. 19.7. iob.34.19. wisd.6.7. eccles.35. 12,16. act.10.34. rom.2.11. gal.2.6. col.3.25. 1.pet.1. 17.

e Whether he be seruant or maister,

‖Or, *complete harnesse.*

f The faithful haue not onely to striue against men and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must bee resisted by Gods grace.

Chap.2.2.

g Innocencie & godly life.

h That ye may be ready to suffer all things for the Gospel.

Isa 59.17. 1.thes.5.8.

i The saluation purchased by Iesus Christ.

Colos.4.2. Col.4.3.2.thes.3.1

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bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ But that ye may alſo knowe mine affaires, and what I do, Tychicus my deare brother and faithfull minister in the Lorde, ſhall ſhew you of all things,

22 Whom I haue ſent vnto you for the ſame purpoſe, that yee might knowe mine affaires, and that hee might comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jeſus Chriſt.

24 Grace bee with all them which loue our Lord Jeſus Chriſt, to their [k] immortalitie, Amen.

Written from Rome vnto the Epheſians, and ſent by Tychicus.

[k] Or, to be without corruption, that is, to haue life euerlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to goe to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpell vniuerſally to all the Gentiles, he trauailed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commended them that they ſtoode manfully againſt the falſe apoſtles, putting them in mind of his good will toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpell thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to imbrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, he confuteth their falſe doctrine, by prouing onely Chriſt to be the ende of all true religion, with whom we haue all things, and without whom we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this followe certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankefull accepting of their benevolence.

CHAP. I.

1 Saint Paul diſcouereth his heart toward them, 3 By his thankeſgiuing, 4 Prayers, 8 And wiſhes for their faith and ſaluation. 7. 12. 20. He ſheweth the fruites of his croſſe, 15 27 And exhorteth them to vnitie, 28 And patience.

[a] By Biſhops here he meaneth them that had charge of the word, and gouerning, as paſtours, doctors, elders: by deacons, ſuch as had charge of the diſtribution, & of poore and ſicke. 1. Theſſ. 1. 2.

PAul and Timothe the ſeruants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus which are at Philippi, with the [a] Biſhops, and Deacons:

2 Grace bee with you, and peace from God our Father, and from the Lord Jeſus Chriſt.

3 [a] I thanke my God, hauing you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which yee haue in the Goſpel, from the [c] firſt day vnto now.

[b] With other Churches,

[c] That ye receiued the Goſpel.

6 And I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will perfourme it vntill the [d] day of Jeſus Chriſt.

[d] When you ſhall receiue the crowne of glory.

7 As it becommeth mee ſo to iudge of you all, becauſe I haue you in remembrance, [e] that both in my bonds, and in my defence and confirmation of the Goſpel, you al were partakers of my [f] grace.

[e] It was a ſure token of their loue & they did helpe him by al meanes poſſible when he was abſent, & in priſon, euen as if they had bin priſoners with him.

[f] Of this peculiar benefit to ſuffer for Chriſts ſake.

8 For God is my record, how I long after you all from the very heart roote in Jeſus Chriſt.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may diſcerne things that differ one from another, that yee may bee pure, and [g] with out offence, vntill the day of Chriſt,

[Or, lie in bonds.]

11 Filled with the fruites of [h] righteouſneſſe, which are by Jeſus Chriſt vnto the glory and praiſe of God.

[h] By Chriſt.

12 ¶ I would yee vnderſtood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Goſpel.

13 So that my bonds in [i] Chriſt are famous throughout all the [k] iudgement hall, and in all other places,

14 In ſo much that many of the brethren in the Lord are boldened through my bonds, and dare more frankely ſpeake the [l] word.

15 Some preach Chriſt, euen through enuie and ſtrife, and ſome alſo of good will.

16 The one part preach Chriſt of contention and not purely, ſuppoſing to adde more affliction to my bands:

17 But the others of loue, knowing that I am ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all maner wayes, whether it be [m] vnder a pretence, or ſincerely: and I therein ioy: yea, and will ioy.

19 For I know that this ſhall turne to my ſaluation, through your prayer, and by the help of the Spirit of Jeſus Chriſt,

20 As I heartily looke for, and hope, that in nothing I ſhall be aſhamed, but that with all conſtancie, as alwaies, ſo nowe Chriſt ſhall be magnified in my body, whether it be by life or by death.

21 For Chriſt is to me both in life, and in death aduantage.

22 And

g That ſo you increaſe in godlineſs, that not only ye can put difference betweene good & euill: but alſo that ye profit more and more without ſtipping backe, or ſtanding in a ſtay.

h Righteouſneſs is the tree, good workes the fruite.

i Which I ſuffer in for Chriſts cauſe.

k That is, in the court or palace of the Emperour Nero.

l Or, profeſſe the Goſpel conſidering my conſtancie.

m But with a corrupt minde.

o To liue in the flesh is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh. ‖*Or, body.* *Ephes.4.1. Coloss.1.10. 1.Thess.2.12.* ‖*Or, stand.*

22 And whether to o liue in the flesh, were profitable for me, and what to chuse, I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the ‖flesh, is more needefull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 *Onely let your conuersation bee, as it becommeth the Gospell of Christ, that whether I come and see you, or els bee absent, I may heare of your matters that ye ‖continue in one spirite, and in one minde fighting together through the faith of the Gospel.

p The more that tyrants rage against ‖ Gospel, the more manifestly they declare that they runne to their owne destruction: and againe, constant perseuerance for Christes sake is an euident signe for saluation.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

q God sheweth by this meanes of bearing the crosse who are his, and who are not. ‖*Or, Christs cause.*

29 For vnto you it is giuen for ‖ Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saw in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

a If you so loue me, that you desire my comfort. b From the consent of willes and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.12.10.*

IF there bee therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirite, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded hauing the same loue, being of one accord, and of one b iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde *euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of God, thought it no d robberie to be equall to God:

7 *But he made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, and was found in f shape as a man.

8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name about euery Name,

10 *That at the Name of Iesus should euery knee g bow, both of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue should confesse that Iesus Christ is the Lorde, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed me, not as in my presence only, but now much more in my absence, so h make an end of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without *murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom yee shine, as *lights in the world,

16 l Holding forth the m word of life, that I may reioice in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send *Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 *For all p seeke their owne, and not that which is Iesus Christs.

22 But ye knowe the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send straight as I know how it will go with me.

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him only, but on me also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the q worke of Christ hee was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part towarde mee.

CHAP.

Rom.14.11. Isa.45.23.

g Worship and be subiect to him *Iohn.13.13.1.cor. 8.6. and 12.3.*

h Runne forward in that race of righteousnes, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.

i Which may make you carefull and diligent.

k Which is his free grace. *2.Tim.4.9. Matth.5.16.*

l As they which in the night set forth a candle to giue light to others.

m The Gospel.

n The word signifieth to powre out as the drinke offering was powred on the sacrifice.

o To confirme you in your faith. *Acts 16.1. 1.Cor.10.24.*

p They rather sought profit by their preaching then Gods glory.

q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.

r He approueth them which hazard their life to relieue the prisoners of Christ.

1 Which y often heard me.

b Which b against the doctrine to their bellies

c The false flies glorie their circumcision, whereu S. Paul here derh, calling concision, w is cutting o tearing asun of the Chur

d In outwar things. *2.Cor 11.22 Acts 23.6.* ‖*Or, profession*

e As one gra in by faith.

f That is, to l euerlasting.

g Or haue n taken ful pos sion thereof, that he doub to attaine vn but because h would declar the excellenc thereof.

h We can ru farther then gueth vs strē and sheweth the way.

i That is, to c taine the crow of glory in th heauens.

k Or, haue m profited then thers.

l This perfec slander is in fo saking sinne, a to be renewed through faith him which is onely perfect.

m That is, tha this is the true wisdome, and bright rule of liuing. *Rom.15.5. Iam.1.10. Rom.16.17,18*

n That is, of th Gospel, which the preaching o the crosse.

UMI

CHAP. III.

1 He warneth them to beware of false teachers, 3 against whom hee setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reproueth many vnwarie professors.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write a the same things to you, and for you it is a sure thing.

2 Beware of b dogs: beware of euil workers: beware of the c concision.

3 For wee are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence d in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof he might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, *an Ebrew of the Ebrewes, *by the ‖ lawe a Pharisie.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to bee dongue, that I might winne Christ,

9 And might be e found in him, that is, not hauing mine owne righteousnesse, which is of the law, but that which is through the faith of Christ, euen the righteousnes which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the f resurrection of the dead:

12 g Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behind, and endeuour my selfe vnto that which is before,

14 And follow hard toward the i marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as k be l perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the m same vnto you.

16 Neuertheles, in that whereunto wee are come, let vs proceede by one rule, *that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

18 *For many walke, of whom I haue told you often, & now tel you weeping, that they are the enemies of the n Crosse of Christ,

19 Whose end is damnation, whose God is their belly, & whose o glorie is to their shame, which minde earthly things.

20 But our p conuersation is in heauen, from whence also wee looke for the *Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithful yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the *q booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is r at hand.

6 *Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shal s preserue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the Lord greatly, that now at the last yee are t reuiued againe to care for me, wherein not withstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of u want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can bee abased, and I can x bound: euery where in all things I am instructed both to be ful, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of f Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the y beginning of the Gospell, when I departed from Macedonia, no Church communicated with me concerning the z matter of giuing and receiuing, but ye onely.

16 For

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling the concision, which is cutting off and tearing asunder of the Church.
d In outward things.
3. Cor 11.22. Acts 23.6.
‖ Or, profession.
e As one grafted in by faith.
f That is, to life euerlasting.
g Or haue now taken ful possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.
h We can run no farther then God giueth vs strength, and sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or, haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
m That is, that this is the true wisdome, and knight rule of liuing.
*Ioh. 15.5. 1. Ioh. 1.10.
*Rom. 16.17, 18.
n That is, of the Gospel, which is the preaching of the crosse.

*Or, reward.
o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.
p In minde and affection. 1. Cor. 1.2. iii.2, 11, 13.

Psal. 69. 28. Luke 10.20. Reuel. 3.5. and 20.12. & 21. 27.
q This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap. 13.9.
r To succour you. Matth. 6.25.
s From Satan, who seeketh to take from vs this peace of conscience.

t That is, begin anew to help me.
u That I was not able to endure my pouertie.
x Not of his owne vertue or free will.
y When I first preached the Gospel vnto you.
z He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie.

17 Not that I desire a gift: but I desire the fruite which may ‖further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all y Saints in Christ Jesus. The brethren, which are with me, greete you.

22 All the Saints salute you, and most of all they which are of i Cesars household.

23 The grace of our Lord Jesus Christ be with you all, Amen.

‖Or, abound toward your count.

i Of such as did belong to the Emperor Nero.

Written to the Philippians from Rome, and sent by Epaphroditus.

The Epistle of Paul to the Colossians.

THE ARGVMENT.

IN this Epistle S. Paul putteth difference betweene the liuely, effectuall, and true Christ, and the fained, counterfait, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine, which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefit toward them, teaching them also that saluation, and whatsoeuer good thing can bee desired, standeth onely in Christ, whom onely we embrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, hee vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 Heshewith vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

1 PAul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

‖ Which was a citie of Phrygia.

2 To them which are at Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

3 We giue thankes to God euen the Father of our Lorde Jesus Christ, alwayes praying for you:

4 Since we heard of your faith h in Christ Jesus, and of your loue toward all Saints,

h For without Christ there is no faith to be saued by, but onely a vaine opinion.

5 For the hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truely knew the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue * by the spirit.

* Which commeth of the holy Ghost.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire ‖ ye might be fulfilled with knowledge of * his will, in all wisedome, and spirituall vnderstanding,

‖ That is, Gods. *Ephes.4.1. phil.1.27. 1.Thes.2.12.*

10 * That ye might walke worthy of the Lord, & please him in all things, being * fruitfull in all good workes, and increasing in the knowledge of God,

1.Cor.1.5.

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse,

12 Giuing thanks vnto the father, which hath made vs meete to bee partakers of the inheritance of the Saints in light,

Matth.3.17.and 17.5. 2 pet.1.17. Hebr.1.3.

13 Who hath deliuered vs frō the power of darknes, and hath translated vs into the kingdome * of his deare Sonne,

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the * e image of the inuisible God, the f first borne of euery creature.

f Borne before any thing were created.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones or Dominions, or Principalities, or Powers, all things were created by him and for him.

Iohn 1.3. 1.Cor.15.20. reuel.1.5.

17 And he is before all things, and in him all things consist.

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a new birth.

18 And hee is the head of the body of the Church: he is the beginning, * and g the first borne of the dead, that in all things he might haue the preeminence.

1 Iohn 1.14. chap.2.9.

19 * For it pleased the Father, that in him should all ‖ fulnesse dwell,

h That the Church, which is his body, might receiue of his abundance.

20 And by him to reconcile i all things vnto himselfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

i That is, the whole Church.

21 And you which were in times past strangers and enemies, because your minde were set in euill workes, hath he now also reconciled,

Luke 1.75. 2.Cor.1.12.Eph.1.4. 2.Tim.2.11,12. John.15.6.

22 In the body of his flesh through death, to make you * holy, and vnblamtable, and without fault in his sight,

23 * If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the m worde of God,

26 * Which is the mysterie hid since the worlde began, and from all ages, but now is made manifest to his n Saints,

27 To whom God would make knowen what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glory,

28 Whom we preach, admonishing euery man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and strine, according to his working which worketh in me mightily.

k As Christ hath once suffered in himselfe to redeeme his church & to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

l Which is the promises of Christ, and of the calling of the Gentiles.

Rom.16.25.Ephe. 3.9.2.Tim.1.10. 1.Pet.1.20.

m Whom he hath elected and consecrated to him by Christ.

1.Tim.1.1.

CHAP. II.

1 *Hauing protested his good will toward them,* 4 *He admonisheth them not to turne backe from Christ,* 8 *To the seruice of Angels or any other inuention, or els ceremonies of the Law,* 17 *Which haue finished their office, and are ended in Christ.*

FOr I would ye knewe what great ‖ fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my a person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisedome and knowledge.

4 And this I say, lest any man should beguile you with enticing words:

5 * For though I be absent in the b flesh, yet am I with you in the c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue d bene taught, abounding therein with thanksgiuing.

8 Beware least there bee any man that spoyle you through d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnesse of the e Godhead ‖ bodily.

10 And ye are complete in him, which is the head of all ‖ principalitie and power:

11 In whom also ye are circumcised with f circumcision made without handes, by putting off the sinnefull body of the flesh, through the circumcision g of Christ,

12 In that yee are * buried with him through baptisme, in whom ye are also rayſed vp together through * the faith h of the operation of God which raised him from the dead.

13 * And yee which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing ‖ you all your trespasses,

14 And putting out the * ‖ i hand writing of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath k spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an l holy day, or of the new moone, or of the Sabbath dayes,

17 Which are but a shadowe of things to come: but the body is in Christ.

18 * Let no man l at his pleasure ‖ beare rule ouer you by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer saw, rashly puft vp with his fleshly minde,

19 And holdeth not the head, whereof all the body furnished and knit together by ioynts and bands, increaseth with the increasing of God.

20 Wherefore if yee be dead with Christ from the ordinances of the world, why, as though ye liued in the worlde, are ye burdened with traditions?

21 As Touch not, Taste not, Handle not:

22 Which all m perish with the vsing, and are after the commandements and doctrines of men:

23 Which things haue in deede a shewe of wisedome, in * voluntarie religion and humblenesse of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the n flesh.

‖ *Or, paine & care.*

a Mepresent in body.

1.Cor.5.3.

b In body.

c In mind.

1.Cor.1.5.

d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue nose vie, seeing Christ is come.

Chap.2.19. John 1.14.

e In saying that the Godhead is fully in Christ, he sheweth that he is very God: affirming, *in him* he vnderstandeth two distinct natures, and by this word *dwelleth*, he pronounceth that it is euer for euer, *essentially.*

Rom.2.29.

f Made by the Spirit of Christ, *Rom.6.4. Ephes.1.19.*

g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. *Ephes.2.5.*

‖ *Or, vs all our. Ephes.2.15.*

Or, obligation.

h The ceremonies and rites were as it were a publike profession, and handwriting of the miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifying, and washings signified the filth of sinne: the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.

i As Satan and his Angels from whom he hath taken all power.

k Or, distinction, as to make difference betwixt dayes. *Matth.24.4.*

l Meaning, that the hypocrites led them at their pleasure into all superstition, and errour.

‖ *Or, defraud you of your prize.*

m And appertaine nothing to the kingdom of God.

n Such as men haue chosen according to their owne fantasie ‖ *Or, but they are of no value saue for the filling of the flesh.*

o They pinch and defraud their body to shew themselues greater hypocrites.

CHAP. III.

1 *He sheweth where we should seeke Christ.* 5 *He exhorteth to mortification,* 10 *To put off the olde man, and to put on Christ.* 12 *To the which he addeth exhortations, both generall and particular, to obserue and keepe it.*

IF yee then be * risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which b are on the earth.

3 For ye are * dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

a After that ye haue bene dead to beggarly ceremonies.

b Which either serue but for a time, or els are inuented by men.

c With Christ,

5 * Mor-

Ephe.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that yee may liue in the Spirit, and not in the flesh.
Rom.6.4. Eph.4.25.hebr.12.1. 1.pet.2 1.and 4.1.2. Gen.1.26.and 5.1 and 9.6. Eph.4.32. and 6.11.
e He sheweth what fruites are in them that are dead to ỹ world and are risen again with Christ.
‖*Or, the bowels of mercies.*
f Let it guide all your doings.
‖*Or, gracious, or thankefull.*
g The doctrine of the Gospell.
h Psalmes properly conteine complainings to God, narrations, and expostulations: hymnes only thankigiuing, songs conteine prayses, & thanks giuing, but not so largely & amply as hymnes doe.
Ephes.4.29.
‖*Or, thankigiuing 1.Cor.10.31. Ephes.5.22. 1.Pet.3.7. ephes.5.25. Ephes.6.1.*
i Which are in the Lord.
k By too much rigour.
Ephes.6.5. tit.us 2.9. 1.pet.2 18.
l The cruell master.
Deut.30.17. wisd.6.7. Ecclus.33.12. rom.2.11. gal.2 6. ephes.6.9.
m Whether he be master or seruant.

5 *d Mortifie therefore your members which are on the earth, fornication, vncleanenesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.
6 For the which things sake the wrath of God commeth on the children of disobedience,
7 Wherein ye also walked once, when ye liued in them.
8 *But nowe put yee away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.
9 Lie not one to another, seeing that yee haue put off the old man with his workes,
10 And haue put on the newe, which is renewed in knowledge* after the image of him that created him.
11 Where is neither Grecian, nor Iewe, circumcision, nor ‖ vncircumcision, Barbarian, Scythian, bond, free: but Christ is all in all things.
12 *Nowe therefore, as the elect of God e holy and beloued, put on tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another, euen as Christ forgaue you, euen so doe ye.
14 And aboue al these things put on loue, which is the bond of perfectnesse.
15 And let the peace of God f rule in your hearts, to the which yee are called in one bodie, and be ye gamiable.
16 Let the ‖ worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, & spirituall songs, singing with a *‖ grace in your hearts to the Lord.
17 *And whatsoeuer ye shal doe in word or deede, doe all in the name of the Lord Iesus, giuing thankes to God euen the Father by him.
18 ¶ *Wiues, submit your selues vnto your husbands, as it is comely in the Lord.
19 *Husbands, loue your wiues, and bee not bitter vnto them.
20 ¶ *Children, obey your parents in i all things: for that is well pleasing vnto the Lord.
21 Fathers, k prouoke not your children to anger, lest they be discouraged.
22 ¶ *Seruants be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not vnto men,
24 Knowing that of the Lord ye shal receiue the reward of the inheritance: for yee serue the Lord Christ.
25 But hee l that doeth wrong, shall receiue for the wrong that hee hath done, and there is no *m respect of persons.

CHAP. IIII.

1 He exhorteth them to bee feruent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. Hee saluteth them, and wisheth them all prosperitie.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.
2 *Continue in prayer, and watch in the same with thankesgiuing,
3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to speake.
5 ¶ *Walke b wisely toward them that are without, and c redeeme the time.
6 Let your speech bee gracious alwayes, and powdred with d salt, that ye may know how to answere euery man.
7 ¶ Tychicus our beloued brother, and faithfull minister, and fellowe seruant in the Lord, shall declare vnto you my whole state,
8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,
9 *With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.
10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If he come vnto you, receiue him)
11 And Iesus which is called Iustus, which are of the circumcision. These e only are my f worke fellowes vnto the kingdome of God, which haue bene vnto my consolation.
12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stande perfect, and full in all the will of God.
13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
14 *Luke the beloued physicion greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.
16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle g written from Laodicea.
17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by the hand of mee Paul. Remember my bonds. Grace bee with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

Luke 18.1. 1.thes.5.17. Ephes.6.18. 2.thess.3.1.
a That I may freely preach the Gospel.
Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Perteining to edification and mixt with no vanitie.
Philem.10.
e If they only did helpe him to preach the Gospell at Rome, where was Peter? or those fiue and twentie yeeres that they faine he abode at Rome?
f In preaching the Gospel.
2.Tim.4.10,14.
g Either to Paul or els which they would write as an answere to this Epistle sent to the Colossians.

THE

The firſt Epiſtle of Paul to the Theſſalonians.

THE ARGVMENT.

After that the Theſſalonians had bene well inſtructed in the faith, perſecution (which perpetually followeth the preaching of the Goſpell) aroſe, againſt the which although they did conſtantly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in faith, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men which by mouing vaine and curious queſtions to ouerthrow their faith, taught falſely, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to knowe the times, willing them rather to watch, leaſt the ſudden comming of Chriſt come vpon them at vnawares: and ſo after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 *He thanketh God for them, that they are ſo ſtedfaſt in faith and good workes.* 6 *And receiue the Goſpell with ſuch earneſtneſſe,* 7 *That they are an example to all others.*

PAul and Siluanus, and Timothe vnto the Church of the Theſſalonians, which is in [a] God the Father, and in the Lord Ieſus Chriſt: Grace be with you and peace from God our father, and from the Lord Ieſus Chriſt.

2 [*] We giue God thankes alwayes for you all, making [*] mention of you in our prayers.

3 Without ceaſing, remembring your [b] effectuall faith, and [c] diligent loue, and the patience of your hope in our Lorde Ieſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our [d] Goſpell was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner wee were among you for your ſakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghoſt,

7 So that yee were as [‖] enſamples to all that beleeue in Macedonia and Achaia.

8 For from you ſounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your faith alſo which is towarde God, ſpread abroad in all quarters, that wee needе not to ſpeake any thing.

9 For they [f] themſelues ſhewe of vs what maner of entring in wee had vnto you, and howe ye turned to God from idoles, to ſerue the [g] liuing and true God,

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, euen Ieſus which deliuereth vs from the [h] wrath to come.

CHAP. II.

1 *To the intent they ſhould not faint vnder the croſſe,* 2 *Hee commendeth his diligence in preaching,* 13 *And theirs in obeying.* 18 *Hee excuſeth his abſence, that hee could not come and open his heart to them.*

FOr yee your ſelues knowe, brethren, that our entrance in vnto you was not in [a] vaine,

2 But euen after that wee had ſuffered before, and were ſhamefully intreated at [*] Philippi (as yee know) wee were bold [b] in our God, to ſpeake vnto you the Goſpell of God with much ſtriuing.

3 For our exhortation was not by deceit, nor by vncleanneſſe, nor by guile.

4 But as we were allowed of God, that the Goſpell ſhould be committed vnto vs, ſo wee ſpeake, not as they that [c] pleaſe men, but God, which trieth our hearts.

5 Neither yet did wee euer vſe flattering wordes, as yee know, nor coloured couetouſneſſe, God is record.

6 Neither ſought we prayſe of men, neither of you, nor of others,

7 When wee might haue bene [‖] chargeable, as the Apoſtles of Chriſt: but wee were gentle among you, euen as a [d] nource cherifheth her children.

8 Thus being affectioned toward you, our good will was to haue deale vnto you, not the Goſpell of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For yee remember, brethren, [*] our labour and trauaile: for we laboured day and night, becauſe wee would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye are witneſſes, and God alſo, howe holily and iuſtly, and vnblamebly wee behaued our ſelues among [e] you that beleeue.

11 As yee know how that wee exhorted you, and comforted, and beſought euery one of you (as a father his children)

12 That yee [*] would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cauſe alſo thanke wee God without ceaſing, that when yee receiued of vs the worde of the preaching of God, ye receiued it not as the word of men, but as it is in deede the word of God, which alſo worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in [f] Iudea are in Chriſt Ieſus becauſe yee haue alſo ſuffered the ſame things of your owne

a For there is no Church which is not ioyned together in God. 2. *Theſſ.* 1. 3. *Philip.* 1. 3. 4.
b Which declareth it ſelfe by moſt liuely fruits.
c Whereby you declared your ſelues moſt ready and painefull to helpe the poore.
d The effectuall preaching of the Goſpel is an euident token of our election.
e To beleeue and to be fully perſwaded to haue the gifts of the holy Ghoſt and ioyfully to ſuffer for Chriſts ſake, are moſt certaine ſignes of our election.
f Or, *patterns.*
g To wit, all the faithfull.
h For idoles are dead things and vnly fained fantaſies.
i Which he ſhal come vpon the rebelled.

a Not in outward ſhew and in pompe, but in trauell and in the feare of God. *Act.* 16. 12, 23.
b By his helpe and grace,
c Which declareth a naughtie conſcience.
‖ Or, *in authoritie.*
d He humbled himſelfe to ſupport all things without all reſpect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens ſake. *Acts* 20. 34. 1. *Cor.* 4. 12. 2. *Theſſ.* 3. 8.
e For it is not poſſible to anoyd the reproches of the wicked, which euer hate good doings. *Ephe.* 4. 1. *Phil.* 1. 27. *Coloſ.* 1. 10.
f In his Name: and vnder his protection.

g And would hinder all men from their saluation.
h An heape vp the measure, Matth. 23.32.
i He meaneth not that all the Iewes in general: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.1.11.*
k Therefore I could not forget you, except I would forget my selfe.

countrey men euen as they haue of the Iewes,
15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men,
16 And forbid vs to preach vnto the Gentiles, that they might bee saued, to fulfill their sinnes alwayes: for the wrath of God is come on them, to the vtmost.
17 Forasmuch, brethren, as wee were kept from you for a season, concerning sight, but not in the heart, we * enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crown of reioycing? are not euen you it in the presence of our Lorde Iesus Christ at his comming?
20 Yes, ye are our glorie and ioy.

CHAP. III.

1 Hee showeth how greatly hee was affectioned toward them, both in that hee sent Timotheus to them, 10 And also prayed for them.

WHerefore since we could no longer forbeare, we thought it good to remaine at Athens alone.
a Rather seeking your commoditie then mine owne, in sending of Timotheus to you. *Acts 16.1.*
2 * And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should bee moued with these afflictions: for ye your selues knowe, that we are appointed thereunto.
4 For verily when wee were with you, we tolde you before that wee should suffer tribulations, euen as it came to passe, and ye know it.
b His great affection toward the small flocke.
5 Euen for this cause, when b I could no longer forbeare, I sent him that I might know of your faith, least the c tempter hath tempted you in any sort, and that our labour hath bene in vaine.
c Meaning, Satan.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs alwayes, desiring to see vs, as we also doe you.
7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie through your faith.
d If ye remaine constant in faith & true doctrine, I shal thanke that all mine afflictions be so many pleasures, & shall be restored from death to life.
8 For nowe are wee d aliue, if ye e stande fast in the Lord.
e If you persecute in faith. *Rom.1.10. and 15.23.*
9 For what thankes can we recompense to GOD againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,
f We must daily grow from faith to faith.
10 Night and day * praying exceedingly that wee might see your face, and might f accomplish that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourney vnto you.
12 And the Lord increase you, and make you abound in loue one towarde another, and towarde all men, euen as wee doe toward you:
13 * To make your hearts stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saints.
Chap.5.23, 1.Ser.1.8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

MOreouer then we beseech you, brethren, and exhort you in the Lord Iesus, that a ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.
a And as it were ouercome your selues.
2 For ye know what b commandements we gaue you by the Lord Iesus.
b The Greeke word signifieth such commandements as one receiueth from some man to giue them in his name to others. *Rom.12.2. ephes.5.17.*
3 * For this is the will of God euen your sanctification, c and that yee should abstaine from fornication.
c That is, that you should dedicate your selues wholy vnto God.
4 That euery one of you should knowe how to possesse his d vessell in holinesse and honour.
d That is, his body which is prophaned by such filthinesse. *1.Cor.6.8.*
5 And not in the lust of concupiscence, euen as the Gentiles which know not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as wee also haue told you before time, and testified.
1.Cor.1.2.
7 * For God hath not called vs vnto vncleannes, but vnto holinesse.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.
8 He therefore that despiseth these things, despiseth not man, but God who hath euen giuen * vnto vs his holy Spirit.
1.Cor.7.40. Iohn 13.34. and 15.12.1.Iohn 2.8.and 4.21.
9 But as touching brotherly loue, ye needе not that I write vnto you: * for yee are taught of God to loue one another.
2.Thes.3.7.
10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but wee beseech you brethren, that ye increase more and more,
f And not be idle.
11 * And that ye studie to be quiet, and to meddle with your owne businesse, and to worke with your f owne handes, as we commanded you.
g As strangers and infidels.
12 That yee may behaue your selues honestly toward them that g are without, and that nothing be h lacking vnto you.
h But that yee may be able by your diligence to supply your want and necessitie.
13 ¶ I would not brethren, haue you ignorant concerning them which are asleepe, that ye i sorow not euen as other which haue no hope.
i He doeth not condemne all kind of sorow, but that which proceedeth of infidelitie.
14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in k Iesus, will God bring with him.
k Or, haue continued constantly in the faith of Christ.
15 For this say wee vnto you by the * worde of the Lorde, * that we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.
l By raising their bodies out of the graue.
16 For the Lorde himselfe shall descend from heauen with a showte, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Christ shall rise first.
m Which is in the Name of the Lord, and as he should speake himselfe. *1. Cor.15.23. Mat.24.31. 1.cor.15.52.*
17 Then shall * wee which liue and remaine, be * caught vp with them also in the
n Meaning them which shall be found aliue. o In this sudden taking vp, there shall be a kinde of mutation of the qualities of our bodies, which shalbe as a kind of death.

clouds

cloudes, to meete the Lord in the aire: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 He enformeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them,

BVt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.

2 For your selues know perfectly, that the [b] day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [a] day be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ,

10 Which died for vs, that whether wee wake or [f] sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now we beseech you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lord, and [g] admonish you,

13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 Wee desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: bee patient toward all men.

15 [i] See that none recompence euill for euill vnto any man: but euer followe that which is good, both toward your selues, and toward all men.

16 [k] Reioyce euermore.

17 [l] Pray continually.

18 In all things giue thanks: for this is the wil of God in Christ Iesus toward you.

19 Quench not the [b] Spirit.

20 Despise not [l] prophecying.

21 Try all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God [m] of peace sanctifie you throughout: and I pray God that your [n] whole spirit and soule and body, may bee kept blamelesse vnto the comming of our Lord Iesus Christ.

24 [o] Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselues and others in searching out curiously the time that the Lord shall appeare, alleaging for themselues a vaine prophesie, and most falsly ascribed to Elias, that 2000. yeeres before the Law, 2000. vnder the Law, and 2000. after the Law, the world shall endure. *Matt.24.44. 2.pet.3.10.reuel. 3.3.and 16.15.*

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not bee ouercome with the cares of the world. e That is, lightened by the Gospel. *Isa.59.17. ephes.6.17.* f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so it is his duetie to teach them, and exhort them in true religion.

h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.17.13 & 20. 22.mar.5.39.rom. 12.17. 1.pet.3.9.*

i Haue a quiet minde and conscience in Christ, which shall make you reioyce in the midst of sorowes. *Rom.5.3. 2.cor.6 10. Luke 18.1 ecclus. 18.22. col.4.2.*

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuciled by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlinesse. l The preaching of the word of God. *Chap.5.12,13. 1.cor.1.8.* m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doeth execute any thing contrary to the will of God, *1.Cor,1.9.*

The first Epistle vnto the thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience & other fruits of faith, neither to be mooued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

1 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruite shall come thereof.

PAVL and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

3 [a] Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth,

a *1.Thes.2.13.*

4 So that wee our selues reioyce of you in the Churches of God, because of your a patience, and faith in all your persecutions and tribulations that ye suffer,

5 Which is a b token of the righteous * iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shall shewe himselfe from heauen with his c mighty Angels,

8 In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with d euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, wee also pray alwayes for you, that our God may make you worthie of his calling, and fulfil e all the good pleasure of his goodnesse, and the f worke of faith with power,

12 That the Name of our Lord Iesus Christ may bee g glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

a Which proceedeth of your faith as a most notable fruite.
b The faithful by their afflictions see as in a cleere glasse, the end of Gods iust iudgement, when as they shall reigne with Christ which haue suffred with him, and the wicked shall feele his extreme wrath and vengeance. *Iude 6. 1.Thes.4.16.*
c By whom he declareth his might.
d As God is euerlasting, so shall their punishment be euerlasting: and as he is most mighty of power, so shall their punishment be most sore.
e The free benevolence of Gods goodnesse, comprehendeth his purpose, his predestination and vocation: the worke of faith conteineth our iustification, to the which God addeth glorification: and all these he worketh of his meere grace through Christ.
f Faith is Gods wonderful worke in vs. g As the head with the body.

CHAP. II.

3 Hee sheweth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore hee exhorteth them not to be deceiued, but to stand stedfast in the things that hee hath taught them.

NOwe, we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly mooued from your minde, nor troubled, neither by a spirit, nor by b word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 *Let no man deceiue you by any meanes: for that day shall not come, except there come a c departing first, and that that d man of sinne be disclosed, even the sonne of e perdition,

4 Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that hee sitteth as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And now ye know what f withholdeth that he might be reuealed in his time.

7 For the mysterie of iniquitie doeth already g worke: onely hee which h now withholdeth, shall let, till he be taken out of the way.

8 And then shall the wicked man bee reuealed, * whom the Lord shall consume with the i Spirite of his mouth, and shall abolish with the brightnesse of his comming,

9 Euen him whose k comming is by the working of Satan, with all power & signes, and lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that l perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lies,

12 That al they might be damned, which beleeued not the trueth, but had m pleasure in vnrighteousnesse.

13 But wee ought to giue thanks alway to God for you, brethren n beloued of the Lord, because that God hath o from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of p trueth,

14 Whereunto he called you by q our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and keepe the r instructions, which ye haue bene taught, either f by word, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

a As false reuelation, or dreames.
b Which are spoken or written. *Ephes.5.6.*
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and al that abominable kingdome of Satan, wherof some were beares, some lions, or her leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God.
e Who as he destroyeth others, so shall he be destroyed himselfe.
f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselues to patience then to rest and quietnesse: for as yet there was a let, that is, that the Gospel should be preached throughout all, Matt.24.14.
g To wit, priuily, and is therefore called a mysterie, because it is secret.
h Which shall stay for a time. *Isa.11.4.*
i That is, with his word.
k Meaning, the whole time that he shall remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delited in false doctrine.
n The foundation of our election is the loue of God: the sanctification of the Spirit, and beleeuing the trueth are testimonies of the same election.
o Before the foundation of the world.
p And Gospel.
q By our preaching.
r That is, the doctrine, 1.Thes.2.2. Chap.3.6.
f That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them al wealth.

FUrthermore, brethren, * pray for vs, that the word of the Lord may haue free passage, and bee glorified, euen as it is with you,

2 And that wee may bee deliuered from vnreasonable and euill men: for all men haue not a faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b euill.

4 And we are perswaded of you through the Lord, that ye both doe and will doe the things which we c command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

Ephes.6.18,19. col.4.3.
a Although they boast themselues thereof.
b From the sleights of Satan.
c By the word of God.

6 We

6 We commaund you, brethren, in the Name of our Lorde Iesus Christ, that ye withdrawe your selues from every brother that walketh inordinately, and not after the [d] instruction, which hee receiued of vs.

7 For ye your selues knowe how ye ought to follow vs: for wee behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but wrought with labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that we had authoritie, but that we might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that hee should not eate.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore they that are such, wee commaund and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 And ye brethren, bee not wearie in well doing. *Galat.6.9.*

14 If any man obey not our sayings, note him by a letter, and haue no company with him, that he may be ashamed. *Matth.18.17. 1.Cor.5.9.*

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lorde of peace giue you peace alwayes by all meanes. The Lorde be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the [g] token in euery Epistle: so I write.

18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

[d] Which is, to auoide, if he will not, as verse 10, *Chap.2.15. 1.Cor.4.12. 1.Thess.4.11. Acts 20.34. 1.Cor.4.12. 1.Thess.2.9. 1.Cor.11.1.*

[e] Then by the meane of God some ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

[f] The end of excommunication, is not to driue from the Church such as haue fables, but to win them to the Church by amendement.

[g] Whether they be mine Epistles or other mens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemeth not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

1 How exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

PAVL an Apostle of Iesus Christ, by the [h] commaundement of God our Sauiour, and of our Lord Iesus Christ [i] our hope,

2 Vnto Timotheus [k] my naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest commaund some, that they teach none other doctrine,

4 Neither that they giue heede to [l] fables and genealogies, which are endlesse, which breede questions rather then godly edifying which is by faith.

5 For [m] the end of the [n] commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From the which things some haue erred, and haue turned vnto vaine tanging.

7 They would be Doctors of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 And we know that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a [o] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [p] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

[h] By ordinance. *Colos.1.27. Acts 16.1.*

[i] So called because he followeth the simplicitie of the Gospel.

[k] *Chap.4.7. 2.Tim.2.1. Chap.4.4.*

[l] *Tit.1.14. Chap.4.4.*

[m] *Rom.13.10.*

[n] Because these questionists preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had bene the very Law of God, S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worth nothing. [o] *Or, of the Lawe. Rom.7.12.*

[p] Whose hearts Gods Spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a Lawe without [q] their constraint.

[q] Such as onely delight in sinning.

e Which steale away children or seruants.
Chap.6.15.
f He declareth to Timothie the excellent force of Gods Spirit in them whom he hath chosen to beare his word, although before they were Gods verie enemies, to encourage him in this behalf that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie.
i Which ouercame cruelty.
‖*Or, faithfull and assured.*
Matth.9.13. marke.2.17.
k He beasteth foorth into these godly affections, considering Gods great mercie toward him.
l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reuealed in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap.6.12.*
m That is, sound doctrine, the Church.

10 To whoremongers, to buggerers, to *menstealers, to lyars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,
11 Which is according to the glorious Gospel of the *blessed God, which is committed vnto me.
12 Therefore *I thanke him, which hath made me strong, that is, Christ Iesus our Lord: for hee counted me faithfull, and put me in his seruice:
13 When before I was a blasphemer, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding abundant with [k] faith and [i] loue, which is in Christ Iesus.
15 This is a true saying, & by all meanes worthy to be receiued, that *Christ Iesus came into the world to saue sinners, of whom I am chiefe.
16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.
17 [k] Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer, and euer, Amen.
18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophesies, which went before vpon thee, that thou by them shouldest *fight a good fight,
19 Hauing [m] faith and a good conscience, which some haue put away, and as concerning faith haue made shipwracke.
20 Of whome is Hymeneus, and Alexander, *whom I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 *He exhorteth to pray for all men,* 4 *Wherefore,* 8 *And howe.* 9 *As touching the apparell and modestie of women.*

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for [a] all men,
2 For [b] kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.
3 For this is good and acceptable in the sight of God our Sauiour,
4 *Who will that [c] all men shalbe saued, and come vnto the knowledge of the truth.
5 For there is one God, and one [d] Mediatour betweene God and man, which is the *man Christ Iesus,
6 Who gaue himselfe a [e] ransome for all men, to be a [h] testimonie in due time,
7 *Whereunto I am ordeined a preacher and an Apostle (I speake the truth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.
8 I will therefore that the men pray, euery where lifting vp [i] pure handes without wrath, or doubting.
9 *Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with [k] broyded haire, or golde, or pearles, or costly apparell,
10 But (as becommeth women that professe the feare of God) with good works.
11 Let the women learne in silence with all subiection.
12 I permit not a woman to [l] teach, neither to vsurpe authoritie ouer the man, but to be in silence.
13 For *Adam was first formed, then Eue.
14 *And Adam was [m] not deceiued, but the woman was deceiued, and was in the *transgression.
15 Notwithstanding, through bearing of children she shalbe saued, if they continue in faith, and loue, and holinesse with modestie.

a That is, of euery degree, and of all sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for, Gal.5.12. 2.thes. 2.16. 2.tim.4.14.
c 1.ioh.5.16. 2.*Pet.*3.9.
d Who will reconcile of all nations, people and
e Who being God, was made man.
f He sheweth that there can be no mediatour, except he be also the redeemer.
g Which should beleeue.
h Which the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined.
2.*Tim.*1.11.
i As testimonies of a pure heart and conscience.
1.*Pet.*3.3.
k The word signifieth, to plat, to crispe, to broid, to solde, to bush, to curle, or to lay it curiously:
l Reade 1.Cor. 14.34. *Gen.*1.27. *Gen.*3.6.
m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithful and godly in their vocation, they shalbe saued.
n That is, guiltie of the transgression.
‖*Or, women.*

CHAP. III.

1 *Hee declareth what is the office of Ministers,* 11 *and as touching their families,* 15 *The dignitie of the Church.* 16 *And the principall point of the heauenly doctrine.*

THis is a true saying, *If any man [a] desire the office of a [b] Bishop, hee desireth a worthy worke.
2 A Bishop therefore must be vnreprouable, the husband of [c] one wife, watching, sober, modest, harberous, apt to teach,
3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖honestie.
5 For if any cannot rule his owne house, how shall he [d] care for the Church of God?
6 He may not be a yong [e] scholler, least he being puffed vp fall into the [f] condemnation of the deuill.
7 Hee must also bee well reported of, euen of them which are [h] without, least hee fall into [i] rebuke, and the snare of the deuill.
8 Likewise must Deacons be honest, not

Titus 1.6.
a With a feruent zeale to profite the Church of God, wheresoeuer he shall call him.
b Whether he be Pastour or Elder.
c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreyes at that time some men had moe then one, which was a signe of incontinencie. ‖*Or, gouernour.*
e If it bee requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shal gouerne the Church of God?
f In the doctrine of faith.
g Least being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge.
i As being defamed, should become impudent, and do much harme.

double tongued, not giuen vnto much wine, neither to filthy lucre,

9 * h Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 Likewise their i wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a m good degree, and great * liberte in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come vnto thee shortly.

15 But if I tary long, that thou mayest yet know, how thou oughtest to behaue thy selfe in ỹ house of God, which is the Church of the liuing God, the o pillar and ground of truth.

16 And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, p iustified in the spirit, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in r glory.

Chap. 1. 19.

h Hauing the true doctrine of the Gospel, & the feare of God.

i Of the Bishops and Deacons.

m The good report of all men.

n To serue God with greater assurance, because they haue alway a good conscience.

o This is spoken in respect of men, forasmuch as in this world the truth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church.

p Approued iust, in that he was not onely a man, but God also.

q So that the Angels marueiled at

r To the right hand of God the Father,

CHAP. IIII.

1 Here teacheth him what doctrine he ought to flee, 6.8. 11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shall giue heede vnto * spirits of errour, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their b consciences burned with an hot yron,

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and know the truth.

4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing.

5 For it is * sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 * But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlinesse.

8 For d bodily exercise profiteth little: but * godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, & by all meanes worthy to be receiued.

10 For therefore we labour and are reproued, because wee trust in the liuing God, which is the f Sauiour of all men, specially of those that beleeue.

11 These things commaund and teach.

12 k Let no man despise thy youth, but bee vnto them that beleeue, an ensample, in word, in conuersation, in loue, in s spirit, in faith, and in pureneſſe.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee t by prophesie with the laying on of the handes of the company of the i Eldership.

15 These things exercise, & giue thy selfe vnto them, that u it may bee seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou x shalt both saue thy selfe, and them that heare thee.

1.Tim. 3. 1. 2.pet. 3. 3. iude 18.

a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.

b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hoote yron, so that he meaneth such as haue no consciences. Ephe. 4. 19.

c Vnto vs, which mine it as an Gods hand.

chap. 1. 4. and 6. 20. 2. tim. 2. 16. tit. 3. 9.

d Meaning to be ỹn to ceremonies, and to such things as delite ỹ fansie of man.

e That is, he that hath faith and a good conscience is promised to haue all things necessary for this life, and to enioy life euerlasting.

f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull by preserueing them: and here he meaneth not of life euerlasting.

g In godly zeale or gifts of the Spirit.

h And reuelation of the holy Ghost.

i Vnder this name he comprehendeth the whole ministery of the Church which was at Ephesus.

k Thou shalt faithfully doe thy dutie, which is an assurance of thy saluation.

|| Or, that all may see how thou profitest.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 And the iudgement of sinnes.

REbuke not an Elder, but exhort him as a Father, and the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 * Honor widowes, which are widowes in deede.

4 But if any widow haue children or nephewes, let b them learne first to shew godlinesse toward their owne house, and to recompence their kindred: for that is an honest thing, and acceptable before God.

5 And she that is a widow c in deed, and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is d dead while she liueth.

7 These things therefore command, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 Let not a widowe bee taken into the number vnder threescore yeere old, that hath bene the wife of * one husband,

10 And well reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

11 But refuse the yonger widowes: for when they haue begun to wax f wanton against Christ, they will marry,

12 Hauing g damnation, because they haue broken the h first faith.

13 And like wise also being idle, they learne

a Take care for them.

b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, that are able to relieue them, but that the children nourish their mother, or kinsfolkes according as nature bindeth them.

c Which hath no maner of worldly meanes to helpe her selfe with.

d Because she is vtterly vnprofitable.

e He meaneth such widowes, which being iustly diuorced from their first husbands, married againe to the slander of the Church: for she he doeth not reprooue the widowes that haue bene oftner married then once.

f Forgetting their vocation. g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shal be punished with euerlasting death. h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.

to goe about from houſe to houſe: yea, they are not onely idle, but alſo prattlers and buſie-bodies, ſpeaking things which are not comely.

14 I will therefore that the yonger women marrie, and beare children, & gouerne the houſe, and giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them miniſter vnto them, and let not the Church bee charged, that there may bee ſufficient for them that are widowes indeede.

17 ¶ The Elders that rule well, are worthy of * double honour, ſpecially they which labour in the word and doctrine.

18 For the Scripture ſaith, * Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Againſt an Elder * receiue none accuſation, but vnder two or three witneſſes.

20 Them that ſinne, * rebuke openly, that the reſt alſo may feare.

21 ¶ I charge thee before God and the Lorde Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without ‖ preferring one to another, and do nothing partially.

22 Lay hands ſuddenly on no man, neither be partaker of other mens ſinnes: keepe thy ſelfe pure.

23 Drinke no longer water, but vſe a little wine for thy ſtomaches ſake, and thine often infirmities.

24 Some mens ſinnes are open before hand, and goe before vnto iudgement: but ſome mens follow after.

25 Likewiſe alſo the good works are manifeſt beforehand, and they that are otherwiſe, cannot be hid.

CHAP. VI.

1 *The duetie of ſeruants toward their maiſters.* 3 *Againſt ſuch as are not ſatisfied with the words of God.* 6 *Of true godlines, & contentation of mind.* 9 *Againſt couetouſnes.* 11 *A charge giuē to Timothy.*

LEt as many * ſeruants as are vnder the yoke, count their maiſters worthy of all honour, that the Name of God, and his doctrine be not euill ſpoken of.

2 And they which haue beleeuing maiſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull, & beloued, & partakers of the benefit. Theſe things teach and exhort.

3 If any man teach other wiſe, and conſenteth not to the wholeſome wordes of our Lord Ieſus Chriſt, & to the doctrine, which is according to godlineſſe,

4 He is puft vp, and knoweth nothing, but doteth about * queſtions and ſtrife of words, whereof commeth enuie, ſtrife, railings, euill ſurmiſings,

5 Vaine diſputations of men of corrupt mindes, and deſtitute of the truth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 But godlineſſe is great gaine, if a man be content with that he hath.

7 * For we brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will be rich, fall into tentation and ſnares, and into many foolith and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pearced themſelues thorow with many ſorowes.

11 But thou, O man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, and meekeneſſe.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate * witneſſed a good confeſſion,

14 That thou keepe this commandement without ſpot, and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhew, that is * bleſſed and prince onely, the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man ſaw, neither can ſee, vnto whom be honour and power euerlaſting, Amen.

17 Charge them that are rich ‖ in this world, that they be not high minded, and that they * truſt not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, and bee rich in good workes, and ready to diſtribute, and communicate,

19 * Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe * that which is committed vnto thee, and * auoyde prophane and vaine babblings, and ‖ oppoſitions of ſcience falſely ſo called,

21 Which while ſome profeſſe, they haue erred concerning the faith. Grace be with thee, Amen.

The firſt Epiſtle to Timotheus written from Laodicea, which is the chiefeſt citie of Phrygia Pacatiana.

The ii. Epiſtle of Paul to Timotheus.

THE ARGVMENT.

THe Apoſtle being now ready to confirme that doctrine with his bloud, which he had profeſſed & taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Goſpell, and in the

f Which are without all mans helpe and ſuccour.
Deut.5.18.
Deut.25.4.
1.Cor.9.9.
Matt.10.10.
Luke 10.7.
g Except that he which doeth accuſe him, haue at leaſt two witneſſes, which proteſte with the accuſer to proouе that which they lay to his charge.
h Chiefly the miniſters, and ſo all others.
Chap.6.13.
i *Or, proteſt.*
k *Or, without baſtie iudgement.*
l In admitting them without ſufficient triall.
m From iuſt offence.
n As Simon the ſorcerer.
o Their ſinnes follow, which for a time haue deceiued the godly, and after are deteſted, as Saul, Iudas, and other hypocrites.

Epheſ.6.5.
col.3.22.
1.per.2.18.

p That is, of the grace of God, as their ſeruants are, and hauing the ſame adoption.
Chap.1.4.

q They that meaſure religion by riches, are here taught, that only religion is the true riches.
Iob.1.21.pro.27.
24.eccles.5.14.
r That ſet their felicitie in riches.

s For they are neuer quiet, neither in ſoule nor body.
t Whom Gods Spirit doeth rule.

u Being ſe
God to p
that life w
he had pr
In Chriſt I
Acts 22.
v Followi
ſteps of mi
anceſters,
braham, I
Iacob and
of whom I
come, and
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w The gift
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Satan and th
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x With the
of the Elder
Epheſus. 1.
4.14.
y As though
God would
ſtroy vs.
2.Cor.1.2.
epheſ.1.3.4.
Titus 3.
Rom.16.25.
3.9.col.1.26.
1.2.1.per.1.
z He ſpeake
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e Whom Gods Spirit doeth rule.

Chap.5.21.
Matt.27.11.
iohn.18.37.

Chap.1.11.
f By this mighty power of God the faithfull are admoniſhed boldly to ſtand in their vocation, although the world, Satan & hell rage againſt them.
Reuel.17.14.
and 19.16.
Iohn 1.18.
1.iohn 4.12.
g In things pertaining to this life.
Matt.4.19.
luke 12.15.
Matt.6.20.
luke 12.33.
h The gifts of God for the vtilitie of the Church.
Chap.1.14.& 4.6
i As when queſtion engendreth queſtion.

UMI

the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receive the fruites of their labours, and to cast off all feare & care, as souldiers doe which seeke onely to please their captaine: shewing him briefly the summe of the Gospel, which hee preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subverted the true doctrine of the resurrection were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whom hee hath elected, euen to the ende. And that Timotheus should not be discouraged by the wicked, hee declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessary affaires, and so with his and others salutations endeth.

CHAP. I.

1 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesphorus.

PAul an Apostle of Jesus Christ, by the will of God, a according to the promise of life, which is in Christ Jesus,

2 To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Jesus Christ our Lord.

3 I thanke God, * whom I serue from mine b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfeined faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance, that thou c stirre vp the gifte of God which is in thee, by the putting on of d mine handes.

7 For God hath not giuen to vs the Spirit of e feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the * worlde was,

10 But is now made manifest by the f appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel,

11 * Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true patterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Jesus.

14 That h worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, i all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently and found me.

18 The Lord grant vnto him that he may finde mercie with the Lord at that day, and in how many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 How exhorteth him to bee constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of God: counsel touching the saluation of his, 19 And the marke thereof.

THou therefore, my sonne, bee strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of mee, k by many witnesses, the same deliuer to faithfull men, which shalbe able to * teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with l the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as hee ought to doe.

6 The husbandman m must labour before he receive the fruits.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not n bound.

10 There-

a Being sent of God to preach that life which he had promised in Christ Iesus. *Actes* 22.3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus. 1. Tim. 4.14.

e As though God would destroy vs. 2. *Cor.* 1.2. *ephes.* 1.3.4. *Titus* 3.5. *Rom.* 16.25. *ephe.* 3.9. *col.* 1.26. *rit.* 1.2. 1. *pet.* 1.20.

f He speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 2. *Tim.* 1.7.

g Which is my selfe.

h The graces of the holy Ghost.

Or, in the presence of many witnesses.

a So that the truth of God may remaine perfect.

b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, and increaseth.

9. *Cor.* 1.4. *vel.* 1.24.

a To confirme their faith, more esteeming the edification of the Church then himselfe. *Rom.* 6.5. *Matth.* 10.33. *marke* 8.38. *Rom.* 3.3. & 9.6.

f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duetie. 1. *Tim.* 4.7. *and* 6.20. *Tit.* 3.9.

g He groundeth vpon Gods election and mans faith.

h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit. 1. *Cor.* 5.2. 2. *Tim.* 1.4. *and* 4.7. *Tit.* 3.9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖*Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment & performe his wil.*

10 Therefore I suffer all things, for the [a] elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be [b] dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: [c] if we denie him, he also will denie vs.

13 If [d] we beleeue not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about words, which is to no profite, but to the perverting of the hearers.

15 Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to bee ashamed, [e] dividing the worde of trueth aright.

16 [f] Stay prophane and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymenæus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, [g] The Lord knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquity.

20 Notwithstanding in a [h] great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from [i] these, he shalbe a vessell vnto honour, sanctified and meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lustes of youth, and follow after righteousnesse, faith, loue, and peace, with them that [k] call on the Lord with pure heart.

23 [l] And put away foolish, and [m] vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but must be gentle toward al men, apt to teach, [n] suffering the euill men patiently,

25 Instructing them with meekenesse that are contrary [o] minded, prooving if God at any time will giue them repentance, that they may know the trueth,

26 And ‖that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

CHAP. III.

1 He propheseth of the perilous times, 5 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to auoide dangers, 16 Also what profite commeth of the Scriptures.

THis knowe also, that in the [a] last dayes shall come perilous times,

2 For [a] men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankefull vnholy,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and ledde with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 [c] And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of [d] corrupt minds, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, manner of liuing, [e] purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at [f] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lorde deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and [g] deceiuers shal waxe worse and worse, deceiuing and being deceiued.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whome thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 [h] For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct and to instruct in righteousnesse,

17 That the [i] man of God may be absolute, being made perfect vnto all good workes.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the word, & to suffer aduersitie, 6 Maketh mention of his owne death, 9 and biddeth Timothy come vnto him.

I Charge thee therefore before God, and ‖before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the worde: be instant, [a] in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto [b] fables.

a He speaketh of them which make profession to be Christians.

b As Monkes, Friers, and such hypocrites.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and will was. *Acts* 13.14,50. *and* 14.1,6,19.

e The worde signifieth them that by any craftie packing or conueiance beguile men with false colours, flatteries and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them. 2. *Pet.* 1.20.

f Which is content, to be gouerned by Gods worde.

g The onely Scripture sufficeth to leade vs to perfection.

‖*Or, aduise.*

a Leue none occasion to preach and to profite.

b To false and vnprofitable doctrine.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [e] thy ministerie fully knowen.

6 For I am now ready to be [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layde vp for me the crowne of righteousnesse, which the Lorde the righteous Iudge shall giue mee at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken mee, and hath imbraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 *[f] Only Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to ministerie.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done mee much euill: the Lord [g] reward him according to his workes.

15 Of whome be thou ware also: for hee withstood our preaching sore.

16 At my first answering [h] no man assisted me, but all forsooke me: I pray God, that it may not be layd to their charge.

17 Notwithstanding the Lorde assisted mee, and strengthened mee, that by mee the preaching might be fully knowen, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the [i] Lion.

18 And the Lorde will deliuer mee from euery [k] euill worke, and will preserue mee vnto his heauenly kingdome: to whome be ‖ praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the *[g] houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

e So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather to approoue thee in all things. d Reade Phil. 2.17. ‖ Or, *distributing.*

Col.4.10.14. e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine. f Some reade coffer: others booke. g For Paul saw in him manifest signes of reprobation.

h If S. Peter had beene there, he would not haue forsaken him.

i Out of the great danger of Nero.

k That I commit nothing vnworthy mine office.

Chap.1.16.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish the doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to be pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chuse, chiefely requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and among other things he noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 Hee aduertiseth Titus touching the gouernement of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians and of them which liue abroad Iewish fables and inuentions of men.

‖ *Or, minister.* a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may attaine eternall life. b Hath willingly, and of his meere liberalitie promised without foreseeing our faith or works as a cause to moue him to his free mercie. *Rom.16.25.ephes.3.9.col.1.26.2.tim.1.9,10.1.pet.1.20. Gal.1.1.* c Which both giueth life, and preserueth life. d In respect of faith, which was common to them both, so that thereby they are brethren: but in respect of ministerie, Paul begate him as his sonne in faith.

PAul a seruant of God, and an Apostle of Iesus Christ, according to the [a] faith of Gods elect, and the knowledge of the trueth, which is according to godlines,

2 Vnder the hope of eternall life, which God that cannot lye hath [b] promised before the *[c] world began:

3 But hath made his word manifest in due time through the preaching, which is *committed vnto me, according to the commandement of God our [c] Sauiour:

4 To Titus my naturall [d] sonne according to the common faith, grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the thinges that remaine, and shouldest ordeine elders in euery citie, as I appoynted thee,

6 *If any [e] bee vnreproueable, the husband of one wife hauing faithfull children, which are not slandered of ryot, neither are disobedient.

7 For a Bishop must be vnreproueable as [f] Gods steward, not ‖ froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harborous, one that loueth ‖ goodnesse, wise, [g] righteous, [h] holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improoue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of minds, chiefly

1.*Tim.*3.2. e That is, without all infamie, whereby his authority might bee diminished. f Who hath the dispensation of his gifts. ‖ *Or, selfewilly.* ‖ *Or, good men.* g Toward men. h Toward God.

i Which were not onely the Iewes, but also the Hebionites and Corinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Propher, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him, as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1.Tim.1.4.Rom.14.20.

l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselues to all wickednesse.

chiefly they of the l Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthy lucres sake.

12 One of themselues, euen one of their owne k prophets sayd, The Cretians are alwayes lyars, euill beasts, slow bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may be sound in the faith,

14 And not taking heed to * Iewish fables and commaundements of men, that turne from the truth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they knowe God, but by l workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 Hee commendeth vnto him the wholesome doctrine, and telleth him how he shall teach all degrees to behaue themselues, 11 Through the benefite of the grace of Christ.

BVt speake thou the things which become wholesome doctrine,

2 That the elder men bee sober, honest, discreete, sound in the faith, in loue, and in patience:

3 The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discreete, chaste, b keeping at home, good, and * subiect vnto their husbands, that the worde of God bee not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Above all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholesome word, which cannot be reprooued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Neither pikers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things.

11 * For the grace of God, that bringeth c saluation vnto all men, hath appeared,

12 And teacheth vs that we should denie vngodlinesse, and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a d peculiar people vnto himselfe, zealous of good workes.

15 These things speake, and exhort, and rebuke with all e authoritie. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

PVt them in remembrance that they * a be subiect to the principalities and powers, and that they be obedient, and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.

3 * b For wee our selues also were in times past vnwise, disobedient, perished, seruing the lustes and diuers pleasures, liuing in malicious nesse and enuie, hatefull, and hating one another,

4 But when the bountifulnesse and loue of God our Sauiour toward man appeared,

5 * Not c by the workes of righteousnes, which wee had done, but according to his mercie he saued vs, by the d washing of the new birth, & the renewing of the holy Ghost,

6 Which hee shedde on vs abundantly through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might be carefull to shewe foorth good workes. These things are good and profitable vnto men.

9 * But stay foolish questions, & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.

10 e Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is f peruerted, and a sinneth being damned of his owne selfe.

12 When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to mee vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas b the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessarie vses, that they be not vnfruitfull.

15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

To Titus, elect the first Bishoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

m Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessary occasions, which is a signe of lightnesse. Ephes.5.22,23, 24.

Ephes.6.5. colos.3.22. 1.pet.2.18.

1.Tim.1.2. colos.1.22.

c Of what condition or state soeuer they be.

d Most deare and precious.

e As becommeth the ambassadour of God.

Rom.13.1. 1.pet.2.13.14.

a Although the rulers be infidels, yet we are bound to obey them in ciuill policies, and whereas they command vs nothing against the word of God.

1.Cor.6.11.

b For let vs consider what wee our selues were, when God shewed vs fauour.

2.Tim.1.9.

c God doth not iustifie vs for respect of any thing, which he seeth in vs, but doeth preuent vs with his grace and freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1.Tim.1.4. and 4.7.

2.tim.2.16,23.

e This commandement is giuen to the ministers, and so particularly to all men to whom the sword is not committed: but els the Magistrate, whose chiefe office is to maintaine Gods glory in his Church ought to cut off all such rotten and infectious members from the body.

f So that there is no hope of amendment.

g Willingly, and wittingly.

h It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

THE

The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse, and a declaration of the same. For farre passing the basenesse of his matter, he flieth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments prouing the duetie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAVL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,
2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:
3 Grace be with you, & peace from God our Father, & from the Lord Iesus Christ.
4 I * giue thankes to my God, making mention alwayes of thee in my prayers,
5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)
6 That the a fellowship of thy faith may be made fruitful, and that whatsoeuer good thing is in you, b through Christ Iesus, may be knowen.
7 For we haue great ioy and consolation in thy loue, because by thee, brother, ỹ Saints c hearts are comforted.
8 Wherefore, though I be very bolde in Christ to commaund thee that which is conuenient,
9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.
10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,
11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,
12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,
13 Whom I would haue reteined with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.
14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessitie, but willingly.
15 It may be that he therefore d departed for a season, that thou shouldest receiue him for euer,
16 * Not now as a seruant but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?
17 If therefore thou count our things f common, receiue him as my selfe.
18 If hee hath hurt thee, or owed thee ought, that put on mine accounts.
19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.
20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my e bowels in the Lord.
21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.
22 Moreouer also prepare mee lodging: for I trust through your prayers I shall be giuen vnto you.
23 There salute thee Epaphras my fellow prisoner h in Christ Iesus,
24 Marcus, Aristarchus, Demas, and Luke, my fellow helpers.
25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1. Thes. 1. 2. 2. Thes. 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.
b That experience may declare that you are the members of Iesus Christ.
c Meaning, their inward parts and affections were through his charitie comforted. Colos. 4. 9.

d He fled away from thee.
e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake, & for the Lords, thou oughtest to loue him.
f That all thine is mine, and all mine is thine.
g Graunt me this benefite, which shall be most acceptable vnto me of all others.
h That is, for Christes cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby hee principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and hee the Lord: but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. verse 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chapter vers. 18. to the twentie and fiue verse of the same Chapter: yea & is the King to whom all things are subiect, as appeareth from that verse 25. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers, we must constantly

stantly beleeue in him, that being sanctified by his iustice, taught by his wisedome, and governed by his power, we may stedfastly and courageously persevere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that wee may both be thankefull to God, and dutifull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.

AT sundry times and in diuers manners a God spake in the olde time to our Fathers by the Prophets:

2 In these b last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, c by whom also he made the worlds,

3 * Who being the brightnesse of the glorie, and the d engraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe e purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

4 And is made so much more excellent then the f Angels, inasmuch as hee hath obtained a more excellent name then they.

5 For vnto which of the Angels sayd he at any time, * Thou art my Sonne, this day begate I thee? and againe, I * will be his Father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the worlde, hee sayth, * And let all the Angels of God worship him.

7 And of the Angels he sayth, * He maketh the h Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he sayth, * O God, thy throne is for euer and euer: the i scepter of thy kingdom is a scepter of righteousnes.

9 Thou hast loued righteousnes, and hated iniquitie. Wherefore God, euen thy God, hath k anointed thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels sayd he at any time, * Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all ministring spirites, sent foorth to minister, for their sakes which shall be heires of saluation?

WHerefore we ought diligently to giue heede to the things which wee haue heard, lest at any a time wee should let them slip.

2 For if the b worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompense of reward,

3 How shall we escape, if wee neglect so c great saluation, which at the first began to be preached by the Lorde, and afterward was confirmed vnto vs by d them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, f What is man that thou shouldest be mindfull of him? or the sonne of man that thou wouldest consider him?

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with z glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. h But we yet see not all things subdued vnto him.

9 But we see Iesus k crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace hee might taste death for all men.

10 For it became him, for whom are all things, and by whom are all things, seeing that hee brought many children vnto glorie, that he should consecrate the l Prince of their saluation through m afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all n of one: wherefore hee is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my o brethren: in the middes of the Church will I sing prayses to thee.

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all trueth to vs by his Sonne.

b So that now we may not credite any new reuelations after him.

c He intreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, & also as touching his office, whereby he is King, Propher, and Priest. *Wisd.7.26.*

col.1.15.

d The liuely image & paterne, so that he that seeth him, seeth the Father, Iohn 14.9. for else the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can be purged by none other meanes.

f Much more then, then all other things created. *Psal.*2 7 *chap.*5.5. *&* 13.33.

g Because he was at the time appointed, declared to the world. 2 *Sam.*7.14. *1.chr.*22.10 *Psa.*97.7. *Psal.*104.4.

h He compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.*45.6,7.

i The administration of thy kingdome is iust.

k This is meant in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that wee may all receiue of him euery one according to his measure, *Psal.*102,25. *Psal.*110.1. *matth.*22.44. *1.cor.*15.25. *chap.*10.12.

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmitie and leare degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

a We must diligently keepe in memory the doctrine, which we haue learned, lest like vessels full of chaps we leake, and run out on euery part.

b Which was the Law giuen to Moses by the hands of Angels, Gal.3.19. Acts 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Mar.*16.20.

e Which Isai calleth the new heauens, and the new earth, Chap.65 17. Whereof Christ is the Fath r, Isa. 9.6. that is, the head of vs his members. *Psal.*8.4.

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

g In making him fellowe heire with Christ. *Matt.*28.18. *1.cor.*15.27. *phil.*2.8,9,10,11.

h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him.

i To man, a-bee is of Christ.

k By his vertue which most manifestly appeareth in the Church.

l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, & mortalitie, giueth vs assurance of our saluation.

m Therfore we by afflictions are made like to the Sonne of God.

n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh. *Psal.*22,23.

o This prooueth Christes humanitie.

13 And

Psal.18.2.

p Meaning, that Christ touching his humanitie put his trust in God.

Isa.8.18.

q Isai speaketh this of himselfe and his disciples, but properly it is applyed to Christ the head of all ministers.

Hos.13.14. 1.cor.15.55.

r And Gods anger.

s Not the nature of Angels but of man.

t Not onely as touching nature but also qualities, onely sinne except.

u Forasmuch as hee is exercised in our miseries, we may be assured, that at all times in our tentations, he will succour vs.

13 And againe, p I will put my r trust in him. And againe, q Beholde, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy s through death, him that had the power of death, that is the deuill,

15 And that hee might deliuer all them, which for feare of t death were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seed of Abraham.

17 Wherefore t in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, hee is able to succour them that are tempted.

CHAP. III.

1 *Hee requireth them that be obedient vnto the worde of Christ,* 3 *Who is more worthy then Moses.* 12 *The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.*

1 Take heede to his words and receiue him.

b Of that doctrine which wee beleeue, and ought to confesse.

c To be the ambassadour and hie Priest.

Num.12.7.

d Moses was but part of the house, that is, of the Church whereof the pastors are the liuely stones, but Christ builded it, and laid the stones: therefore he deserueth more prayse.

e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God, working all things by his owne power.

f For in obeying the Sonne, wee are made the house of God. *Psal.95.7,8. chap.4.7.*

g As when yee prouoked Gods anger in Massa and Meriba, Exod.17.7.

h Meaning by this othe, that they should not enter.

i As disobeying God, they in olde time were debarred from y quietnes of the land of Canaan: so they which doe not obey Christ, shall not enter into the heauenly rest.

k Which is all that time, when God doeth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to imbrace and hold fast the true doctrine of Iesus Christ.

[Or, foundation of our assurance.

m To wit, *]* Lord.

Num.14.37.

[Or, bodies and members.

THerefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as d Moses was in all his house.

3 For this man is counted worthie of more glorie then Moses, in as much as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things is e God.

5 Now Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house wee are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore, as the holy Ghost saieth, g To day if ye will heare his voyce,

8 Harden not your hearts, as in the s prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, proued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayde, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called k To day, least any of you bee hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if wee keepe sure vnto the l ende, the ‖ beginning, where with we are vpholden,

15 So long as it is sayde, To day if yee heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? was hee not displeased with them that sinned, * whose ‖ carkeises fell in the wildernesse?

18 And to whom sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

2 *The worde without faith is vnprofitable.* 3 *The Sabbath or rest of the Christians.* 6 *Punishment of vnbelieuers.* 12 *The nature of the worde of God.*

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.

2 For vnto vs was the Gospel preached, as also vnto them: but the worde that they heard, profited not them, because it was not ‖ mixed with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as hee sayde to the other, * As I haue sworne in my wrath, If a they shall enter into my rest: although b the workes were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appoynted in c Dauid a certaine day by To day, after so long a time, saying, as it is sayd, * This day if ye heare his voyce, harden not your hearts.

8 For if d Iesus had giuen them rest, then would he not after this day haue spoken of another.

9 There remayneth therefore a rest to the people of God.

10 For hee that is entred into his rest, e hath also ceased from his owne workes,

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profite, we must temper or mixe it *a* faith.

Psal.95.11.

b Although that God by his rest, after the creation of his workes, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.

c The perfection of Gods workes, and so his rest,

d That is, in the Psalmes. *Chap.3.7.*

e Meaning Iosh. f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

signifie our heauenly rest. *Gene.2.2 deut.5.14.*

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.
h Where the affections are.
i Which conteineth will and reason.
k As that thing which is cleft asunder euen through the midst of the backe, and so is made open, that it may be seene throughout
‖ *Or, concerning whom we speake.*
l Therefore when we heare his word we must tremble, knowing thereby that God soundeth our hearts.

as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is liuely, and mighty in operation, and sharper then any two edged sword, and g entreth through, euen vnto the diuiding asunder of the h soule and the i spirite, and of the ioynts, and the marowe, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open k vnto his eyes, ‖ with whom we haue l to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of nede.

CHAP. V.

5 He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree, or disagree. 11 Afterward he reproueth the negligence of the Iewes.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of him selfe he is prophane and sinfull.
b Which were of things without life.
c As of beasts, which are killed.
d That is, of sinners.
1. *Cor.* 13. 10. *Psal.* 2. 7. *ebr.* 1. 5. *Psal.* 110. 4. *ebr.* 7. 17.
e Who was both Priest and King.
f When he liued in this world.
g He meaneth that most earnest prayer which Christ prayed in the garden, where he swear drops of blood.
h Being in perplexitie, and fearing the horrors of death.
i He digresseth till hee come to the beginning of the 7. chap.

FOr euery high Priest is taken from among men, and is a ordeined for men, in things pertaining to God, that hee may offer both b giftes and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that he also is compassed with infirmitie,

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that sayd vnto him, * Thou art my sonne, this day begate I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after • the order of Melchi-sedec.

7 Which in the f dayes of his flesh did offer vp prayers and supplications, with s strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which he feared.

8 And though hee were the Sonne, yet learned hee obedience, by the things which he suffered.

9 And being consecrate, was made the cuthour of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 i Of whom wee haue many things to say, which are hard to bee vttered, because ye are dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue yee neede againe that we teach you the first ‖ principles of the word of God: and are become such as haue neede of k milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised to discerne both good and euill.

CHAP. VI.

1 He proceedeth in reproouing them, & exhorteth them not to faint, 12 But to be stedfast and patient, 18 for as much as God is sure in his promise.

THerefore leauing the doctrine of the a beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation b of repentance from dead works, and of faith toward God,

2 Of the doctrine of c baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe d if God permit.

4 * For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, e of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they • crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reprooued, and is neere vnto cursing, whose end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue, which yee haue shewed toward his Name, in that yee haue ministred vnto the Saints, and yet ministre.

11 And wee desire that euery one of you shew the same diligence, to the f full assurance of hope vnto the ende,

12 That yee be not slouthfull, but followers of s them, which through faith and patience, inherite the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I wil abundantly blesse thee and multiply thee marueilously.

15 And so after that hee had taried patiently, he enioyed the promise.

16 For men verily sweare by him that is greater then themselues, and an othe for

‖ *Or, rudiments.*
k Reade 1. Cor. 3. 2.
l That is, the Gospel, which is the true knowledge that teacheth vs what we haue our iustice,

a That is, the first rudiments of our Christian religion.
b Hee mentioneth fiue poynts of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection, and the last iudgement.
c Then the vse of baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.
d It is Gods singular gift to increase in knowledge and to goe forward in the vnderstanding of Gods word. *Mat.* 12. 31, 32. 2 *Pet.* 2. 20. *ebr.* 10. 26.
e They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.
f Whereby it may appeare, that you are fully perswaded of life euerlasting. g As the holy fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12. 2. *and* 17. 4. *and* 22. 17.

confir-

confirmation is among them an endeof all strife.

17 So God willing more [b] abundantly to shewe vnto the heires of promise the stablenesse of his counsell, bound himselfe by an othe,

18 That by [i] two immutable things, wherein it is impossible that God shoulde lie, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

[b] Because of mans wickednes, which will not beleeue God except he sweare.
[i] Gods word and othe are two things in him vnchangeable.
[k] He returneth to the comparisō betweene Christs Priesthood and the Leviticall, which he had begun in the vij Chapter.
[l] Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchisedec, 11 Also Christs Priesthood with the Leuites.

FOr this Melchi-sedec [a] was king of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, he is also King of Salem, that is King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider howe great this man was vnto whom euen the [b] Patriarke Abraham gaue the tithe of the spoyles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a [c] commaundement to take according to the Lawe, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there hee receiued them, of whome it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payd tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.

11 If therefore perfection had beene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest shoulde rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there bee a change of the [g] Law.

13 For he of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made Priest after the Lawe [h] of the carnall commaundement, but after the power of the endelesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the commaundement that went afore, is disanulled, because [i] of the weakenes therof, and vnprofitablenesse.

19 For the Lawe made nothing perfite, but [k] the bringing in of a better hope made perfite, wherby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this, hee is made with an othe by him that sayd vnto him, * The Lorde hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec)

22 By so much is Iesus made a suretie of a better [l] Testament.

23 And among them many were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath an [m] euerlasting Priesthood.

25 Wherefore, he is able also [n] perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not daily as those high Priestes to offer vp sacrifice, * first for his owne sinnes, & then for the peoples: for that did he [o] once, when he offered vp himselfe.

28 For the Lawe maketh men high Priestes, which haue infirmitie: but the worde of the othe that was [p] since the Law, maketh the Sonne, who is consecrated for euermore.

[a] So called because that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the world to be a figure of Christ our euerlasting Priest and shortly taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinity, no mother.
[b] That is, the chiefe of fathers. *Num.18.21. deu. 18.1,2 iosh.14.4.*
[c] The Leuites had commaundement to receiue that which Abraham gaue freely to Melchi-sedec.
[d] Were begotten of Abraham.
[e] The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham the Patriarke: therefore his Priesthood is more excellent then the Leuiticall.
[f] Because there is no mention of his death.
[g] The Law and the Priesthood are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Lawmaker.
[h] Which stood in outward and corporall ceremonies. *Psal.110.4. chap.5.6.*
[i] For the Law hath no vertue nor profite, till a man be come to Christ.
[k] *Or, it was an introduction of a better hope.*
[l] *Or, couenant.*
[m] Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.
[n] The fruit of his Priesthood is to saue, & that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities. *Leuit.16.6.*
[o] And cannot without blasphemie be said to be offered againe, or els by any creature: for none could offer him, but himselfe.
[p] Note that it was first made after the Law was giuen: but because the declaration of that eternall one he was then reuealed to the world.

CHAP. VIII.

1 He prooueth the abolishing of all of the Leuiticall Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthood of Christ, 8 And by the new Couenant.

NOwe of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the [a] Sanctuarie,

[a] That is, heauen.

b Which is the body of Christ.
c For els it should be corruptible.
d He proueth that Christs body is the true Tabernacle, and that hee must needes be made man, to the intent that he might haue a thing to offer, which was his body.
Exod. 25.40. *Actes* 7.44.
e Seeing the offerings of the Leuites were but ‖ shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his tabernacle and office are farre more excellent.
‖ *Or, couenant.*
Iere. 31.31. *Rom.* 11.27. *Chap.* 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.
h Man by transgressing the bandes of the couenant could not enioy the commoditie thereof.
i Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true b Tabernacle, which the Lord pight, and not c man.

3 For d euery high Priest is ordained to offer both gifts & sacrifices: wherfore it was of necessity, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne ‖ shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. * See, sayd he, that thou make all things according to the e paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as he is the Mediator of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had bene faultlesse, no place shoulde haue bene sought for the second.

8 For in rebuking them he sayeth, * Behold, the dayes will f come, sayeth the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they b continued not in my Testament, and I regarded them not, saieth the Lord.

10 For this is the Testament that I wil make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people:

11 And they shall not i teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith a new Testament, hee hath abrogate the olde: now that which is disannulled and waxed olde, is readie to vanish away.

CHAP. IX.

1 *How that the ceremonies and sacrifices of the Lawe are abolished* 11 *by the oblation and perfection of Christs sacrifice.*

THen the first ‖ Testament had also ‖ ordinances of religion, and a * worldly Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the b second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayd rounde about with golde, wherein the golden potte which had Manna was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercie seate: of which things wee will not nowe speake particularly.

6 Now when these things were thus ordered, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ‖ ignorances of the people.

8 Wherby the holy Ghost this signified, that the c way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make ‖ holy, concerning the conscience, him that did the seruice,

10 Which onely stoode in meates and drinkes, and diuers washings, and d carnall rites, vntill the time of e reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and more perfect a Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred hee in once vnto the b holy place, i and obteined eternall redemption for vs.

13 * For if the b blood of bulles and of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the i flesh,

14 How much more shall the * blood of Christ, which through the eternall spirite offred himselfe without spot to God, purge your conscience from m dead workes, * to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the n former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 * For the o Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordered without p blood.

‖ *Or, Tabernacle.*
‖ *Or, ceremonies,*
a Not heauenly and spirituall.
Exod. 26.1. *and* 36.1.
b That is, on the inward side of the vaile, which was hid from the people.

Num. 17.10.
1. *King.* 8.9. 2. *Chro.* 5.10.
Exod. 25.22. ‖ *Or, couer of the Arke.*
Exod. 30.10. *Leuit.* 16.1. ‖ *Or, errours.*
c For so long as the hie Priest offered once a yeere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christs blood, could not be entred into.
‖ *Or, perfect.*
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordened of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the newe Testament was appointed.
g Which was his body and humane nature,
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14. *Numb.* 19.4.
k The Leuitical Priest offered beasts blood,

but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man. 1. *Peter* 1.19. 1. *John* 1.7. *revelation* 1.5.
m Which of themselues procure death, and are the fruites thereof. *Luke* 1.74. *Rom.* 5.6. 1. *Pet.* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Gala.* 3.15.
o He prooueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would passe his Fathers wrath with his blood.

19 For when Moses had spoken euery precept to the people, according to the Law, he tooke the blood of calues and of goates, with water and purple wull and hyssope, and sprinckled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things themselues are purified with better ‖ sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are ‖ similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs,

25 Not that he should offer himselfe * often, as the high Priest entred into the holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the worlde) but now in the ende of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So * Christ was once offered to take away the sinnes of ‖ many, & vnto them that looke for him, shall he appeare the second time * without sinne vnto saluation.

CHAP. X.

1 The old Lawe had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all: 22 An exhortation to prayse the goodnes of God thankefully with patience and stedfast faith.

FOr the * Law hauing the shadow of good things to ‖ come, and not the very ‖ image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ sanctifie the commers thereunto.

2 For would they not then haue ceased to haue been offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is impossible that the blood of buls and goates should * take away sinnes.

5 ‖ Wherefore when he ‖ commeth into the world, he saieth, * Sacrifice and offring thou wouldest not, but a ‖ body hast thou prepared me.

6 In burnt offrings, and sinne offrings thou hast had no pleasure.

7 Then I said, Loe, I come (In the beginning of the * booke it is written of me,) that I should doe thy will, O God.

8 Aboue when he sayd, Sacrifice and offering, and burnt offrings, and sinne offrings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayd he, Loe, I come to doe thy will, O God. he taketh away the first, that he may establish the second.

10 By the which will we are sanctified, euen by ‖ offring of the body of Iesus Christ once made.

11 And euery Priest appeareth daily ministring, and oft times offereth one maner of offring, which can neuer take away sinnes:

12 But this man after he had offred one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footestoole.

14 For with one offering hath * he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This is the Testament that I will make vnto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their minds I will write them.

17 And their sinnes and iniquities will I remember no more.

18 Now where ‖ remission of these things is, there is no more * offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we * may be bold to enter into the holy place,

20 By the new, and * liuing way, which he hath prepared for vs, through the vaile, that is, his flesh;

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, ‖ sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keep the profession of our hope, without wauering (for he is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the * day draweth neere.

26 * For if we sinne ‖ willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercie * vnder two or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sonne of God, and coun-

Exod.24.8.

q Albeit there is but one sacrifice, which is Christ himselfe once offred, yet because this true and eternall sacrifice is compared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number, Sacrifices.

‖ *Or, patterns.*

r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offred, is blasphemie.

s Which is the latter daies when Christ came. *Rom.5.8. 1.pet.3.18.*

t Of she elect.

u That is, without a sacrifice for sinne: for sinne abolished.

a Which was as it were the first draught and purtrait of the liuely patterne to come.

b Which are eternall.

‖ *Or, substances.*

‖ *Or, make perfit.*

Leuit.16.21.

c When Christ was made man. *Psal.40.6,7.*

d In the Hebrew it is, thou hast pearced mine eares: that is, hast made me prompt & ready to heare: it in the Greeke, thou hast made me a body, ‖ is, to obey thee, which doth tend to one purpose.

e Or roll and folding: for in old time they vsed to fold bookes like rolls.

f That is, sacrifices.

g Which is the will of God to stand content with Christes sacrifice. *Chap.1.13. Psal.110.1. 1.cor.15.25. chap.1.13.*

h That is, sanctified to God and made perfect. *Ier.31.33. chap.8.8,10. rom.11.27.*

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christes death hath washed away all sinnes, and doeth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing and an offering vp of our selues and ours for the same.

l We by Christ haue that liberti which the ancient fathers could not haue by the Law.

m The blood of Christ is alwayes fresh and liuely before the Father for sprinkle and quicken vs.

n That is, hauing our hearts made pure.

o Of Christs second comming. *Chap.6.4.*

p That is, forsake Iesu Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. *Deut.13.13. matt.18.16. iohn 8.17. 2.cor.13.1.*

teth the bloud of the Testament as an vnholy thing, wherewith he was sanctified, and q doeth despite the Spirit of grace?

30 For we know him that hath said, *Vengeance belongeth vnto me: I will recompence, saith the Lord. And again, The Lord shall r iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Nowe call to remembrance the dayes that are passed, in the which, after ye had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing stocks both by reproches & afflictions, and partly whyle ye became t companions of them which were ſ so vsed.

34 For both ye suffered with me for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a verylitle while, and he that shall come, will come, and will not tary.

38 *Now the iust shall liue by faith: but if any withdraw himselfe, my soule shal haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 6 Without faith we cannot please God. 16 The steadfast beliefe of the fathers in old time.

NOw faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were wel a reported of.

3 *Through faith we vnderstand that the world was a ordered by the word of God, so that ꝑ things which we see, are not made of things, which b did appeare.

4 By faith Abel *offered vnto God a greater sacrifice then Cain, c by the which he obteined witnes that he was d righteous, God testifying of his gifts: by the which faith also, he being dead, yet e speaketh.

5 By faith was *f Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.

7 By faith *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his houshold, through the which Arke he condemned the world, & was made heire of the righteousnesse, which is by faith.

8 By faith *Abraham, when he was called, obeied God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For hee looked for a citie hauing a h foundation, whose builder & maker is God.

11 Through faith *Sarra also receiued strength to conceiue seede, & was deliuered of a child when shee was past age, because shee iudged him faithfull which had promised.

12 And therefore sprange there of one, euen of one which was i dead, so many as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and k receiued not the promises, but saw them l a farre off, and beleeued them, and receiued them thankfully, & confessed that they were m strangers and pilgrims on the earth.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene mindfull of *that countrey, from whence they came out, they had leysure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith *Abraham offered vp Isaac, when he * was tried, and he that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was said, "In Isaac shal thy seede be called.)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him after a sort.

20 By faith, *Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, *Jacob when he was a dying, blessed both the sonnes of Joseph, and "leaning on the end of his staffe, worshipped God.

22 By faith *Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 *By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper child, neither feared they the Kings * commaundement.

24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer affliction with the people of God, then to enioy the ꝑ pleasures

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q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6. 4.

Deut. 32. 35. rom. 12. 19.

r Defend the godly and punish the wicked.

s For the which thing also Saint Paul praiseth the Philippians and Thessalonians.

t Or, of that sort.

Habak. 2. 4. rom. 1. 17. Galat. 3. 11.

a Haue bene approued, and to obteined saluation.

Gen. 5. 3. Iohn 1. 10.

b For God made all things of nothing.

Gen. 4. 4.

c Meaning faith.

Mat. 23. 35.

d Because God proclaied him to mercie, therefore he imputed him righteous.

e That is, liueth.

Gen. 5. 24. ecclus. 44. 16. and 49. 14.

f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15. 52. and 1. thess. 4. 17.

g First God must find vs before we can seeke him, then we must seeke him with a pure heart in Christ, who is reuciled in his word: and thereby we learne to beleeue Gods free mercie towards vs in his Sonne, through whom we obteine the reward of his promise, and not of our desert.

Gen. 6. 13. ecclus. 44. 17.

Gen. 12. 4.

h For all things in the world are subiect to corruption.

Gen. 17. 19. and 21. 2.

i Euen as dead.

Eccles. 44. 21.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gen. 22. 10. ecclus. 44. 20.

o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.

Gen. 21. 12. rom. 9. 7.

Gen. 27. 28.

Gen. 48. 15, 16. Gen. 47. 31.

‖ *Or, worshipped toward the end of his staffe.*

Gen. 50. 24, 25. Exod. 2. 2. Act. 7. 20.

Exod. 1. 16.

Exod. 2. 11.

p The
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Exod. 12.

Exod. 1

Iosh. 6. 20

Iosh. 6. 23
Iosh. 2. 1.

Iudges 6.
Iudges 4.
Iudges 13.
Iudges 11.
and 12. 7.
1. Sam. 1. 2
and 13. 14.

q Or fruit thereof.

r As Elias vp the wide Sareptas so and Eliseus Sunamites

s They had such cleare of Christ as for they loo for that whi haue therefo were shame vs, if at least haue not as constancie a they.

t For we are one bodie to ther.

Rom. 6. 4. ep
23, 24. gal. 3.
1. pet. 2. 1.

or, multitude

u As riches, ones, and such like, and so to come Christes disciples by de

‖ *Or, be easily co*

UMI

p The inticings of the worlde, which draw vs from God, and which we can not vse without prouoking of Gods anger. *Exod.*12.21,22.

p pleasures of sinnes for a season,

26 Wherefore the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured, as he that saw him which is inuisible.

28 Through faith he ordeined the *Passeuer and the effusion of blood, least hee that destroyed the first borne, should touch them.

Exod. 14.22,23. 29 By faith they *passed thorowe the red sea as by dry land, which when the Egyptians had assayed to doe, they were drowned.

*Iosh.*6.20. 30 By faith the *walles of Iericho fell downe after they were compassed about seuen dayes.

*Iosh.*6.23. 31 By faith the harlot *Rahab perished not with them which obeyed not, when *she had receiued the spies peaceably.

32 And what shal I more say? for the time would be too short for me to tell of *Gedeon, of *Barac, and of *Sampson, and of *Iephte, also of *Dauid, and Samuel, and of the Prophets:

Iudges 6.18. *Iudges* 4.6. *Iudges* 13.24. *Iudges* 11.1. *and* 12.7. 1.*Sam.*1.20, *and* 13.14.

33 Which through faith subdued kingdomes, wrought righteousnesse, obtayned the promises, stopped the mouthes of Lyons,

q Or fruite thereof,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

35 The r women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings & scourgings, yea, moreouer by bonds and prisonment.

f They had not such cleare light of Christ as we: for they looked for that which we haue therefore it were shame for vs, if at least we haue not as great constancie as they.

37 They were stoned, they were hewen asunder, they were tempted, they were slain with the sword, they wandred vp & downe in sheepes skinnes, and goat skinnes, being destitute, afflicted, and tormented:

t For we are all one bodie together.

38 (Whom the world was not worthy of:) they wandred in wildernesses, and mountaines, and dennes, and caues of the earth.

39 And these all through faith obtained good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they t without vs should not bee made perfite.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward. 25 A commendation of the new Testament aboue the olde.

Wherefore *let vs also, seeing that wee are compassed with so great a‖ cloud of witnesses, cast away euery thing that *presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

*Rom.*6.4 *ephe.*4. 23,24.*gal.*3.8. 1.*per.*2.1. *Or, multitude.*

2 bLooking vnto Iesus the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

‖ Or, *so easily compasseth vs about.* b As being our marke.

3 Consider therefore him that endured such speaking against of sinners, least yee should be wearied, and faint in your mindes.

4 Yee haue not yet resisted vnto blood, striuing against sinne.

c Which by reason of our concupiscence assaileth vs on all sides. *Prou.*3.11. *Reuel.*3,19.

5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Lorde, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, hee chasteneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not csonnes.

c Which haue naturally begotten vs.

9 Moreouer wee haue had the fathers of our cbodies which corrected vs, & wee gaue them reuerence: should we not much rather bee in subiection vnto the Father of fspirits, that we might liue?

f As he doeth create our spirits without any wordly meane, so he doeth instruct and maintaine them by the wonderful vertue of his Spirit.

10 For they verily for a few daies chastened vs after their owne pleasure: but he chasteneth vs for our profite, that wee might bee partakers of his holinesse.

g Their hairing partly declared their slowenesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished, *Rom.*12.18.

11 Now no chastising for the present seemeth to bee ioyous, but greeuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest gthat which is halting, bee turned out of the way, but let it rather be healed.

h As heresies or apostasie. *Gen.*25.33. *Gen.*27.38.

14 *Follow peace with all men, and holinesse, without the which no man shall see the Lord.

i He was full of despite, and disdaine, but was not touched with true repentance to be displeased for his sinnes and to seeke amendement. *Exod.*19,16. *and* 20.21.

15 Take heede, that no man fall away from the grace of God: let no hroote of bitternesse spring vp and trouble you, least thereby many be defiled.

16 Let there bee no fornicator, or prophane person as *Esau, which for a portion of meate solde his birthright.

17 *For yee knowe how that afterward also when he would haue inherited the blessing, he was reiected: for he found no place to irepentance, though hee sought the blessing with teares.

k Which might be touched and seene, for so much as it was materiall, but God had commanded that none should touch it. *Exod.*19.13.

18 For ye are not come vnto the *mount that kmight bee touched, nor vnto burning fire, nor to blackenesse and darknesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the woorde should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, *Yea, though a beast touch the mountaine, it shall bee stoned, or thrust thorowe with a dart:

21 And so terrible was the sight which

appeared, that Moses sayd, I feare & quake)

22 But ye are come vnto the mount l Sion, and to the citie of the liuing God, the celestiall Ierusalem, and to the company of innumerable a Angels,

23 And to the congregation of the first borne, which are written m heauen, and to God the iudge of all, and to the spirites of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinckling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake o earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdome, which cannot be shaken, let vs haue grace whereby wee may so serue God, that we may please him with reuerence & feare.

29 For p our God is a consuming fire.

CHAP. XIII.

1 He exhorteth vs to loue, 2 To hospitalitie, 3 To thinke vpon such as bee in aduersitie, 4 To maintaine wedlocke, 5 To auoyde couetousnes, 7 To make much of them that preach Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.

Let q brotherly loue continue.

2 Be not forgetfull to lodge strangers: for thereby some haue r receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 s Marriage is honourable among all, and the bed vndefiled: but whoremongers and aduulterers God will iudge.

5 Let your conuersation be without couetousnesse, & bee content with those things that yee haue: for t he hath sayd, I will not faile thee, neither forsake thee:

6 So that we may boldly say, u The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath beene the ende of their conuersation.

8 Iesus Christ x yesterday, and to day, the same also is for euer.

9 Be not caried about with diuerse and strange y doctrines: for it is a good thing that the heart be stablished with grace, and not with z meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authoritie to a eate, which serue in the tabernacle.

11 b For the bodies of those beasts whose blood is brought into the Holy place by the hie Priest for sinne, are c burnt without the campe.

12 Therefore euen Iesus, that hee might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe foorth therefore out of the campe, bearing his reproch.

14 d For here haue wee no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the e fruite of the lippes, which confesse his Name.

16 f To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you more what the more earnestly, that yee so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great g shepheard of the sheepe through the blood of the euerlasting Couenant,

21 Make you perfect in all good works, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be prayse for euer and euer, Amen.

22 I beseech you also, brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

The * generall Epistle of Iames.

THE ARGVMENT.

Iames the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore hee exhorteth them to patience and prayer, to imbrace the true worde of God, and not to bee partiall, neither to boast of an idle faith,

l Whence the worde of God must come.
m Which shall be extended thorow all the world.
n By the Gospel we are ioyned with the Angels and Patriarkes. *Gen.4.10.*
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hag.2.7.*
Deut.4.24.
p To destroy them that resist him.
Rom.12.10. 1.Pet.4.8. Genesis 18.3. and 19.3.
q As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedie is offered by the free mercie of God to all maner of men without respect.
r The Lord. *Iosh.1.9. Psal.118.6.*
s That is, written to no any man, citie, or countrey, but to all the Iewes generally, being now dispersed.
t Whose faith is not for euer.
u Whatsoeuer doctrine is not according to the simple truth of Gods worde is strange.
v By reproouing them which superstitiously put difference betwixt meates, hee condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping and regeneration.
w They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thankesgiuing and liberalitie, which two sacrifices or offrings are now only left to the Christians. *Leuit.4.11.& 6, 30. and 16.27.*
x So that the Priests had no piece thereof. *Micah 2.10. Hose.14.2.*
y Thankesgiuing and doing good are our onely sacrifice which please God.
z Reade Acts 20. 28.& Ioh.10.11.

faith, but to declare a true faith by liuely fruites, to auoyd ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighboors, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To beet feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to doo thereafter in deede. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, saluation.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

3 * Knowing that the a trying of your faith bringeth foorth patience.

4 And let patience haue her b perfect worke, that ye may bee perfect and entire, lacking nothing.

5 If any of you lacke c wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall bee giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde and caried away.

7 Nether let that man thinke that hee shall receiue any thing of the Lord.

8 A ‖ wauering minded man is vnstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is * exalted:

10 Againe hee that is rich, in that he is made lowe: for as the flower of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man fade away in all his ‖ wayes.

12 * Blessed is the man, that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ‖ tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.

16 Erre not, my deare brethren.

17 Euery good d giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variablenesse ‖ neither shadowing by turning.

18 Of his owne will begate hee vs with the word of trueth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, * let euery man be h swift to heare, slow to speake, and ‖ slow to wrath.

20 For the wrath of man doth not accomplish * the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is * grafted in you, which is able to saue your soules.

22 * And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a * glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of liberty, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed ‖ in his deede.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

CHAP. II.

1 Hee forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where goods workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ * in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in your selues, and are become iudges of euill ‖ thoughts?

5 Hearken my beloued brethren, hath not * God chosen the poore of this world: that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, and doe not they draw you before the iudgement seates?

7 Doe not they blaspheme the * worthie Name after which ye be named?

8 But if ye fulfill the * royal law according to the Scripture, which saieth, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressors.

10 For * whosoeuer shall keepe the whole

[o] *Or, afflictions. Rom.5.3.*

a Afflictions trie our faith, and ingender patience.

b Our patience ought to continue to the end, till by working it hath polished vs and made vs perfect in Christ.

c To endure patiently whatsoeuer God layeth vpon him. *Mat.7.7.mar.11.24.luke 11.9.iohn 14.13.and 16.23.*

d Doubting in doctrine, or of Gods will.

[o] *Or, double.*

e That he is called to the company of Christ and his Angels.

f Or, contemptible to the world. *Eccles.14.18.isa. 40.6 1.pet.1.24.*

[o] *Or, in all his thoughts & deeds. Iob 5.17.*

[o] *Or, moued to euill.*

g He meaneth now of ‖ inward tentations as of our disordred appetites, which cause vs to sinne.

h Seeing all good things come of God, we ought not to make him ‖ author of euill.

i He alludeth vnto the Sunne, which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like it selfe, bright and continually shining. *Prou.17.27.*

k That is, prompt to learne.

l For we cannot heare God, except we be peaceable and modest.

m But hindreth Gods worke in vs.

n By bearing the word preached. *Matt.7.21. rom.2.13.*

o So Gods word is a glasse wherein we must behold our selues, and become like vnto him.

p In so behauing himselfe.

a Attributing faith and religion by ‖ outward appearance of men.

[o] *Or, assemblie.*

b That is, are not euill affected?

c Seeing God esteemeth them, we may not contemne them.

d The Name of God and Christ, whereof you make profession, & in ‖ token whereof you should honour them.

e Which is hard to take prouerbially, for ‖ vice or euill way wherein there is no turning, & euery man can go in so euery man in our neighbour, as well the poore as the rich. *Leuit.19.18. mat. 22.39. mar.12. 31. rom.13.9. gal.5.14. Leuit.19.15. deut.1.17. & 16.19. Mat.5.19.*

Lawe, and yet fallyth in one point, he is guiltie of all.

11 For he that said, * Thou shalt not commit aduoutrie, said also, Thou shalt not kill. Nowe though thou doest none aduouterie, yet if thou killest, thou art a transgressour of the Law.

12 So speake ye, and so doe, as they that shall be iudged by the f Law of libertie.

13 For there shalbe iudgement mercilesse to him that sheweth no mercie, and mercie g reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath h faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister bee * naked and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast i the faith, and I haue workes: shewe me thy faith out of thy k workes, and I will shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through works, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfect.

23 And the Scripture was fulfilled which saieth, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that of works a man is n iustified, and not o of faith onely.

25 Likewise also was not * p Rahab the harlot iustified through works, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen q so the faith without works is dead.

a Fsal.20.14. Exod.5.18.
b By the mercy of God which deliuereth vs from the curse of the Lawe.
c And feareth it not.
d S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to works: and here S. Iames reasoneth against them, which vtterly condemne works: therefore Paul sheweth the cause of our iustification, and Iames the effects: there is to declare how we are iustified: here how we are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approoued as effects proceeding therof: there they are denied to goe before them that shall be iustified: and here they are sayd to follow them that are iustified. e Luke 3.11. f 1. Iohn 3.17.
g In thine owne opinion.
h Or, without workes.
i Here deedes are considered as ioyned with true faith. k So that faith was not idle. l The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gen.15.6. rom.4.3. gal.3.6. m Is so knowen and declared to men. o Of that barren and dead faith whereof ye boast. Iosh.2.1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth al ambition to seeke honour about our brethren. 3 He describeth the properties of the tongue. 15.16. And what difference there is betwixt the wisedome of God, and the wisedome of the world.

MY brethren, bee not a many maisters, knowing that we shall receiue the greater condemnation.

2 For in many things wee b * sinne all. * If any man sinne not in c word, hee is a perfite man, and able to bridle all the body.

3 Beholde, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all their body.

4 Beholde also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: behold, howe great a d thing a little fire kindleth.

6 And the tongue is fire, yea, a e world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and e setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame, It is an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place swete water and bitter?

12 Can the fig tree, my brethren, bring foorth olives, either a vine figs? so can no fountaine make both salt water and swete.

13 Who is a wiseman and endued with knowledge among you? let him shewe by good conuersation his works in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither bee liars against the trueth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill works.

17 But the wisedome that is from aboue, is first f pure, then peaceable, gentle, easie to bee intreated, full of mercie and good fruites, without g iudging, and without hypocrisie.

18 And the h fruite of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition, authoritie ouer your brethren.
b Or, stumble.
b He that well considereth himselfe, shall not be rigorous toward his brethren.
Eccles.14.1. and 19.16. and 25.8.
c He that is able to moderate his tongue, hath attained to an excellent vertue.
c Or, master.
d An heape, and full measure of all iniquitie.
e The intemperancie of the tongue, is as a flame of hell fire.
f Without mixtion and dissimulation.
g And examining things with extreme rigour as hypocrites, who only iustify themselues, and condemne all others.
h So that their life is according to their profession.

CHAP. IIII.

1 Hauing shewed the cause of al wrong and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

FRom whence are warres and contentions among you? are they not hence, euen of your lustes, that a fight in your members?

2 Ye lust, and haue not: ye enuy, and haue indignation, and cannot obtaine: yee fight and

a For the Law of the members continually fighteth against the Law of the minde.

and warre, and get nothing, because ye aske not.

3 Ye aske & receiue not, because yee aske amisse, that yee might consume it on your lusts.

4 Ye adulterers and b adulteresses, know ye not that the amity of the world is the enmitie of God? * Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Do ye thinke that the Scripture saith in vaine, The c spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proude, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and d sorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Lawe, and * condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a e iudge.

12 There is one f Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now yee that say, g To day or to morow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what shall be to morow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away)

15 For that ye ought to say, * If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, h to him that knoweth how to doe well, and doeth it not, to him it is sinne.

b He calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God.
1. *Iohn* 2.15.
c The imagination of mans heart is wicked, Gen. 6. 5. & 8.21. *Pro.* 3.34. 1. *pet.* 5.5. *Ephes.* 4.27.
d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance. 1. *Pet.* 5.6.
e In vsurping the authoritie of iudging, which is due to the law.
f Hee sheweth that this seuere iudging of others, is to depriue God of his authoritie. *Rom.* 14.4.
g We ought to submit our selues to the prouidence of God. *Acts* 18.21. 1. *cor.* 4.19.
h He answereth to them, which find they knew what was good, but they would not doe it.

CHAP. V.

1 *He threatneth the wicked rich men,* 7 *Exhorteth vnto patience,* 12 *To beware of sweating,* 16 *One to knowledge his faultes to another,* 20 *And one to labour to bring another to the truth.*

GOe to now, yee rich men: weepe, and a howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and siluer is cankred, and the rust of them shall be a b witnesse against you, and shall eate your flesh as it were fire.

a He meaneth them & the vengeance of God, which shall not only make them to weepe, but to howle & despaire.
b And kindle the wrath of God against you.

* Yee haue heaped vp treasure for the c last dayes.

4 Behold, the hire of d labourers, which haue reaped your fieldes (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of e slaughter.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

7 Bee patient therefore, brethren, vnto the comming of the Lorde. Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the f former and the latter raine.

8 Be yee also patient therefore, and stedie your hearts: for the comming of the Lorde draweth neere.

9 f Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your a yea, be yea, and your nay, nay, lest ye fall into g condemnation.

13 Is any among you afflicted? Let him pray. Is any merie? let him sing.

14 Is any sicke among you? Let him call for the h Elders of the Church, and let them pray for him, and anoynt him with i oyle in the k Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if hee haue committed sinne, it shall be forgiuen him.

16 Acknowledge l your faultes one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And hee prayed againe, and the heauen gaue raine, and the earth brought forth fruite.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him knowe that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

c To suffice to the ende of the world.
d Which were the dayes of the sacrifices or feasts, when they vsed to banket and feede more abundantly then other dayes.
e Which is when the corne is sowen, and a litle before it is mowen.
f Be not grieued nor aske vengeance.
g That which must be affirmed, affirme it simply and without oths likewise that which must bee denied: by this bee taketh not from the magistrate his authoritie, who may require an oth for the maintenance of iustice, iudgement, and trueth. *Or, superstitie.*
h The gift of healing was then in the Church. *Marke* 6.13.
i Which in those dayes was a signe of the gift of healing, but now this gift being taken away, the signe is to no vse.
k In calling on the Name of the Lord.
l Open that which hurteth you, that a remedy may be founde: and this is commanded both for him that complaineth, and for him that heareth, that if one should shew his griefe to the other.
1. *King.* 17.1. *ecclus.* 48.3. *luke* 4.25.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnal affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuealed to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole world, hee declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, hee entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly, to suffer persecutions, hee sheweth them what good ende their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all, he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 *He sheweth that through the abundant mercy of God we are elect and regenerate to a liuely hope,* 7 *And how faith must be tried,* 10 *That the saluation of Christ is no newes, but a thing prophesied of olde,* 13 *Hee exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the worde of God.*

PETER an Apostle of Iesus Christ, to [a] the strangers that dwel here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to [b] the foreknowledge of God the Father vnto sanctification of the spirit, [c] through obedience and sprinkling of the bloode of Iesus Christ: Grace and peace be multiplied vnto you.

3 [d] Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotte vs againe vnto a [e] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [f] heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [g] last time:

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it bee tried with fire) might bee found vnto your prayse, and honour, and glorie, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though ye see him not, yet doe you beleeue, and reioyce with ioy vnspeakable and glorious,

9 Receiuing the [i] end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the spirite which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should follow.

12 Vnto whom it was reuealed, that [k] not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which [l] haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, [m] gird vp the [n] loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [o] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [p] lustes of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in [q] all maner of conuersation,

16 Because it is written, [r] Be ye holy, for I am holy.

17 And if ye call him Father, which without [s] respect of person iudgeth according to euery mans [t] worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the [u] fathers,

19 [x] But with the precious bloode of Christ, as of a lambe vndefiled, and without spot,

20 Which was [y] ordeined before the foundation of the world, but was declared in the [z] last times for your sakes,

21 Which by his meanes doe beleeue in God that rayled him from the dead, and gaue him glorie, that your faith and hope might

[a] Which were Iewes to whom he was appointed to be an Apostle.
[b] The free election of God is the efficient cause of our saluation, the material cause is Christes obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.
[c] Or, *vnto obedience.*
[d] To wit, of Christ.
[e] *Col.1.5. ephes.1.3.*
[f] For it is but dead and vaine hope which is without Christ.
[g] Therefore they ought to looke for no earthly kingdome of the Messias.
[h] At the day of iudgement.
[i] And in ed doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.
[k] At his second comming.
[l] Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophesied. *Acts 2.4.*
[m] Prepare your selues to the Lord. *Luke 12.35.*
[n] Vntill his second coming.
[o] When you were in ignorance and knew not Christ. *Luke 1.75. Lewit.11.44.& 19.2.& 20.7. Deut.10.17.rom. 2.11.gal.2.6.*
[p] According to the syncerine of the heart.
[q] Reade Ezech 20.18.
[r] *1.cor.6.20.& 7.23. hebr.9.14.& 10.10.1.7.rom.12.1. Rom.16.25.ephes. 3.9.col.1.26.& 1.tim.1.9.tit.1.2.*
[s] When Christ appeared vnto the world, and when the Gospel was preached.

Or, toward.

might be in God.

22 Seeing your soules are purified in obeying the trueth thorough the Spirite, to * loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall seede, but of ¶ immortall, by the worde of God who liueth and endureth for euer.

24 For all * flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the word which is preached among you.

Rom.12.10. 1.pet.4.8. chap.3.17.

¶ Therefore we must renounce our former nature.

Isa.40.6. eccles. 14.18. iohn.1.10.

CHAP. II.

1 Hee exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 Hee prayeth them to abstaine from fleshly lustes. 13 To obey the rulers. 18 Howe seruants should behaue themselues toward their maisters. 20 He exhorteth to suffer after the ensample of Christ.

WHerefore, * laying aside all maliciousnesse and all guile, and dissimulation, and enuie, and all euill speaking,

2 As newe borne babes desire * the ‖ sincere milke of the worde, that ye may grow therby,

3 If so be that ye haue tasted how bountifull the Lord is,

4 To whome yee come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is conteined in the scripture, * Beholde, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shal not be ashamed.

7 Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the * stone which the c builders disallowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rocke of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a d royall * Priesthood, an holy nation, a ‖ peculiar people, that ye should shewe foorth the vertues of him that hath called you out of darknesse into his marueilous light,

10 * Which in time past were not a people, yet are nowe the people of God, which in time past were not vnder mercy, but now haue obteined mercie.

11 Dearely beloued, I beseech you as strangers and pilgrims, * Abstaine from fleshly lustes, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your * good workes which they shall see, glorifie God in the day of * the visitation.

Rom.6.4. ephes. 4.23,25. col.3.8. hebr.12.1.

a In this their infancie and new comming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the sincere worde, they be not deceiued by them which chop and change it, and giue poyson in stead thereof.

‖ Or, *the milke of vnder standing which is without deceite.*

Reuel.1.6. Isa.28.16. rom.9.33.

b Meaning that God hath appointed Christ to be chiefe and head of his Church.

Psa.118.22. mat. 21.42. Act 4.11.

c The Priestes, Doctors, and Iudges of the people.

Iud.14. rom 9.33.

d That is, portakins of Christs Priesthood and kingdome.

Exod.19.6. reuel.5.10. ‖ Or, *gotten by purchase.* Hos.2, 23. rom.9.25. Gal 5.16. rom.13.14. Chap.3.16. Matth.5.16.

13 * Submit your selues vnto all ‖ manner ordinance of man for the Lords sake, whether it bee vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the prayse of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: * loue e brotherly fellowship: feare God: honour the King.

18 * Seruants, bee subiect to your maisters with all feare, not onely to the good and courteous, but also to the froward.

19 * For this is thanke worthie, if a man for ‖ conscience toward God endure griefe suffring wrongfully.

20 For what prayse is it, if when yee be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when hee suffered, he threatned not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For yee were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

Rom.13.1. ‖ Or, *publique gouernement.*

Chap.2.17. rom.12.10.

e With them which acknowledge one selfe Father in heauen.

Ephes.6.5. col.3.22.

f In all obedience: this must be before our eyes, that we obey in the Lord for if any commaund things against God, then let vs answere, It is better to obey God then men.

2.Cor.7.10.

g Knowing that God layeth his charge vpon him.

Isa.53.9. 1.iohn 3.5.

Isa.51.5. mat.8,17.

CHAP. III.

1 How wiues ought to order themselues toward their husbands, 3 And in their apparell. 7 The duetie of men toward their wiues. 8 Hee exhorteth all men to vnitie and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

LIkewise * let the wiues be subiect to their husbands, that euen they which obey not the worde, may without the word be wonne by the conuersation of the wiues,

2 While they beholde your pure conuersation, which is with feare.

3 * Whose apparelling let it not bee outward, as with brayded haire, and golde put about, or in putting on of apparell,

4 But let the hidde man of the heart be vncorrupt, with a meeke and quiet spirite, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him ‖ Syr: whose daughters yee are, while

Col.3.18. ephes.5.22.

1.Tim.2.9.

Gen.18.12. ‖ Or, *master.*

whiles ye doe well, not being [a] afraid of any terrour.

7 *Likewise yee husbandes dwell with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally be ye all of one minde: one suffer with another: loue as brethren: be pitifull: be courteous,

9 *Not rendring euill for euill neither rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, that ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile,

11 *Let him eschewe euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the [g] Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the [g] Lorde [i] is vpon them that doe euill.

13 And who is he that will harme you, if ye follow that which is good?

14 *Notwithstanding blessed are yee, if ye suffer for righteousnes sake. Dea, [h] feare not their feare, neither be troubled.

15 *But [i] sanctifie the Lord God in your hearts: and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may bee ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 *For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [h] spirit.

19 By the which [k] he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight [l] soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme, agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is *at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subiect.

[a] But willingly doe your duetie: for your condition is not the worse for your obedience. 1. Cor. 7. 3.

[b] By neither keeping them too straite nor in giuing them too much libertie.

[c] Taking care, and prouiding for her.

[d] Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.

[e] For they cannot pray when they are at dissention. *Prou. 17. 13, and 20. 22. Matth. 5. 39. Rom. 12. 17. 2. Thes. 5. 15.

[f] God hath made vs when we were his enemies heires of his kingdome, and shall not we forgiue our brethren a small fault? *Psal. 34. 13. Isa. 1. 16.

[g] To take vengeance on him. *Matth. 5. 10.

[h] That is, when they thinke to make you afraid by their threatnings. *Isa. 8. 13.

[i] Giue him praise and depend on him. *Chap. 2. 12. Rom. 5. 6. Hebr. 9. 15, 28.

CHAP. IIII.

1 He exhorteth men to ceasse from sinne, 2 To spend no more time in vice, 7 To bee sober and apt to pray, 8 To loue each other, 12 to be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same [a] minde, which is that hee which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as remaineth in the [j] flesh) not after the lustes of men, but after the will of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttonie, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of ryot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the [b] dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the ende of all things is at hand. Be yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of sinnes.

9 *Bee yee harberous one to another, without grudging.

10 *Let euery man as hee hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may bee glorified through Iesus Christ, to whom is prayse and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fierie triall, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christes sufferinge, that when his glory shall appeare, yee may be glad and reioyce.

14 *If yee be rayled vpon for the Name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their [d] part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

[a] Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.

[j] Or, body. *Ephes. 4. 22,

[b] Although the wicked thinke this Gospel new, and vexe you that imbrace it: yet hath it bene preached to them of time past which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel. *Rom. 10. 12.

[c] As hate moueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many. *Rom. 12. 13. Hebr. 13. 2.

[d] That is, by the infidels. *Rom. 12. 6. Phil. 2. 14. *Matth. 5. 10.

‖Or, punishment. Iere. 25. 29. Ioh. 23. 31.

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

Prou. 2. 21, 22. c As concerning this life, where he is punished.

18 * And if the righteous scarcely * be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duty of Pastours is to feede the flocke of Christ, and what reward they shall haue if they bee diligent. 5 How exhorteth yong persons to submit themselues to the elders, 8 To be sober, & to watch that they may resist the enemie,

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

THe * Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed,

2 Feed the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

‖Or, Christ. ‖Or, which is committed vnto you, or, as much as in you lieth.

3 Not as though yee were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: * decke your selues inwardly in lowlinesse of minde: for God * resisteth the proude, and giueth grace to the humble.

Rom. 12. 10. Iames 4. 6.

6 Humble * your selues therefore vnder the mightie hand of God, that hee may exalt you in due time.

Iames 4. 10.

7 Cast * all your care on him: for he careth for you.

Psal. 55. 22. with 37. 5. mat. 6. 25. Luke 12. 22. Luk. 22. 31.

8 Be sober and watch: for * your aduersarie the deuill as a roaring lion walketh about seeking whom he may deuour:

9 Whom resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs which we see not to appertaine to the rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a litle, make you perfect, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at * Babylon elected together with you, saluteth you, and Marcus my sonne.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision. Rom. 16. 16. 1. Cor. 16. 20. 2. Cor. 13. 12.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and increasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approoue their vocation, not setting their affections on worldly things (as hee had oft written vnto them) but lifting their eies toward heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And least they should promise to themselues quietnes by professing the Gospel, he warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: admonishing the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preiudge themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen vs all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good works, & fruits of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God as he himself had seene vpon the mount.

SImon Peter a seruant and an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the * righteousnesse of our God and Sauiour Iesus Christ:

a In that he declareth himself to be a faithfull seruant and faithfull in accomplishing his promise by Christ,

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that pertaine vnto * life and godlines, c through the knowledge of him that hath called vs ‖ vnto glory and vertue:

b He speaketh of Christ as hee is God and Sauiour.

c That is, saluation.

4 Whereby most great, and precious promises are giuen vnto vs, d by them ye should be partakers of the e godly nature, in that ye flee the corruption, which is in the world through lust.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge:

e We are made partakers of the diuine nature, in that wee flee the corruption of the world or as Paul writeth, are dead to sinne and are not in the flesh.

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ.

9 For hee that hath not these things, is blind, and g cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election h sure: for if yee doe these things, yee shall neuer i fall.

11 For by this meanes an entring shall be ministred vnto you abundantly into the euerlasting kingdom of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath l shewed me.

15 I will endeuour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not * deuised fables, when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voice wee heard when it came from heauen, being with him in the m holy mount.

19 We haue also a more sure n word of the Prophets, to the which yee doe well that ye take heede, as vnto a light that shineth in a darke place, vntill the o day dawne, and the * day starre arise in your hearts.

20 * So that yee first know this, that no prophesie in the scripture is of p any priuate m interpretion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

He propheseth of false teachers, & sheweth their punishment.

BUt * there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable sectes, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

2 And many shall follow their] damnable waies, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with fained wordes make ᵃ marchandise of you, whose iudgement long agone is not farre off, and their damnation slepeth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deeds.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleanesse, and despise the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not a rayling iudgement against them before the Lord.

12 But these, as ᵇ brute beastes, led with sensualitie, made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue delectously for a season. Spots they are and blots, c delighting themselues in their deceiuings, in feasting with you,

14 Hauing eies full of aduoutrie, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse,

16 But he was rebuked for his iniquitie: for the dumbe Asse speaking with mans voyce, forbade the foolishnesse of the prophet.

17 These are wels without water, and * cloudes caried about with a tempest, to whom the blacke darknesse is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

g The Greeke word signifieth him that naturally cannot see, except hee holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblind, or sandblind.

h Albeit it be sure init selfe, forasmuch as God cannot change: yet we must confirme it in our selues by ‡ fruits of ‡ Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God will euer vphold you.

k In this body, 2. Cor. 5. 3. 4.

Iohn 21. 18. 1. *Cor.* 1. 19. *and* 2. 1.

‡ *Or, sophisticall and craftie.*

Matth. 17. 5.

l For by Christs presence it was.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning, Christ the sonne of iustice, by his Gospel.

2. *Tim.* 3. 16.

p Commeth not of men,

‡ *Or, interpretion*

Act. 20. 29. 1. *Iohn* 4. 1. *Iude* 4. *and* 18.

] *Or, insolent and wanton.*

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob. 4. 18. *Iude* 6, *Gen.* 7. 1.

Gen. 19. 24, 25.

Gen. 19 16. 2. *King.* 22. 22. *Iob.* 1. 12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beasts without reason or wit, follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, & as they are vessels made to destruction and appointed to this iudgement: so they fall into ‡ snares of Satan, to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeed they be but pots, & so deceiue you, read Iude 12.

Num. 22. 23. *Iude* 11.

Iude 12.

e They haue some apparance outward, but within they are drie and baren, or at most they cause but a tem- peste.

were cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are themselues the *seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 *For if they, after they haue escaped from the filthinesse of the worlde, through the f knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, *The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

CHAP. III.

3 He sheweth the imperfit of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thanks to Christ Iesus.

THis second Epistle I nowe write vnto you, beloued, wherewith a I stirre vp, and warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 *This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the c world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are nowe are kept by the same word in store, and reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, *as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slacknesse) but is patient towards vs, and *d would haue no man to perish, but would all men to come to repentance.

10 *But the day of the Lord will come as a theefe in the night, in the which ‖ heauens shall passe away with a noise, & the elements shall melt with heate, and the earth with the workes that are therein, shalbe burnt vp.

11 Seeing therefore ‖ all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heate?

13 But we looke for *new heauens, and a newe earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be found of him in e peace, without spot, and blamelesse.

15 *And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisedom giuen vnto him wrote to f you,

16 As one, that in all his Epistles speaketh of these things: among the which some things are g hard to be vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware least yee be also pricked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

1 For we fall quickly asleepe, and forget that which we are taught. 2.Tim.4.1.2.tim. 3.1.iude 18.

b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.

c Astouching the beuty thereof, and things which were therein, except them which were in the Arke.

*Psal.90.4. Eccle.33.11. 1.tim.2.4.

d He speaketh not here of the secret and eternal counsell of God, whereby he electeth whom it pleaseth him, but of the preaching of the Gospell, whereby all are called & bidden to ‖ banquet. *Matth.24.44. 1.thes.5.2.reuel. 3.3.and 16.15. Isa.65.17.& 66. 22.reuel.21.1.

e In quiet conscience.

*Rom.2.4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a generall doctrine apperteining to al men.

g As no man condemneth the brightnesse of the sunne, because his eye is not able to sustaine the clearenesse thereof: so the hardnesse which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖Or, wrest.

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, howe that our whole saluation doth consist onely in Christ, lest that any man should thereby take a boldnesse to sinne, hee sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his commandements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all, he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnesse of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

THat which was a from the beginning, which wee haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the worde of life,

2 (For the life appeared, and wee haue seene it, and beare witnesse, and shew vnto you the eternall life, which was d with the Father, and appeared vnto vs)

3 That, I say, which wee haue seene and heard, declare wee vnto you, that yee may also haue fellowship with vs, and that our fellowship may be with the Father, and with his Sonne Iesus Christ.

a That is, Christ, God eternall.

b That is, Christ being man.

c Which giueth life and had it in himselfe, Iohn 1.4.

d Before all beginning.

e The effect of the Gospel is, that all we being ioyned together in Christ by faith, should be the sonnes of God.

our

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God * is [f] light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in [g] darkenesse, we lie, and doe not truely:

7 But if we walke in the light as hee is in the light, wee haue fellowship [h] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee deceiue our selues, and trueth is not in vs.

9 If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say we haue not sinned, wee make him a liar, and his [i] word is not in vs.

John 1.12.

[f] The fruits of our faith must declare whether we be ioyned in God or not: for God being the very puritie and light, will not haue fellowship with them which lie in sinne and darkenesse.

[g] In an euil conscience, and without the feare of God.

[h] That is, Christ with vs, and we with our selues. *Heb.* 9.14. 1. *pet.* 1.19. *reuel.* 1.5. 1. *King.* 8.46. 2. *chron.* 6. 36. *prou.* 20.9. *eccle.* 7.22.

[i] If we be not ashamed, earnestly and openly to acknowledge our sinnes before God to be sinners. [Or, *doctrine.*]

CHAP. II.

1 *Christ is our aduocate.* 10 *Of rebellion, and how it is tried.* 18 *To beware of Antichrist.*

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an * Aduocate with the Father, Iesus Christ the Iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.

3 And herby we are sure that we * know him, if we keepe his commandements.

4 He that saith, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But hee that keepeth his word, in him is [d] the loue of God perfect in deede: herby we know that we are in him.

6 * He that saith hee remayneth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new [j] commandement vnto you: but an olde commandement which ye haue had from the * beginning: the [l] olde commandement is the word, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes.

[a] Christ is not onely aduocate and atonement for the office of intercession and redemption are ioyned together.

[b] That is, of them which haue embraced the Gospel by faith in all ages, degrees, and places: for there is no saluation without Christ.

[c] That is, by faith and so obey him: for knowledge cannot be without obedience.

[d] Whereby he loueth God: so that to loue God is to obey his word.

[Or, *doctrine.*]

[e] When the Law was giuen.

[f] Loue thy neighbour as thy selfe, is the old commandement taught in the Law: but when Christ saith, So loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the matter or substance of the precept. *Chap.* 3. 23.

12 [k] Little children, I write vnto you, because your sinnes are forgiuen you for [l] his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you yong men, because ye haue ouercome the [m] wicked.

14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the [m] wicked.

15 Loue not the [n] world, neither [o] things that are in the world. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the [p] flesh, the [q] lust of the eyes, and the * pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 * They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth so passe, that it might appeare, that they are not all of vs.

20 But ye haue an * ointment from him, that is [r] holy, & ye haue knowen all things.

21 I [s] haue not written vnto you, because ye know not the truth: but because ye know it, and that no lye is of the trueth.

22 Who is a lyar, but hee that denieth that Iesus is * Christ? he same is the Antichrist that denieth the Father and the Sonne.

23 Whosoeuer denieth the Sonne, the same [t] hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which yee receiued of him, dwelleth in you, and ye need not that any man teach you: but as the same * anointing teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shal abide [u] in him.

28 And now, [x] little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

29 If yee knowe that hee is righteous, knowe yee that he which doeth righteously, is borne of him.

[g] He nameth all the faithfull children, as he being their spirituall Father, attributing to olde men knowledge of great thing, to young men strength, to children obedience and reuerence to their gouernours.

[h] For Christes sake.

[i] *Or, the deuill.*

[k] As it is aduersarie to God. *Iames* 4.4.

[l] To liue in pleasure.

[m] Wantonnesse.

[n] Ambition and pride.

[o] Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

[p] The grace of the holy Ghost.

[q] Which is Christ.

[r] In this Epistle which I now write vnto you.

[s] He that taketh away or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his only sacrifice, denyeth Christ to be the true Messias.

[t] Then the infidels worship not the true God.

[u] But he that confesseth the Sonne, hath also the father.

[x] Christ communicateth himselfe and his ministers vnto you, and teacheth you by the holy Ghost [Or, *in Christ.*] [u] By this name hee meaneth the whole Church of Christ in generall.

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And how we ought to loue one another.

BEhold, what loue the father hath shewed on vs, that wee should be [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doeth not appeare what we shall be: and we know that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as [d] he is pure.

4 Whosoeuer [e] committeth sinne, transgresseth also the lawe: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might [f] take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him sinneth not, whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Litle children, Let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 [g] He that [h] committeth sinne, is of the deuill: for the deuil sinneth from the [i] beginning: for this purpole appeared the Sonne of God, that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [k] his seede remaineth in him, neither can he [l] sinne, because hee is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that [m] loueth not his brother.

11 For this is the message, that ye heard from the beginning, that we should [n] loue one another.

12 Not as [o] Cain which was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good.

13 Maruell not, my brethren, though the world hate you.

14 Wee knowe that we are translated from death vnto life, because wee [p] loue the brethren: [q] He that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 [r] Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 [s] And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My litle children, let vs not loue in word, neither in tongue onely, but in deede and in truth.

19 For thereby wee knowe that we are of the trueth, and shall before him assure our hearts.

20 For if our [t] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 [u] And whatsoeuer wee aske, we receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 [x] This is then his commaundement, That wee beleeue in the Name of his sonne Iesus Christ, and loue one another, as he gaue commandement.

24 [y] For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirit which hee hath giuen vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is Christ.
c As the members and head are, which make one perfect body.
d That is, in whose soule doth reign, so that he seeketh not to be sanctified.
Isa.53.4.9. 1 Pet.2.22.
John 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.
h He descendeth from the first table of the commandements to the second.
John 13.34. and 15.12. Gen.4.8.
i This loue is the speciall fruite of our faith, and a certaine signe of our regeneration.
Chap.2.10. Iosu.19.17,18. John 15.13. Luke 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l Your conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may be knowen from the spirit of errour. 17 Of the loue of God and of our neighbour.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euery spirite that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, howe that he should come, and [c] now already he is in the world.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the worlde, and the world heareth them.

6 We are of God, [e] hee that knoweth God, [f] heareth vs: hee that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 [g] In this [h] appeared the loue of God toward vs, because God sent his only begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a [i] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 [k] No man hath seene God at any time. If we loue one another God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And wee haue seene and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [l] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued

John 15.7. and 17.23. matt.21.22. chap.5.14. John 9.29. and 17.3.
John 13.34. and 15.10.
a Them which boast that they haue the Spirit to preach or prophesie.
b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mysterie of iniquitie.
d Satan the prince of the world.
John 8.47.
e With pure affection and obedience.
John 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
John 1.18. 1 Tim.6.16.
h So that his confession proceedeth of faith.

the love that God hath[i] in vs. God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is the love perfect in vs, that we should have boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no [k] feare in love, but perfect love casteth out feare: for feare hath paine: and hee that feareth, is not perfect in love.

19 [l] We love him, because he loued vs first.

20 If any man say, I love God, and hate his brother, he is a lyar: for [l] howe can hee that loueth not his brother whom hee hath seene, love God whom he hath not seene?

21 * And this commandement have wee of him, that he which loueth God, should love his brother also.

CHAP. V.

1. 10. 13 Of the fruites of faith. 14. 20 The office, authoritie, and diuinitie of Christ. 21 Against images.

WHosoeuer believeth that Iesus is the Christ, is [a] borne of God, and every one that loueth him which begate, loueth him which is begotten of him.

2 In this we know that we love the children of God, when we love [b] God, and keepe his commandements.

3 For this is the love of God, that wee keepe his commandements: and his * commandements are not [c] grievous.

4 For all that is borne of God overcommeth the world: and this is the victory that overcommeth the world, even our faith.

5 * Who is it that overcommeth the world, but he which believeth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the [f] spirit, that beareth witnesse: for the spirit is [g] truth.

7 For there are three, which beare record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare record in earth, the spirite, and the water, and the blood: and these three agree in one.

9 If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 * He that believeth in the Sonne of God, hath the witnesse [h] in himselfe: he that believeth not God, hath made him a lyar, because hee believed not the record, that God witnessed of his Sonne.

11 And this is the record, that God hath given vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne hath life: and hee that hath not the Sonne of God, hath not life.

13 These things have I written vnto you, that believe in the Name of the Sonne of God, that ye may knowe that ye have eternall life, and that yee may believe in the Name of the Sonne of God.

14 And this is the assurance, that wee have in him, * that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that hee heareth vs, whatsoever we aske, wee knowe that we have the petitions that we have desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske & he shall give him life for them that sinne not [i] vnto death. * There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 [k] We know that whosoeuer is borne of God, [k] sinneth not: but he that is begotten of God, [k] keepeth himselfe, and the * wicked * toucheth him not.

19 We know that we are of God, and the whole world * lieth in wickednesse.

20 But wee knowe that the Sonne of God is * come, and hath given vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very [p] God, and eternall life.

21 Babes, keepe your selves from idols, Amen.

[i] Or, toward vs.
[i] By inspiring it into vs.
[k] Such as should trouble the conscience.
[l] For God presenteth himselfe to vs in them, which beare his image. *Iohn 13.34. and 15.12.*
[a] is regenerate by the vertue of his spirit.
[b] The love of God must go before, or els we can not loue aright. *Matth.11.30.*
[c] They are easie to the sonnes of God, which are led with his spirite: for they delight therein *1.Cor.15.57.*
[d] That is, regeneration.
[e] The water and blood that came out of his side, declare that we have our sinnes washed by him, and he hath made full satisfaction for the same.
[f] Our minde inspired by the holy Ghost.
[g] Which testifieth to our hearts, that we be the children of God.
Iohn.3.36.
[†] Of God.
Mat.7.7 & 21. 22. Iohn.3.22.
[h] Although every sinne bee to death, yet God through his mercie pardoneth it in his Sonne Christ. *Mat.12.31. mar. 3.29. Luke 12.10.*
[i] As theirs is whom God doth so forsake, that they fall into vtter despaire.
[k] Giueth not himselfe so ouer to sinne, that he forgetteth God.
[l] Taketh heede that he sinne not.
[m] That is, Satan.
[n] With a mortall wound.
[o] That is, all men generally, as of themselues lie as it were buried in euill. *Luke 24.45.*
[p] Christ very God.
[q] Meaning from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 Reioycing that her children walke in the truth, 5 And exhorteth them vnto love, 7 Warneth them to beware of such deceivers as deny that Iesus Christ is come in the flesh. 8 Prayeth them to continue in the doctrine of Christ, 10 And to have nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.

THe Elder to the elect Ladie, and her children, whom I love in [a] the truth: and not I onely, but also all that have knowen the truth,

2 For the truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Iesus Christ the sonne of the Father, with [b] truth and love.

4 I reioyced greatly, that I founde of thy children walking [c] in truth, as we have receiued a commandement of the Father.

5 And now beseech I thee Lady, (not as writing a new commaundement vnto thee, but that same which we had from the beginning) that we * loue one another.

6 And this is the love, that wee should walke after his [‖] commandements. This commaundement is, that as yee have heard from the beginning, ye should walke in it.

7 For many deceivers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

[a] Or, worthy and noble.
[a] According to godlinesse, and not with any worldly affection.
[b] We cannot receive the grace of God, except we have the true knowledge of him, of the which knowledge doth proceed loue.
[c] According to Gods word. *Iohn 15.12.*
[‖] Or, doctrine.

8 Looke

d By suffering our selues to be seduced.
e He that passeth the limits of pure doctrine.

8 Looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer * transgresseth, e abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, * receiue him not to house,

Rom.16.17.

neither bid him, f God speede.
11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
12 The sonnes of thine ‖elect sister greete thee, Amen.

f Haue nothing to do with him, neither shew him any signe of familiarie or acquaintance.
‖Or, worthy.

The third Epistle of Iohn.

3 Hee is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christes in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whom I loue in the trueth.
2 Beloued, I wish chiefly a thou prosperedst and faredst well, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in * veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to b strangers,
6 Which bare witnesse of thy loue before the Churches, Whom if thou bringest on their iourney, as it c beseemeth according to God, thou shalt doe well,
7 Because that for his Names sake, they went forth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them receiueth vs not.
10 Wherefore if I come, I will declare his deedes which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not ‖ seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and yee knowe that our record is true.
13 I haue many things to write: but I will not with inke and pen write vnto thee.
14 For I trust I shall shortly see thee, and wee shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saieth, He that receiueth you, receiueth me,

‖Or, knoweth.

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heed of deceiuers, which goe about to draw away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithfull and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVDE a seruant of Iesus Christ, e brother of Iames, to them which are called and sanctified a of God the Father, and b reserued to Iesus Christ:
2 Mercie vnto you, and peace, and loue be multiplied:
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that yee should earnestly * contend for the maintenance of the faith, which was d once giuen vnto the Saints.
4 For there are certaine men crept in which were before of old * ordained to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuch as yee once knewe this, howe that the Lord, after that hee had deliuered the people out of Egypt, * destroyed them afterward which f beleeued not.
6 The * Angels also which kept not their first ‖estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the g iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed h strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17.6.
c Against the assaults of Satan and hereticks.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

2.Pet.2.1.
Numb.14.37.
f Their incredulitie was the fountaine of all their euill.
2.Pet.2.4.
‖Or, originall.
g Then shall be their extreme punishment.
Gen.19.24,25.
h Most horrible pollutions.

i Which shewe themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scriptures which are now lost, Num.21.14. iosh.10.13. 2.chro.9.29.
l In Zecharie 3. 2. Christ vnder the name of the Angel, rebuked Satan as knowing that hee went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement. Gen.4 t. Numb.22.23.
n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. Numb.16.1,2.
o These were generall feasts which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul. in Apologet. cap.39.
p Either of God, or of his Church. 2.Peter 1.17. Reuel.1.7.
q This saying of Enoch might for the worthinesse thereof haue beene as a common saying among men of all times, or else haue beene written in some of those bookes which nowe remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

8 Likewise notwithstanding these i dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.
9 Yet k Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, l The Lord rebuke thee.
10 But these speake euill of those things, which they know not: m whatsoeuer things they know naturally, as beastes which are without reason, in those things they corrupt themselues.
11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the n gainesaying * of Core.
12 These are spots o in your feasts of charitie when they feast with you, without * all feare, feeding themselues: * cloudes they are without water, caried about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.
13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknesse of darkenesse for euer.
14 And Enoch also the seuenth from Adam, prophesied of such, saying, * q Behold,

the Lord commeth with thousands of his Saints,
15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.
16 These are murmurers, complainers, walking after their owne lustes †: * whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.
17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,
18 How that they tolde you that there should bee mockers * in the last time, which should walke after their owne vngodly lustes.
19 These are makers of sects, sleshly, hauing r not the Spirit.
20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.
22 And haue compassion of some, s in putting difference:
23 And other saue with t feare, pulling them out of the fire, and hate euen the u garment spotted by the flesh.
24 Nowe vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with ioy,
25 That is, to God onely wise, our Sauiour, bee glory, and majestie, and dominion, and power, both now and for euer, Amen.

† In vngodlinesse and iniquitie. Psal.17.10.
* 1.Tim.4.1. 2.Tim.3.1. 2.Pet.3.3.
r Of regeneration.
s Some may be wonne with gentlenesse, other by sharpenesse.
t By sharpe reproofes to draw them out of danger.
u He willeth not onely to cut off the euill, but also to take away all occasions, which are as preparatiues, and accessaries to the same.

The Reuelation of ‖ Iohn the Diuine.

‖ Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent Booke a summe of those prophesies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should bee expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed. But the lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limited: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length hee shall bee destroyed by the wrath of God, when as the elect shall giue prayse to God for the victorie: neuertheless for a season God will permit this Antichrist, and strumper, vnder colour of faire speech and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoyd this harlots flatterie and brags, whose ruine without mercy they shall see, and with the heauenly companies sing continuall prayses: for the Lambe is married: the word of God hath gotten the victory: Satan that along time was vnited, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enjoy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The Maiestie and office of the sonne of God. 20 The vision of the Candlesticks and starres.

THE Reuelation of IESVS CHRIST which [b] GOD gaue vnto him, to shewe vnto his seruantes things which [c] must shortly bee done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the wordes of this [d] prophesie, and keepe those things which are written therein: for the time is at [e] hand.

4 Iohn, to the [f] seuen Churches which are in Asia, Grace be with you & peace from him, which [g] is, and which was, & which is to come, & from the [h] seuen spirites which are before his throne,

5 And from Iesus Christ, which is a [i] faithfull witnesse, and [k] the first begotten of the dead, and Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinne in his [l] blood,

6 And made vs [m] Kings and Priests vnto God, euen his father, to him be glorie and dominion for euermore, Amen.

7 Behold, he commeth with [n] clouds, and euery eye shall see him: yea, euen they which [o] pearced him through: and all kindreds of the earth shall waile ‖ before him. Euen so Amen.

8 I [p] am [q] Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almightie.

9 I Iohn euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirite on [r] the Lords day, and heard behinde mee a great voyce, as it had bene of a Trumpet,

11 Saying, I am [s] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the [t] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [u] voice that spake with mee: and when I was turned, I saw [x] seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the [y] Sonne of man, clothed with a garment [z] downe to the feete, and girded [a] about the paps with a golden girdle.

14 His head, and haires were [b] white as white wooll, and as snowe, and his eyes were as a [c] flame of fire,

15 And his feete like vnto ‖ fine [d] brasse, burning as in a furnace: and his [e] voyce as the sound of many waters.

16 And hee had in his right hande seuen [f] starres: & out of his mouth went a [g] sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as [h] dead: then he layd his right [i] hand vpon me, saying vnto mee, Feare not: I am the [k] first and the last,

18 And am alyue, but I was dead: and behold, I am alyue for euermore, Amen: and I haue the [l] keyes of hell and death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come [m] hereafter.

20 The mysterie of the seuen starres which thou sawest, [n] in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [o] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

a Of things which were hid before.
b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reuealed it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the Newe Testament.
e And begaane euen then.
f Meaning the Church vniuersall.
Exod.3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father and Christ, whom after he calleth the hornes and eyes of the lamb, chap.5.6. In a like phrase Paul taketh God, and Christ, and the Angels to witnesse, 1.Tim. 5.21.
Psal.89.37. 1.Cor.15.20,21, Colos.1.18. Heb.9.14. 1.Peter 1.19.1.Iohn 1.7,9.1.Peter 2.5. Mat.24.30. Isa.3.14. ind.14.
h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. ‖ Or, for him, Chap. 21,6. and 22.13.
i Alpha and Omega are the first and last letters of the a.b.c of the Greekes.
k Which some call Sunday: S. Paul the first day of the weeke, 1.Cor.16.2. Acts. 20.7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternall God.
m Of the which some were fallen: others decayed: some were proude: others negligent: so that hee sheweth remedie for all.
n That is, him whose voyce I heard.

o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisedome, eternitie, and diuinitie.
t To see the secrets of the heart.
[Or, alwaies.
u His iudgements and wayes are most perfect.
x Both because all nations prayse him, and also his word is heard and preached through the world.
y Which are the pastours of the Churches.
z This sword signifieth his word and the vertue thereof, as is declared, Heb.4.12. Dan.10.8,9.
a To comfort mee. Isa.41.4.& 44.6.
b Equall God with my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mal.2.7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience and amendment, 5-14.20.23. Aswell by threatnings, 7.10.17.26. As promise of reward.

VNto the [a] Angell of the Church of Ephesus write, these things saith hee that [b] holdeth the seuen starres in his right hand, and [c] walketh in the middes of the seuen golden candlesticks.

2 I know thy works, and thy labour, and thy patience, and howe thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyars.

3 And thou hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheles, I haue somewhat against thee, because thou hast left thy first [d] loue.

5 Remember therefore from whence thou art fallen, and repent, & doe the first works: or els I will come against thee shortly, and will remoue thy [e] candlestick out of his place except thou amend.

a To the Pastor or minister which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.
b Reade Chap. 1.13.
c In his protection.
d According to his promise, Mat.28.20. he will be with them to the end of the world.
e The first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel.
f The office of the Pastor is compared to a candlestick or lampe, forasmuch as hee ought so shine before men.

g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Acts 6.5. which was chosen among the Deacons.

h Meaning, the life euerlasting: thus by corporall benefits he rayseth them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.

k The eternall Diuinitie of Iesus Christ is here most plainely declared, with his manhood, and victorie ouer death, to assure his that they shall not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m Inspirituall creatures.

n They are not Abrahams children according to the faith.

o Here he nameth the author of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.

p The ende of affliction is, that wee may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. numb. 14.22. although there shall bee comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sworde with two edges, Hebr. 4.12.

t All townes and countries whence Gods worde and good liuing is banished, are the throne of Satan, and all those places where the word is not preached sincerely, nor maners aright reformed.

u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sorte.

x All such are like counsellers to Balaam, which for lucre perswade to idolatry or whoredome. *Num.* 23.14. *and* 25.1.

y And not common to all.

6 But this thou hast, that thou hatest the workes of the s Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirit sayth vnto the Churches. To him that ouercommeth, will I giue to eate of the tree of h life, which is in the middes of the Paradise of God.

8 ¶ And vnto the i Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is k aliue.

9 I knowe thy workes and l tribulation, and pouertie, (but thou art m rich) and I know the blasphemie of them, which say they are Iewes, and are n not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the o deuill shall cast some of you into prison, that ye may be p tryed, and ye shall haue tribulation q ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit sayeth to the Churches. He that ouercommeth shal not be hurt of the r second death.

12 And to the Angel of the Church which is at Pergamus write, Thus sayeth hee which hath the sharpe s sworde with two edges,

13 I knowe thy workes and where thou dwellest, euen where Satans t throne is, and thou keepest my Name, and hast not denyed my faith, u euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the x doctrine of y Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate,

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sworde of my mouth.

17 ¶ Let him that hath an eare, heare what the Spirite sayth vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is y hid, and will giue him a z white stone, and in the stone a a new name written, which no man knoweth saming he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things sayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and b seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman c Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them d commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her e children with death: and all the Churches shall knowe that I am he which f search the raines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the g deepenesse of Satan (as they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations,

27 * And he shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit sayeth to the Churches.

z Such a stone was wont to be giuen vnto them that had gotten any victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

a The newe name also signifieth renoume and honour.

‖ *Or, aluminie.*

b To helpe the Saints. 1. *King.* 16.31.

c As that harlot Iezabel maintained strange religion, and exercised cruelties against the seruants of God, so are there among them that doe the like.

d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos. 4.13.

e Them that follow her wayes. 1. *Sam.* 16.7. *Psal.* 7.9. *Ier.* 11.20. & 17.10.

f The false teachers tearmed their doctrine by this name, as though it contained the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arians, &c. vse to beautifie their monstrous errours and blasphemies. of Iezabel. *Psal.* 2.9.

g The children

CHAP. III.

He exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 *With promise to them that persewere.*

AND write vnto the Angel of the Church which is at Sardi, These things sayth he that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a name that thou a liuest, but thou art dead.

a The minister liueth when he bringeth foorth good fruits, els he is dead.

2 Be awake and strengthen the things which remaine, that are readie to die: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch,

Chap. 16.15. 1. *Thes.* 5.2. 2. *Pet.* 3.10.

I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.

4 Notwithſtanding thou haſt a few [a] names yet in Sardi, which haue not [b] defiled their garments, and they ſhall walke with mee in white: for they are worthy.

5 He that ouercommeth, ſhall bee clothed in white aray, and I will not put out his name out of the [c] Booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſayeth hee that is Holy and True, which hath the [d] key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth,

8 I knowe thy workes: behold, I haue ſet before thee an open [e] doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themſelues Iewes and are not, but doe lie: behold, I ſay, I will make them that they ſhall come and [f] worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy [g] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the newe Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſayeth [h] Amen, the faithfull and true witneſſe, the [i] beginning of the creatures of God,

15 I knowe thy workes, that thou art neither colde nor hot: I would thou werest cold or hot.

16 Therefore, becauſe thou art luke warme, and neither colde nor hot, it will come to paſſe, that I ſhall ſpewe thee out of my mouth.

17 For thou ſayeſt, I am [k] rich and increaſed with goods, and haue [l] neede of nothing, and knoweſt not howe thou art wretched and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buy of me gold tried by the fire, that thou mayeſt bee made rich, and white rayment, that thou mayeſt bee clothed, and that thy filthie nakednesſe doe not appeare: and [m] anoynt thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, I [n] rebuke and chaſten: bee [o] zealous therefore and amend.

20 Beholde, I ſtand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 To him that ouercommeth, will I graunt to ſit with mee in my [p] throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 The viſion of the Maieſtie of God. 2 He ſeeth the throne and one ſitting vpon it, 8. and 24. ſeates about it with 24. elders ſitting vpon them, and foure beaſtes praiſing God day and night.

AFter this I looked, and behold, a [a] doore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with mee, ſaying, Come vp hither, and I will ſhewe thee things which muſt be done hereafter.

2 And immediately I was rauiſhed in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And [b] hee that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a rainebow round about the throne in ſight like vnto an Emerauld.

4 And round about the throne were foure and twentie ſeates, and vpon the ſeates I ſawe [c] foure and twentie Elders ſitting, clothed in white rayment, and had on their heads crownes of gold.

5 And out of the throne [d] proceeded [e] lightnings, and thunderings, and voyces, and there were ſeuen lampes of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a [f] ſea of glaſſe like vnto a chriſtal: and in the [g] midſt of the throne, and round about the throne were foure [h] beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

8 And the foure beaſtes had each one of them ſixe wings about him: and they were full of eyes within, and they ceaſed not day nor night, ſaying, [i] Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when thoſe beaſtes gaue glory, and honour, and thanks to him that ſate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that ſate on the throne, & worſhipped him, that liueth for euermore, and caſt their crownes before the throne, ſaying,

Prou.3.11. Heb.12.5.

m Nothing more diſpleaſeth God then indifferencie and coldneſſe in religion, & therefore he will ſpue ſuch out as are not zealous & feruēt.

n In my ſeate royall, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he ſetteth foorth the maieſtie of God, by whoſe will, wiſedome, & prouidence all things are created, and gouerned, to teach vs patience.

b He deſcribeth the diuine and incomprehenſible vertue of God the Father, as chap.5.6. and the ſonne, who is ioyned with him,

c By theſe are meant all the holy company of the heauens.

d From whom the throne of the Father and the Sonne proceedeth the holy Ghoſt, who hauing all but one a throne, declare the vnitie of the Godhead.

e The holy Ghoſt is as a lightning vnto vs that beleeue, and as a fearefull thunder to the diſobedient.

f The world is compared to a ſea, becauſe of the changes and vnſtablenesſe.

a Or, perſons.

b Either by conſenting to idolaters, or els polluting their conſcience with any euill. *Chap.20.12. and 21,27. Phil.4.3. Iſa.22.22.*

c Which ſignifieth that Chriſt hath al the power ouer the houſe of Dauid which is the Church, ſo that he may either receiue or put out whom he will.

d Which is to aduance the kingdome of God,

e I will cauſe them in thy ſight whumble themſelues, and to giue due honour to God, and to his ſonne Chriſt.

f Let no man plucke them away, which thou haſt wonne to God: for they are thy crowne, as S. Paul writeth, ſaying, brethren, ye are my ioy and my crowne, Phil.4.1. 1.theſſ.2.19.

g That is, Trueth it ſelfe.

h Of whom all creatures haue their beginning

i Perſwading thy ſelf of that which thou haſt not.

k Thus the hypocrites boaſt of their own power, and doe not vnderſtand their miſeries to ſeke to Chriſt for remedie.

l Suffer the eyes of thine vnderſtanding to be opened.

g It is as cleere as criſtall before the eyes of God, nothing in it ſo little that is hidde from him.

h They are called Cherubims, Eze.10.20.

i We are hereby taught to giue glory to God in all his workes. *Iſa.6.3.*

k They will challenge no authoritie, honour, nor power before God.

Chap 5.12.

11 Thou art *worthie O Lord, to receiue glory and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8.14. And therefore the foure beastes, the 24. Elders, and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefites.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.

b That is, many.

Gen.49.9.

AND I saw in the right hand of him that sate vpon the throne, a Booke written within, and on the backeside, sealed with b seuen seales,

2 And I sawe a strong Angel, which preached with a loud voyce, Who is worthy to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto me, Weepe not: beholde, the *Lion which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a c Lambe, as though hee had bene killed, which had d seuen hornes, and e seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beastes, and the foure and twentie Elders f fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the g prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast h redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD *Kings and Priests, and wee shall i reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, and there were *thousand thousands,

12 Saying with a loude voyce, Worthy is the *Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and al that are in them, heard I saying, Prayse, and honour, and glorie, and power bee vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

e This vision confronteth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the world.

d That is, manifold power.

e Signifying the fulnesse of the spirit which Christ powreth vpon all.

f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithfull are agreeable vnto God, reade Actes 10.4. and chap.8.3.

h Our Sauiour Iesus hath redeemed his Church by his blood-shedding, and gathered it of all nations.

1.Pet.2.9.

i Not corporally.

Dan.7.10.

Chap.4.11.

CHAP. VI.

The Lambe openeth the fiue seales, and many things follow the opening thereof, so that this containeth a generall prophesie to the end of the world.

AFter, I beheld, when the Lambe had opened one a of the seales, and I heard one of the foure beastes say, as it were the b noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a c white horse, and hee that d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was e red, and power was giuen to him that f sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A h measure of wheate for a i peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a k pale horse, and his name that sate on him was Death, and ||Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the l fift seale, I sawe vnder the altar m the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayd vnto them, that they should rest for a little season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the fift seale, and loe, there was a great n earthquake, and the o sunne was as blacke as blacke cloth of haire, and the p moone was like blood.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

b Signifying, that there were marueilous things to come.

c The white horse signifieth innocencie, victorie, and felicitie, which should come by the preaching of the Gospel.

d He that rideth on the white horse, is Christ.

e Signifying the cruell warres that ensued when the Gospell was refused.

f Who was Satan.

g This signifieth an extreme famine and want of all things.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which amounted about foure pence halfepeny.

k Whereby is meant sickenesse, plagues, pestilence, and death of man and beast.

||Or, the graue.

l The continuall persecution of the Church noted by the fift seale.

m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

n Which signifieth the change of the newe doctrine, which is the greatest cause of motions, and troubles that come to the world.

o That is, the brightnesse of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatrie, and afflicted by tyrants,

13 And

1 Doctors and preachers that depart from the truth.
f The kingdome of God is hid, and withdrawen from men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to bee as stable in the faith as mountaines. *Isa.2.19.hose.10. Luke 23.30.*
u Such men afterward, of what estate soeuer they bee, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

13 And the ſ starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mighty winde.
14 And t heauen departed away, as a ſcrole when it is rolled, and euery mountaine and Ile were mooued out of their places.
15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, hid themſelues in dennes, and among the rockes of the mountaines,
16 And ſayd to the x mountaines & rocks, * Fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.
17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

4. 9 He ſheth the ſeruants of God ſealed in their foreheads out of all nations and people, 15 which though they ſuffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God ſhall wipe away all teares from their eyes.

AND after that, I ſaw foure angels ſtand on the foure corners of the earth, holding the foure a windes of the b earth, that the windes ſhould not blow on the earth, neither on the c ſea, neither on any d tree.
2 And I ſawe another ‖ Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cried with a loud voice to the foure Angels to whom power was giuen to hurt the earth, and the ſea,
3 Saying, * Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.
4 And I heard the number of them, which were ſealed, and there were ſealed an hundreth and foure and fortie thouſand of all the tribes of the children of Iſrael.
5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.
6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Naphtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.
7 Of the tribe of Symeon were ſealed twelue thouſand. Of the tribe of b Leui were ſealed twelue thouſand. Of the tribe of Iſſachar were ſealed twelue thouſand.
8 Of the tribe of i Joſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.
9 After theſe things I beheld, and loe, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, ſtoode before the throne, and before the Lambe, clothed with long k white robes, and l palmes in their hands.
10 And they cried with a loud voice, ſaying, m Saluation commeth of our God, that ſitteth vpon the throne, and of the Lambe.
11 And all the Angels ſtood round about the throne, and about the Elders, & the foure beaſts, and fell before the throne on their faces, and worſhipped God,
12 Saying, Amen. Praiſe and glory, and wiſdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.
13 And one of the Elders ſpake, ſaying vnto mee, What are theſe which are arayed in long white robes? & whence came they?
14 And I ſayd vnto him, Lorde, thou knoweſt. And he ſayd to me, Theſe are they, which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the n blood of the Lambe.
15 Therefore are they in the preſence of the throne of o God, and ſerue him day and p night in his Temple, and hee that ſitteth on the throne, will dwell among them.
16 * They ſhal q hunger no more, neither thirſt any more, neither ſhal the ſunne r light on them, neither any heat.
17 For the ſ Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the t liuely fountaines of waters, and u God ſhal wipe away al teares from their eyes.

1 The Spirit is compared to winde, and the doctrine alſo: and though there be one ſpirit and one doctrine, yet foure are here named in reſpect of the diuerſitie of the foure quarters of the earth where the Goſpel is ſpread, and for the foure writers thereof, and the preacher of the ſame thorow the whole world.
b Meaning, the men of the earth.
c That is, the iſlands.
d Signifying all men in generall, whocan no more liue without this viuifull doctrine, then trees can bloſſome and beare, except the white blowe vpon them. ſ or, *Chriſt.*
e God preuenteth the dangers and euils, which otherwiſe woulde ouerwhelme the elect.
f Thoſe that are ſealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, ſo that they make open profeſſion of the ſame are exempted from euill.
g Though that this blindneſſe be brought into the worlde by the malice of Satan, yet the mercies of God reſerue to himſelfe an infinite number which ſhall bee ſaued; both of the Iewes and Gentiles through Chriſt. h He omitteth Dan, and putteth Leui in, whereby is meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Ioſeph ſonne.
k In ſigne of puritie.
l In token of victorie and felicitie.
m All that are ſaued, attribute their ſaluation vnto God onely and to his Chriſt, and to none other thing.
n There is no puritie nor cleanneſſe, but by the blood of Chriſt only, which purgeth our ſinnes, and ſo maketh vs white.
o That is, of the Maieſtie of God the Father, the Sonne and the holy Ghoſt.
p Meaning continually: for elſe in heauen there is no night. *Iſa.49.10.*
q For all infirmitie and miſerie ſhall be then taken away.
r They ſhall haue no more griefe and paine, but ſtill ioy and conſolation.
ſ Ieſus Chriſt the mediatour and redeemer.
t Which is very God.
u Hee ſhall giue them life and conſerue them in eternall felicitie. *Iſa.25.8.ebap.21.4.*

CHAP. VIII.

1 The ſeuenth ſeale is opened: there is ſilence in heauen. 6 The foure Angels blow the trumpets, and great plagues follow vpon the earth.

AND when he had opened the a ſeuenth ſeale, there was b ſilence in heauen about halfe an houre.
2 And I ſawe the ſeuen Angels, which ſtood c before God, and to them were giuen ſeuen trumpets.
3 Then another Angel came & ſtood before the altar hauing a golden cenſer, and

a Vnder the firſt ſeale hee touched in generall the corruption of the doctrine: but vnder the ſeuenth he ſheweth the great danger thereof, and what troubles, ſectes, and hereſies haue beene and ſhalbe brought into the Church thereby.
b That the hearers might be more attentiue.
c He ſheweth the only remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Ieſus Chriſt, who is the Angel, the ſacrifice, and the Prieſt which preſenteth our prayers, which remaine yet in earth, before the throne, and diuine Maieſtie of God.

much odours was giuen vnto him, that he
should offer with the prayers of all Saints
vpon the golden altar, which is before the
throne.

4 And the smoke of the odours with the
prayers of the Saints, went vp before God,
out of the Angels hand.

5 And the Angel tooke the censer, and
filled it with [d] fire of the altar, and cast it in-
to the [e] earth, and [f] there were voyces, and
thunderings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the
seuen trumpets, prepared themselues to
blow the trumpets.

7 So the first Angel [g] blew the trumpet,
and there was haile and fire, mingled with
blood, and they were cast into the earth, and
the thirde part of [h] trees was burnt, and all
greene [i] grasse was burnt.

8 And the second Angel blew the trum-
pet, and as it were a great [k] mountaine, bur-
ning with fire, was cast into the sea, and the
third part of the sea became blood.

9 And the thirde part of the creatures,
which were in the sea, and had life, died, and
the third part of [l] ships were destroyed.

10 Then the third Angel blew the trum-
pet, and there fell [m] a great starre from hea-
uen burning like a torch, and it fell into the
thirde part of the riuers, and into the foun-
taines of waters.

11 And the name of the starre is called
wormewood: therefore the third part of the
waters became wormewood, and many men
died of the [n] waters, because they were made
bitter.

12 And the fourth Angel blew the trum-
pet, and the third part of the [o] Sunne was
smitten, and the thirde part of the [p] moone,
and the third part of the [q] starres, so that
the third part of them was [r] darkened: and
the day was smitten, and the thirde part of it
could not shine, and likewise the night.

13 And I beheld, and heard one Angel
flying thorowe the middes of heauen, say-
ing with a lowde voyce, [s] Woe, woe, woe,
to the inhabitants of the earth, because of
the soundes to come of the trumpet of the
three Angels, which were yet to blow the
trumpets.

d He meaneth by fire the grace of God, whereby we are purged and made cleane, Isa.6.6.
e He powreth the graces of the holy Ghost into the hearts of the faithfull.
f When this grace is declared, maruellous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offered.
g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.
h That is, the most part of men were seduced.
i Euen the very elect were sore tried and proued.
k Diuers sects of heretikes were spread abroad in the world.
l Meaning, the shipmasters, and so them that had any gouernment.
m That is, some excellent minister of the Church, which shall corrupt the Scriptures.
n Which here signifie false and corrupt doctrine.
o That is, of Christ, who is the sonne of Iustice, meaning, that men by boasting of their works and merits, obscure Christ, and tread his death vnder fete.
p That is, of the Church.
q Of the ministers and teachers, which haue not taught as they ought to doe.
r These are plagues for the contempt of the Gospell.
s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angell blew their trumpets: the starre falleth from heauen. 3 The beasts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angell blew the trumpet,
and I sawe [a] a starre which was fallen
from heauen vnto the earth, and to him was
giuen the [b] key of the bottomlesse pit.

2 And hee opened the bottomlesse pitte,
and there arose the smoke of the pit, as the
[c] smoke of a great fornace, and the Sunne
and the aire were darkened by the smoke of
the pit.

3 And there came out of the smoke [d] Lo-
custs vpon the earth, and vnto them was
giuen [e] power, as the [f] scorpions of the earth
haue power.

4 And it was commanded them, that
they should not hurt thee grasse of the earth,
neither any greene thing, neither any tree:
but onely those [g] men which haue not the
seale of God in their foreheads.

5 And to them was commaunded that
they should not [h] kill them, but that they
should bee [k] vexed fiue moneths, and that
their paine should be as the paine that com-
meth of a [l] scorpion, when hee hath stung a
man.

6 [m] Therefore in those dayes shall men
[n] seeke death, and shall not finde it, and
shall desire to die, and death shall flee from
them.

7 [o] And the forme of the locusts was like
vnto [p] horses prepared vnto battell, and on
their heades were as it were [q] crownes like
vnto golde, and their facts [r] were like the fa-
ces of men.

8 And they had haire as the [s] haire of
women, and their [t] teeth was as the teeth
of lions.

9 And they had [u] habergions, like to ha-
bergions of yron: and the sound of their
[x] wings was like the sound of charets when
many horses run vnto battell.

10 And they had tailes like vnto scorpi-
ons, and there were [y] stings in their tailes,
and their power was to hurt men fiue mo-
neths.

11 And they haue a king ouer them, which

a That is, the bishops and ministers, which forsake the word of God, and so fall out of heauen, and angels of darkenesse.
b This authority chiefly is committed to the Pope, in figne whereof he beareth the keyes in his armes.
c Abundance of heresies and errours, which coner with darkenesse Christ and his Gospell.
d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarks, Archbishops, Bishops, Doctours, Batchelers, and Masters which forsake Christ, to maintaine false doctrine.
e False and deceiuable doctrine, which is pleasant to the flesh.
f That is, secretly to persecute, and to sting with their taile as scorpions doe: such is the fashion of the hypocrites.
g For the false prophets can not destroy the elect, but such as are ordeined to perdition.
h That is, the infidels, whome Satan blindeth with the efficacie of error, 2. Thess. 2. 11.
i Though the elect be hurt, yet they cannot perish.
k The elect for a certaine space, and at times are in troubles: for the grashoppers endure but from Aprill to September, which is fiue moneths.
l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa.2.19. hos.10.8. luke 23.30. ebap.6.16.*
m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, who men embrace errour, and refuse the true simplicitie of Gods word *Wisd.16.9.*
n Which signifieth that the Popes clergie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruell, lecherous, and authors of warre and destruction of the simple children of God.
o They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priestes by their crowne and strange apparell declare.
p That is, they pretend great gentlenesse and loue: they are wise, politique, subtile, eloquent, and in worldly craftinesse passe all in all their doings.
q That is, effeminate, delicate, idle, trimming themselue to please their lusts.
r Signifying their oppression of the poore, and cruelty against Gods children.
s Which signifieth their hardnesse of heart, and obstination in their errours, with their assurance vnder the protection of worldly princes.
t For asthough they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.
u To infect and kill with their venimous doctrine.

z Which
tichrist th
king of h
crites, and
Ambassad
y That is,
stroyers fo
christ the
of perditi
stroyeth
soules wit
doctrine,
whole wo
fire and sw
z Which
voyce of C
sitting on
right hand
Father.
a Meanin
enemies o
East coast
which sho
flict the Ch
of God, a
the Arabia
racens, Tu
Tartarians.
b This sig
the great r
nesse of the
nies.
c Which f
fieth their
doctrine a
pocrisie.
d And the
were iustly
stroyed.
Psal.115.4
135.15.

UMI

z Which is Antichrist the Pope, king of hypocrites, and Satans Ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.

z Which was the voyce of Christ, sitting on the right hand of the Father.

a Meaning, the enemies of the East countrey, which should assist the Church of God, as did the Arabians, Saracens, Turks & Tartarians.

b This signifieth the great readinesse of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed, *Psal.* 115.4. and 135.15.

is the z Angel of the bottomlesse pit, whose name in Hebrew, is y Abaddon, & in Greeke he is named Apollyon.

12 One woe is past, and beholde, yet two woes come after this.

13 ¶ Then the first Angel blew the trumpet, & I heard a z voice from the foure hornes of the golden altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose the foure a Angels which are bound in the great river Euphrates.

15 And the foure Angels were loosed, which were prepared at an b houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, having fierie habergions, and of Iacinth, and of brimstone, & the heads of the horses were as the heads of lions: & out of their mouthes went foorth fire and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke and of the brimstone which came out of their mouthes.

19 For their power is in their c mouthes, and in their tailes: for their tailes were like unto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, d repented not of the workes of their handes that they should not worship devils, & e idols of golde, and of silver, and of braſſe, and of stone, and of wood, which neither can see, neither heare, nor go.

21 Also they repented not of their murder, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mightie a Angel come downe from heaven, clothed with a cloud, and the b rainebow upon his head, and his face was as the c sunne, & his d feete as pillars of fire.

2 And he had in his hand a litle e booke open, and he put his right foot upon the sea, and his left on the earth,

3 And cried with a f loude voice, as when a lion roareth: and when he had cried, seuen g thunders uttered their voices.

4 And when the seuen thunders had uttered their voices, I was about to write: but I heard a voice from heauen, saying unto me, h Seale up those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lift vp his hand to heauen,

6 And sware i by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, & the sea, and the things which therein are, that time should be no more.

7 But in the dayes of the voice of the seuenth Angell, when he shall begin to blowe the trumpet, euen the k mysterie of God shal be finished, as hee hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake unto l me againe and sayd, Goe and take the litle booke which is open in the hand of the m Angel, which standeth upon the sea and upon the earth.

9 So I went unto the Angel, and sayd to him, Giue me the litle n booke. And he said unto me, * Take it, and e eate it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as hony.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as p sweet as hony: but when I had eaten it, my belly was bitter.

11 And he sayd unto me, Thou must prophesie q againe among the people and nations, and tongues, and to many kings.

e That is, the Church of God. f Which declareth that in delpight of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonied. g The whole graces of Gods Spirit beat themselues against Antichrist, *Dan.* 12.4. h Beleeue that is written: for there is no need to write more for the vnderstanding of Gods children.

i That is, by God whom Christ by his diuinitie is equall.

k The faithfull shall vnderstand, and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.

l As S. Iohn vnderstood this by reuelation, so is the same reuciled to the true preachers, to discouer the Pope and Antichrist.

m Meaning Christ.

n That is, the holy Scriptures which declareth that the Minister must receiue them at the hand of God, before he can preach them to others.

Ezek. 3.1. o Which signifieth that the ministers ought to receiue the word into their hearts, and to haue graue and deepe iudgement, and diligently to studie it, and with zeale to vtter it. p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue sore & grieuous enemies, which shalbe troublesome vnto him. q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised vp by the Lord, are murthered by the beast, 11 But after restored to glory. 15 Christ is exalted. 16 and God praised by the xxiiii. Elders.

THen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise and a mete the temple of God, and the altar, and them that worship therein.

2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they tread vnder foot d two and fourtie moneths.

3 But I will giue power vnto my e two witnesses, and they shall prophecie

a Which declareth that Christ Iesus will build his Church and not haue it destroyed: for he measureth out his spirituall Temple.

b The Iewish Temple was diuided into three parts: the body of the Temple which is called the court, wherinto euery man entred: the holy places whet the Leuites were: and the holiest of all, wherinto the high Priest once a yere entred: in respect therefore of these two latter, the first is sayd to be cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they.

c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses shall euery word.

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell.

h Whereby are signified the excellent graces of them which beare witnesse to the Gospell.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his ministers discomfit the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope, which hath his power out of hell, and commeth thence.

o He sheweth howe the Pope gaineth the victorie, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sinne, and to Egypt because the true libertie to serue God is taken away from the faithfull, and Christ was condemned by Pilate, who representeth the Romane power which should be tormented by heating the truth preached.

q The infidels are enemie to the godly.

r Which shall be at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shall vnderstand by Gods worde the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God.

x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne.

y Iesus Christ.

z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.

a Signifying the destruction of the enemies.

b Which signifieth the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victory is gotten, to the comfort of the faithfull.

a In this third vision is declared how the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist.

b The Church treadeth vnder foote whatsoeuer is mutable and inconstant, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuill and all his power which burneth with furie.

f For hee is the prince of this worlde, and almost hath the vniuersall gouernement.

g By his flatteries and promises hee gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction.

h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a speciall member of the Church. *Psalme* 2. 9.

i The Church was remooued from among the Iewes to the Gentiles, which were as a barren wilderneſſe, and so it is persecuted to and fro.

k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull.

l For the Dragon was depriued of all dignitie, and had no more place in the Church.

euen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwel in them. Woe to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was [o] cast vnto the earth, he persecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that shee might flie into the wildernesse, into [p] her place where shee is nourished for a time, and times, and halfe a time, from the presence [o] the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to bee caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swalowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her seed, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

m They put their liues in danger so oft as needs required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, when he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

v. 8 The beast deceiueth the reprobate. 2. 4. 12 And is confirmed by another beast. 17 The priuiledge of the beasts marke.

AND I saw a [a] beast rise out of the sea, hauing [b] seuen heads, and [c] ten hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I saw, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authoritie.

3 And I saw one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuē vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe [i] two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose [m] names are not [n] written in the booke of life of the Lambe, which was slaine [o] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe [o] into captiuitie: if any kil with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but hee [r] spake like the dragon.

12 And hee did all that the first [s] beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, and should cause that as many as would not [b] worship the image of the beast, should bee killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

a Here is the description of the Romane empire which standeth in crueltie and tyrannie.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.
c Which signifie tenne prouinces.
d By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame.
e That is, the deuill.
f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him.
g For the Empire was established againe by Vespasian.
h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.
i Antichristes time and power is limited.
k In their bodies, not in soule.
l He meaneth that vniuersall departing where of S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect.
n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christs death.
o They which led soules captiues goe themselues into captiuitie.
p As the kingdome of Christ is from heauen, and bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, deceitfulnesse, craft, treason and tyrannie.
q Which signifie the Priesthood & the kingdome, and therefore he giueth in his armes two keyes, and hath two swordes caried before him. So Boniface the eight which first ordeined the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof.
r He spake deuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.
s For the Pope in ambition, crueltie, idolatrie and blasphemie did followe and imitate the ancient Romanes.
t Brought them to idolatrie, and astonished them with the name of that holy Empire (as hee termeth it.)
u The man of sinne, according to the operation of Satan shall bee with all power, signes and miracles of lyes, 2. Thess. 2, 9. 10.
x Before the whole Empire which representeth the first beast, and is the image thereof.
y For the first Empire Romane was as the paterne, and this second Empire is but an image and shadow thereof.
z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour.
a The same things which the Pope, or false prophets instruct him in.
b Receiue the ordinances and decrees of the seate of Rome, and to kisse the villains foote, if he were put thereunto.

c Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none

a *marke in their right hand or in their foreheads.

17 And d that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. e Let him that hath wit, count the number of the beast: for it is the number e of a man, and his number is sixe hundreth threescore and sixe.

but such as will approue his doctrine: so that it is not enough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrismatories, greasings, vowes, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beasts. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason: for about 666. yeeres after this reuelation, the Pope or Antichrist began to be manifest in the worlde: for these characters χξϛ signifie 666: and this number is gathered of the small number, λατεινος, which in the whole make 666. and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof hee contemneth the Hebrewe and Greeke, wherein the word of God was first and best written: and because Italy in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

CHAP. XIIII.

1 The notable company of the Lambe. 6 One Angel announceth the Gospel. 8 Another the fall of Babylon. 9 And the third warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords harueste.

a Iesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the nuber of the Church should be euer, & that they should spoke boldly, & aloud, and so glorifie the Lord.

e None can praise God, but the elect whom he hath bought. f By whore some: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruites, and an excellent offring of the Lord. i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angell are meant the true ministers of Christ which preach the Gospel faithfully,

THen I looked, and loe, a a Lambe stoode on mount Sion, and with him an b hundreth, fourtie and foure thousand, hauing his fathers c name written in their foreheads.

2 And I heard a voyce from heaven, as the sound of many d waters, & as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a new song before the throne and before the foure beasts, and the Elders, and no e man could learne that song, but the hundreth fourtie and foure thousande, which were bought from the earth.

4 These are they which are not f defiled with women: for they are virgins: these follow the Lambe g whithersoeuer hee goeth: these are bought from men, being the h first fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without i spot before the throne of God.

6 ¶ Then I saw another k Angel flie in the middes of heaven, hauing an euerlasting Gospell, to preach vnto them that dwell on the earth, and to euery nation, and

kinred, and tongue, and people,

7 *Saying with a loude voyce, l Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angell, saying, * It is fallen, it is fallen, m Babylon the great citie: for thee made all nations to drinke of the wine of the n wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the * pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, & whosoeuer receiueth the print of his name.

12 Here is the patience of p Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heaven, saying vnto mee, Write, q Blessed are the dead, which hereafter die in the r Lorde. Euen so sayeth the spirite: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and beyold, a white s cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the cloude, * Thrust in thy sickle, and reape: for the time is come to reape: for the harueste of the earth is ripe.

16 And he that sate on the cloude, * thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the t altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sic-

Psal.145.6.

l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wildome.

Act.14.15.

Isa.21.9.

Iere.51.8.

chap.18.2.

m Signifying Rome: forasmuch as the vices which were in Babylon are found in Rome in greater abundance, as persecution of the Church of God, oppression and slauerie, with destruction of the people of God, confusion, superstition, idolatrie, impieties and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, & rest with God. ‖ *Or, for the Lords cause.* r Which are ingrafted in Christ by faith, which rest and stay only on him, and reioyce to be with him for immediately after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to goe vp. *Ioel 3.13. mat.13 39.* t The ouerthrow of the people is compared to an harueste, Hai. 19.5. also to a vintage, Iere.6.9.

u This is spoken familiarly for our capacitie, alluding vnto an husbandman who suffereth himselfe to be aduertised by his seruants when his harueste is ripe, and not that Christ hath neede to bee tolde when hee should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ who is also the Priest, and sacrifice.

kle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the [y] wine presse was troden without the citie, and blood came out of the wine presse, vnto the [z] horse bridles by the space of a thousand & fiue hundred furlongs.

y That is, a certaine place appointed, and not in the heauen.
z By this similitude hee declareth the horrible confusion of the tirants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

[a] AND I saw an other [a] signe in heauen, great and marueilous, [b] seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a [c] glassie sea mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of [d] Moses the [e] seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God Almightie: iust and true are thy [f] wayes, King of Saints.

4 [g] Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and [h] bright linnen, and hauing their [i] breasts girded with golden girdles.

7 And one of the [k] foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to [l] enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled,

a This is the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.
b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.
c Signifying, this brickle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie.
d *Exod.15.1.*
e *Psal.145.17.*
f *Iob, alles and Iudas.*
Ier.10.7.
g Which is to vnderstand that Gods iudgements are cleere, iust and without spot.
h As fitte to execute the vengeance of God.
i By the foure beasts are meant all the creatures of God, which willingly serue him for the punishment of the infidels.
k God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely knowe all Gods iudgements before the full end of all things.

CHAP. XVI.

1 The Angels powre out their vials full of wrath. 6 And what plagues follow thereof. 15 Admonition to take heede and watch.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous [a] sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the [b] blood of a [c] dead man: and euery liuing thing died in the sea.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became [d] blood.

5 And I heard the Angel of the [e] waters say, Lord, thou art iust, Which art, and Which wast, and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuary say, Euen so, Lord God almightie, [f] true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with [g] heate of fire,

9 And men boyled in great heate, and [h] blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

10 And the fifth Angel powred out his vial vpon the throne of the [i] beast, and his kingdome waxed darke, and they [k] gnewe their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the first Angell powred out his vial vpon the great riuer [l] Euphrates, and the water thereof dried vp, that the way of the Kings of the East should bee prepared.

13 And I saw three [m] vncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirites of [n] deuils, working miracles, to goe vnto the [o] Kings of the earth, and of the whole world, to gather them to the battel of that great day of God almightie.

15 (*Behold, I come as a theefe. Blessed is hee that watcheth, and keepeth his [p] garments, lest he walke naked, and men see his filthinesse)

16 And they gathered the together into a

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases,
c That is, corrupt and infect.
d The first plague of Egypt was like vnto this.
e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.
f For as much as thou destroyest the rebels, and preseruest thine.
g Signifying famine, drought, and horrible diseases, which proceede thereof.
h. The wicked were hard hearted, and stubborne when God punished them.
i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospell shall shine.
l By Euphrates which was the strength of Babylon is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ, haue taken away by disclosing their wicked decrite.
m That is, a strong number of this great deuill the Popes ambassadours which are euer crying and croking like frogs, and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of craftie deceite to maintaine their rich Euphrates against the true Christians.
n Albeit they call themselues spirituall and holy fathers.
o For in all Kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap.3.3. matth.24.44. Luke 12.39.*
p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

place

y This is like vnto the sixt plague of Egypt, which was noysome boiles, botches and scabs, commonly among Canons, Monkes, Friers, Nunnes, and such filthie vermine which beare the marke of the beast.

q As if he would say, the craftines of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.

f Meaning, the whole number of them that shal call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor of the other.

t Signifying all strange religions, as of the Iewes, Turkes and others, which then shal fall with that great whore of Rome, and be tormented in eternall paines. *Iere.* 25. 15.

place called in Hebrew Armageddon.

17 ¶ And the seuenth Angel powred out his vtall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

18 And there were voyces, and thundrings, and lightenings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great f citie was deuided into three partes, and the f cities of the nations fell: and great Babylon came in remembrance before God t to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blaspheamed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAP. XVII.

3 The discription of the great whore. 8 Her finnes & punishment. 14 The victorie of the Lambe.

THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come, I will shew thee the damnation of the great b whore that sitteth vpon many c waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are dronke with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, full of names of e blaspheamie, which had seuen heads, and ten hornes.

4 And the f woman was arayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand, full of g abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, h A mysterie, great Babylon, the mother of whore hornes, and abominations of the earth.

6 And I sawe the woman dronken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great maruaile.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

a Which was Christ Iesus who wil take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome which is the Papistrie, whose cruelties and bloodshedding is declared by scripture.

e Full of idolatrie, superstition and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures, as is expounded, Verse 18. whose beastie onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blaspheamies. h Which none can know to auoid, but the elect.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisdome. The seuen heads are k seuen mountaines, whereon the woman sitteth: they are also l seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings at one houre with the beast.

13 n These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shal fight with the Lambe, and the Lambe shall o ouercome them: * for hee is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shal hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

i This is the Romane Empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill: and thither shall returne.

k Which are about Rome.

l For after the the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourteene yeres, and reigned as Kings: Domitian then reigned, and after him Coccius Nerua which was the seuenth.

m He meaneth Traiane the Emperour, who was a Spaniard and adopted by Nerua, but because hee persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same. o And breake them to shiuers as a potters vessell. *Psal.* 2. 9. *Dan.* 2. 44. *chap.* 19. 16. p Diuers nations; as the Gothes, Vandales, Hunnes and other nations which were once subiect to Rome, shall rise against it, and destroy it. q That in steade of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues and theirs wholy vnto him.

CHAP. XVIII.

1 The louers of the world are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 Ioy that they that bee of God, haue cause to reioyce for her destruction.

AND after these things, I sawe another Angell come downe from heauen, hauing great power, so that the earth was lightned with his glory.

2 And he cried out mightily with a loude voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of all foule spirites, and a cage of euery vncleane and hatefull bird.

Isa. 21. 9. *Iere.* 51. 8. *chap.* 14. 8.

a This discription of the ouerthrowe of the great whore, is like to that wherby the Prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kinde of hell.

c The greatest part of the world hath bene abused and seduced by this spirituall whoredome.

d When God threateneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes so follow one another, and strike one after another, ‖ they grow to such an heape, that at length they touch the very heauen.

f Blessed is hee that can repay to the whore the like, as it is written, Psal. 137. 8, 9. Isa. 47. 8.

g The glorious boasting of the strumpet.

h But ful of people and mighte.

i Both they that temporally haue had profit by the strumpet, & also the spirituall merchants shall sorow and want of their gaine, cry out and despaire.

k Which is very odoriferous and precious.

‖ Such as ‖ wantons vse at Rome.

m This is the vilest ware, ‖ these merchants sell, & best cheap, which soules notwithstanding ‖ Sonne of God redeemed with his precious blood, 1 Pet. 1. 19.

n That is, the things which thou loued'st best.

o And so shew figures of great know.

3 For ᵃ all nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, ‖ the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, ᵈ Goe out of her, my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are ᵉ come vp vnto heauen, & God hath remembred her iniquities.

6 ᶠ Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorow: for she saith in her heart, ᵍ I sit being ʰ a Queene, and am no ʰ widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shal see the smoke of her burning,

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the ⁱ merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of gold & siluer, and of precious stone, and of pearles, and of fine linen, and of purple, & of silke, and of skarlet, and of all maner of Thine ᵏ wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of iron, and of marble,

13 And of cynamom, and odours, & ointments, and frankincense, and wine, and oile, and fine floure, and wheate, and beasts, and sheepe, and horses, and ˡ charets, & seruants, and ᵐ soules of men.

14 (And the ⁿ apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer traualle on the sea, shall stand afarre off,

18 And cry, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast ᵒ dust on their heads, and cry weeping and wailing, and say, Alas, alas, the great city, wherein were made rich all that had shippes on the sea by her ‖ costlinesse: for in one houre she is made desolate.

20 ᵖ Reioyce ouer her, heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath ᵠ giuen your iudgement on her.

21 Then a mightie Angell tooke vp a stone, like a great milstone, ʳ and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shal be ˢ found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no crafts man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shal shine no more in thee: & the voyce of the bridegrome and of the bride shall be heard no more in thee: for thy ᵗ merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 *Prayses are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angell will not be worshipped.* 17 *The foules and birds are called to the slaughter.*

AND after these things I heard a great voyce of a great multitude in heauen, saying, ᵃ Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

2 For ᵇ true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and her ᶜ smoke rose vp for euermore.

4 And the foure ‖ twentie Elders, and the foure ᵈ beasts fell downe, and worshipped God that sate on the throne, saying, ᵉ Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for ᶠ the mariage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, ‖ she should be arayed with pure fine linen, and shining: for the fine linen is the righteousnesse of Saints.

9 Then ᵍ hee sayde vnto mee, Write, ʰ Blessed are they which are ᵏ called vnto the

p And hath reuenged your cause in punishing her.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercy.

r The Romish prelates and merchants of soules are as kings and princes: so that their couetousnes and pride must be punished: secondly their crafts & deceits: and thirdly their crueltie.

a That is, prayse ye God, because the Antichrist & all wickednesse is taken out of the world.

b So that all the Saints are confirmed and ought nothing to doube of the saluation of the faithfull.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to prayse him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at the beginning, & at the last day it shall be fully accõplished when we shalbe ioined wt our head.

g That is, the Angel. *Mat* 22. 2. *chap.* 14. 13.

h Whõ God of free mercy calleth to be partakers of his heauenly graces, & deliuereth frõ the filthy pollutions of Antichrist.

Lambs supper. And he saith vnto me, These words of God are true.

10 And I fell before his feet * to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the i testimonie of Jesus. Worship God: for the k testimonie of Jesus, is the Spirit of prophesie.

11 And I saw heauen open, and behold, a white l horse, & he that sate vpon him, was called, m Faithfull and true, and he n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were o many crownes: and he had a name written, that no man p knew but himselfe.

13 And * he was clothed with a garment dipt in q blood, and his name is called, THE r WORD OF GOD.

14 And the s warriours which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sword, that with it he should smite the heathen: for hee * shall rule them with a rod of iron: for he it is that treadeth the winepresse of the fiercenesse and wrath of almightie God.

16 And hee hath vpon his garment, and vpon his u thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angell stand in the x sunne, who cryed with a lowde voyce, saying to all the foules that did flie by the mids of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of the captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, & the Kings of the earth, and their y warriors gathered together to make battell against him that sate on the horse, and against his souldiers.

20 But the beast was z taken, and with him that false prophet that wrought miracles before him, wherewith hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an a Angel come downe from heauen, hauing the b key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him c a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, till the d thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw * seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnesse of Jesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a e thousand yeere.

5 But the rest of the f dead men shal not liue againe, vntill the thousand yeeres be finished: this is the g first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the h second death hath no power: but they i shall be the Priests of God and of Christ, and shal reigne with him a k thousand yeere.

7 And when the thousand yeeres are l expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen m Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the p bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should tread downe the serpents head.

b Hereby he meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubbornnesse.

c That is from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a sort remain.

d After this terme Satan had greater power then he had before.

e The glory and authority of them that suffer for Christes sake.

f That is, whiles they haue remayned in this life.

g He meaneth them, which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is, to receiue Jesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shall be true partakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broken, and the true preaching of Gods worde is corrupt.

n By them are meant diuers & strange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek. 38.2. and 39.1,2. by whom the Church of God should bee grieuously tormented.

o Which we Christ prepared to iudgement with glory and maiestie.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

Chap. 22.8,9.
i Who am charged to testifie of Jesus, or which am partaker of the same Gospel and faith.
k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueile his secrets by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophesie, but y which doeth testifie of Jesus, and leade vs to him.
l Whereby is signified that Iesus Christ our iudge shall be victorious, and shall triumph ouer his enemies.
m He meaneth Christ.
n So that the wicked shall tremble before his face.
o To shew that he was ruler of all the world.
p That is, none can haue so full reuelation how Christ is very God, eternal, infinite & almightie, as he himselfe.
Isa. 63.1,2.
q Whereby is signified his victorie, and the destruction of his enemies.
r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.
f This declareth that his Angels shall come with him to iudge the world.
t Which driueth the wicked into eternal fire. Psal. 2.9 chap. 2.27.
u Which declareth his humanity, wherein he is Lord of all, and shal iudge the world.
2. Tim. 4.15. chap. 17.14.
x This signifieth that the day of iudgement shall be cleare and euident, so that none shall bee hid: for the trumpet shal blow aloud, & all shal vnderstand it.
y For the Pope and the worldly princes shall fight against Christ, euen vntill this last day.
z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second comming of Christ.

Psal. 43. chap. 3.5. and 21.27.
q Vnderstand all kindes of death, wherein men haue been slaine.
r Hell and death which are the enemies shalbe destroyed.
Isa. 65.17. and 66.22.
s All things shall be renewed and restored into a most excellent perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Acts. 3.21. 2. Pet. 3.13.
b For all things shalbe purged from their corruption, and the faithfull shall enter into heauen with their head Christ.
c The holy company of the elect.
d Meaning that God by his diuine maiestie will glorifie and reuiue him, and take them vnto him. Isa. 25.8. chap. 7.17.
e All occasions of sorow shall be taken away: what they shall liue perpetuall ioy, Isa. 43.19. Luke 5.17. Chap. 1.8. and 22.13.
f That am the eternall life will giue vnto mine to take of the liuing man more than
g Meaning
h By this description which the heauenly Ierusalem, becau knowledge to come

were opened, & another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3.24 The blessed estate of the godly, & 8. 17 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

AND I sawe a new heauen, and a newe earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John sawe the holy citie new Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

4 And God shal wipe away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sate vpon the throne, sayd, Behold, I make all things new: and he sayd vnto me, Write: for these wordes are faithfull and true.

6 And he sayd vnto me, It is done, I am Alpha and Omega, the beginning and the ende. I will giue to him that is athirst, of the well of the water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all lyers shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride, the Lambes wife.

10 And he caried me away in the spirit to a great and an hie mountaine, and shewed me that great citie, holy Ierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iasper stone, cleare as Christall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue Tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me had a golden reede to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie was garnished with all maner of precious stones, the first foundation was Iasper: the seconde of Saphir: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the first of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topas: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethist.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.

23 And the citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saued, shall walke in the light of it: and the kings of the earth shall bring their glory and honour vnto it,

25 And the gates of it shall not be shut by day: for there shalbe no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lyes: but they which are written in the Lambes Booke of life.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulnesse and light of the citie of God. 6 The Lord giueth ouer his seruants warning of things to come. 9 The Angel will not be worshipped. 18 To the word of God may nothing be added, nor diminished therefrom.

And

Phil. 4 3.
chap. 3. 5.
and 21. 27.

q Vnderstanding all kindes of death, whereby men haue bene slaine.

r Hell and death which are the last enemies shalbe destroyed.

Isa. 65. 17.
and 66. 22.

s All things shall be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Acts. 3. 21. 2 Pet. 3. 13.

t For all things shalbe purged from their corruption, and the faithfull shall enter into heauen with their head Christ.

u The holy company of the elect.

x Meaning that God by his diuine maiestie will glorifie and reuiue him, and take them vnto him.

Isa. 25. 8.
chap. 7. 17.

y All occasions of sorow shall be taken away: for that they shall haue perpetuall ioy.

Isa. 43. 19.
Lam. 3. 17.
Dan. 1. 8.
and 12. 13.

z I that am the eternall life will giue vnto mine

a Like of the liuely waters of this euerlasting life. g They which feare man more then God. h They which mocke and iest at religion. i Meaning, the Church, which is maried to Christ by faith. k By this description is declared the incomprehensible excellencie, which the heauenly company doe enioy. l It is said to come downe from heauen, because all the benefits that the Church hath, they acknowledge to come of God through Christ.

m Euer greene and flourishing.

n Signifying that the faithfull shall be surely kept in heauen.

o That is, place inough to enter: for els we know there is but one way, & one gate, euen Iesus Christ.

p For the Apostles were meanes whereby Iesus Christ the true foundation was reueiled to the world.

q This declareth that Christ is God inseparable with his Father.

Isa. 60. 19.
Isa. 60. 3, 5.

r Here we see as in infinite other places, that kings and princes (contrary to y wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord.

Isa. 60. 11.
Phil. 4. 3. chap. 3. 5. and 20. 12.

AND he shewed mee a pure [a] riuer of water of life, cleare as christall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and the leaues of the tree serued to heale [d] the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him,

4 And they shall see his face, and his name shall be in their foreheads.

5 [e] And there shalbe no night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light and they shall reigne for euermore.

6 And hee sayde vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruaunts the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, [f] I fell downe to worship before the feete of the Angell, which shewed mee these things.

9 But hee sayd vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe God.

10 And he sayd vnto me, [g] Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthy still: and he that is righteous, let him bee righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with mee, [h] to giue euery man according as his worke shall be.

13 I am [i] Alpha and Omega, the beginning and the end, the first, and the last.

14 Blessed are they, that doe his commandements, that their right may bee in the [k] tree of life, and may enter in through the gates into the citie.

15 For without shall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [l] lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the [m] generation of Dauid, and the bright morning [n] starre.

17 And the Spirite and the Bride say, Come. And let him that heareth, say, [o] Come: And let him that is [p] a thirst, come: and [q] let whosoeuer [r] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, [s] If any man shall adde vnto these things, God shal adde vnto him the plagues, that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, [t] Surely, I come quickely. Amen. Euen so [u] come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his church, is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vn pure as Gentiles, but now are purged and made whole by Christ. *Isa.* 16.19,20.

e The light shall be vnchangeable, and shine for euer. *Chap.* 19.10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the persons which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his Spirite.

g This is not then as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12.4. because that these things should be quickly accomplished, and did now beginne.

Rom. 2.6. *Isa.* 40.10 & 62.11. *chap.* 2.23. & 22.12.

h They shall liue eternally with the Sonne of God.

i That maintein false doctrine, and delight therein.

k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa.* 55.1.

o That is, who God beginneth to reforme our will by his Spirit. *Deut.* 4.2. & 12.32. *prou.* 30.6.

p Seeing the Lord is at hand, wee ought to be constant and reioyce, but wee must beware we esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2. Pet. 3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered of these miseries, and to be ioyned with their head Christ Iesus.

The ende.